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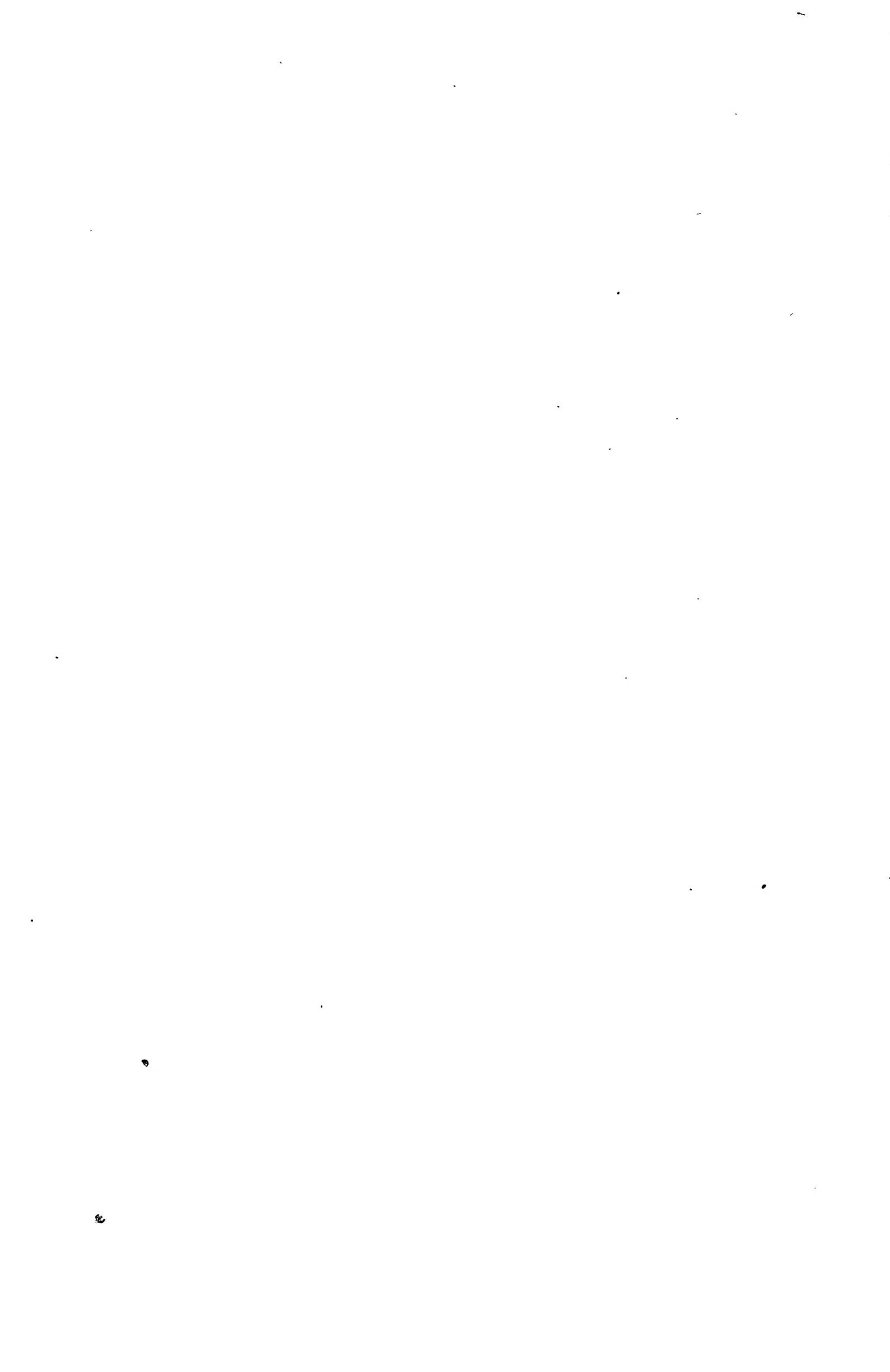
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LINGUISTIC SURVEY OF INDIA

VOL. VIII

PART II

SPECIMENS OF THE DARDIC OR PIŚĀCHA LANGUAGES
(INCLUDING KĀSHMĪRĪ)



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VOL VIII

PART II

SPECIMENS OF THE DARDIC OR PISĀCHA LANGUAGES (INCLUDING KĀSHMĪRĪ)

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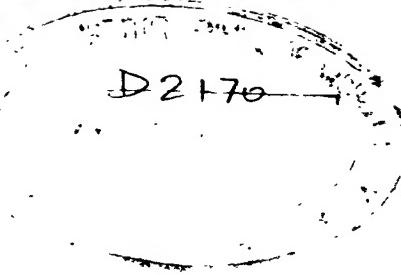
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- Vol. I. Introductory.
,, II. Mōn-Khmēr and Tai families.
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,, II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman lan-
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,, VIII. Indo-Aryan languages, North-Western group.
 Part I. Sindhi and Lahndā.
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,, IX. Indo-Aryan languages, Central group.
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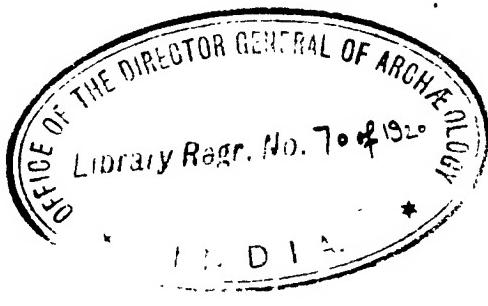
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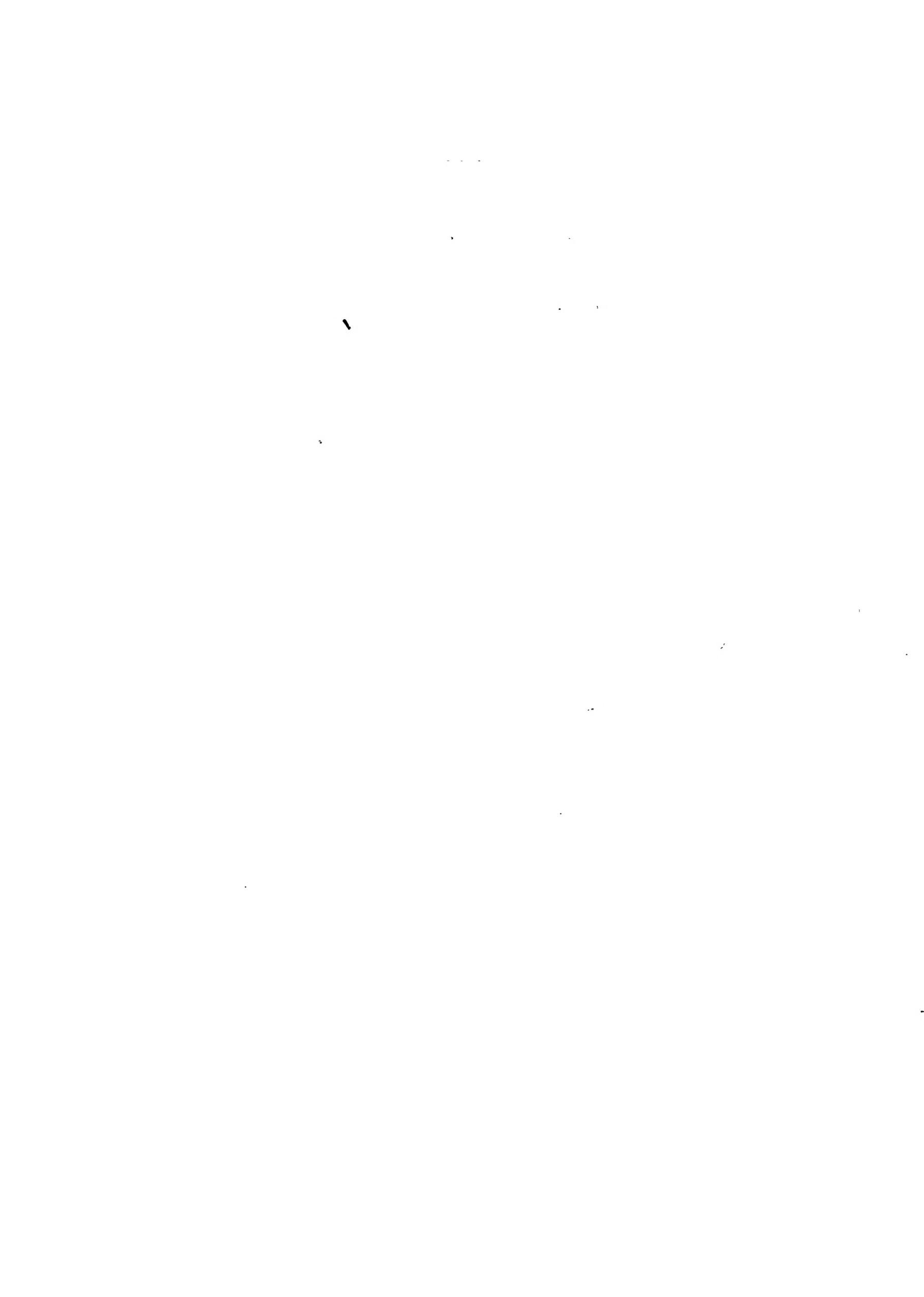
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 II. Map illustrating the dialects and sub-dialects of the Kashmiri Language To face page 233





LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgari alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ī,	उ u,	ऊ ū,	ऋ ri,	ऋ e,	ए ē,	ऐ ai,	ओ o,	ओ ō,	औ au.
क ka	ख kha	ग ga	খ gha	ঢ ña	চ chha	ঢ় chha	জ ja	ঝ jha	ঞ ña			
ট ta	ঠ tha	ড da	ঢ় dha	ণ ña	ত ta	ঘ tha	ঢ় da	ঝ dha	ঞ na			
প pa	ফ pha	ব ba	খ bha	ম ma	য ya	ঘ ra	ল la	ষ va or wa				
শ śa	ষ sha	স sa	হ ha		ঢ় ra	ঢ় rha	ক la	ঢ় lha				

Visarga (:) is represented by *h*, thus ক্রমশঃ kramaśah. *Anuswāra*(‘) is represented by *m*, thus সিংহ simh, বংশ vamś. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus বংশ bangśa. *Anunāsika* or *Chandra-bindu* is represented by the sign ~ over the letter nasalized, thus মে m̐.

B.—For the Arabic alphabet, as adapted to Hindostāni—

ا a, etc.	ج j	د d	র r	স s	গ گ
ب b	ଚ ch	ଡ d	ଝ r	ଶ sh	ଘ ଘ
پ p	ହ h	ଡ z	ଜ z	ସ s	ଫ f
ت t	ଖ kh		ଝ zh	ଚ z	ତ q
ତ̄ t̄				ତ̄ t̄	କ k
ଥ̄ s̄				ଥ̄ z̄	ଗ g
				ଲ l	
				ମ m	
				ନ n	
				when representing <i>anunāsika</i> in Dēva-nāgari, by ~ over nasalized vowel.	
				و w or v	
				ه h	
				ي y, etc.	

Tanwin is represented by *n*, thus فُوران fauran. *Alif-e maqsūra* is represented by ፩ ;—thus دَعْوَى da'wā.

In the Arabic character, a final silent *h* is not transliterated,—thus بَنَانَة banda. When pronounced, it is written,—thus بَنَانَة gunāh.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus বন ban, not bana. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) দেখতা dekhātā, pronounced dekhtā; (Kāshmiri) چھ ڻَّ ts̄h ; کر ڪَّ kar*, pronounced kor ; (Bihāri) দেখথি dekhathī.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (त), Paṣṭō (ਤ), Kāshmīrī (ਤ, ਤੁ), Tibetan (ਤྤ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*.

(b) The *dz* sound found in Marāṭhī (ज), Paṣṭō (ਝ), and Tibetan (ਝ) is represented by *dz*, and its aspirate by *dzh*.

(c) Kāshmīrī (ਡ) is represented by *n̄*.

(d) Sindhi (ਚ), Western Pañjābī (and elsewhere on the N.-W. Frontier) (ਚ), and Paṣṭō (ਚ) or (ਚ) are represented by *n*.

(e) The following are letters peculiar to Paṣṭō :—
 ﴿ ! ; ﴿ ts or dz, according to pronunciation ; ﴿ d ; ﴿ r ; ﴿ zh or g, according to pronunciation ; ﴿ sh or kh, according to pronunciation ; ﴿ n̄ or ﴿ n.

(f) The following are letters peculiar to Sindhi :—
 ﴿ bb ; ﴿ bh ; ﴿ th ; ﴿ t ; ﴿ th ; ﴿ ph ; ﴿ jj ; ﴿ jh ; ﴿ chh ;
 ﴿ n̄ ; ﴿ dh ; ﴿ d ; ﴿ dd ; ﴿ dh ; ﴿ k ; ﴿ kh ; ﴿ gg ; ﴿ gh ;
 ﴿ n̄ ; ﴿ n.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following:—

a, represents the sound of the *a* in *all*.

<i>ā</i> ,	"	"	"	<i>a</i> in <i>hat</i> .
<i>ě</i> ,	"	"	"	<i>e</i> in <i>met</i> .
<i>ō</i> ,	"	"	"	<i>o</i> in <i>hot</i> .
<i>e</i> ,	"	"	"	<i>é</i> in the French <i>était</i> .
<i>o</i> ,	"	"	"	<i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ö</i> ,	"	"	"	<i>ö</i> in the German <i>schön</i> .
<i>ü</i> ,	"	"	"	<i>ü</i> in the " <i>mühe</i> .
<i>tl</i> ,	"	"	"	<i>th</i> in <i>think</i> .
<i>dh</i> ,	"	"	"	<i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (*Khōwār*) *āssistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I am personally responsible for the preparation of both parts of this volume. It has been built up by degrees, some of it having been prepared and put in type several years ago, while other portions have been completed quite lately. Hence, perhaps, the work will here and there appear to be unequally proportioned. I have done my best to avoid this, and, so far as the Dardic languages in this part are concerned, the disproportion is mainly due to the fact that we know so little about many of them. Some of the languages under this head are here dealt with for the first time, and what is written regarding them was collected with no little difficulty. The most striking example¹ of this is Wasī-veri, a language spoken in the heart of Kāfristān. The materials are entirely based upon the speech of one illiterate Prēsun shepherd who was found after long search, and who knew no language but his own.

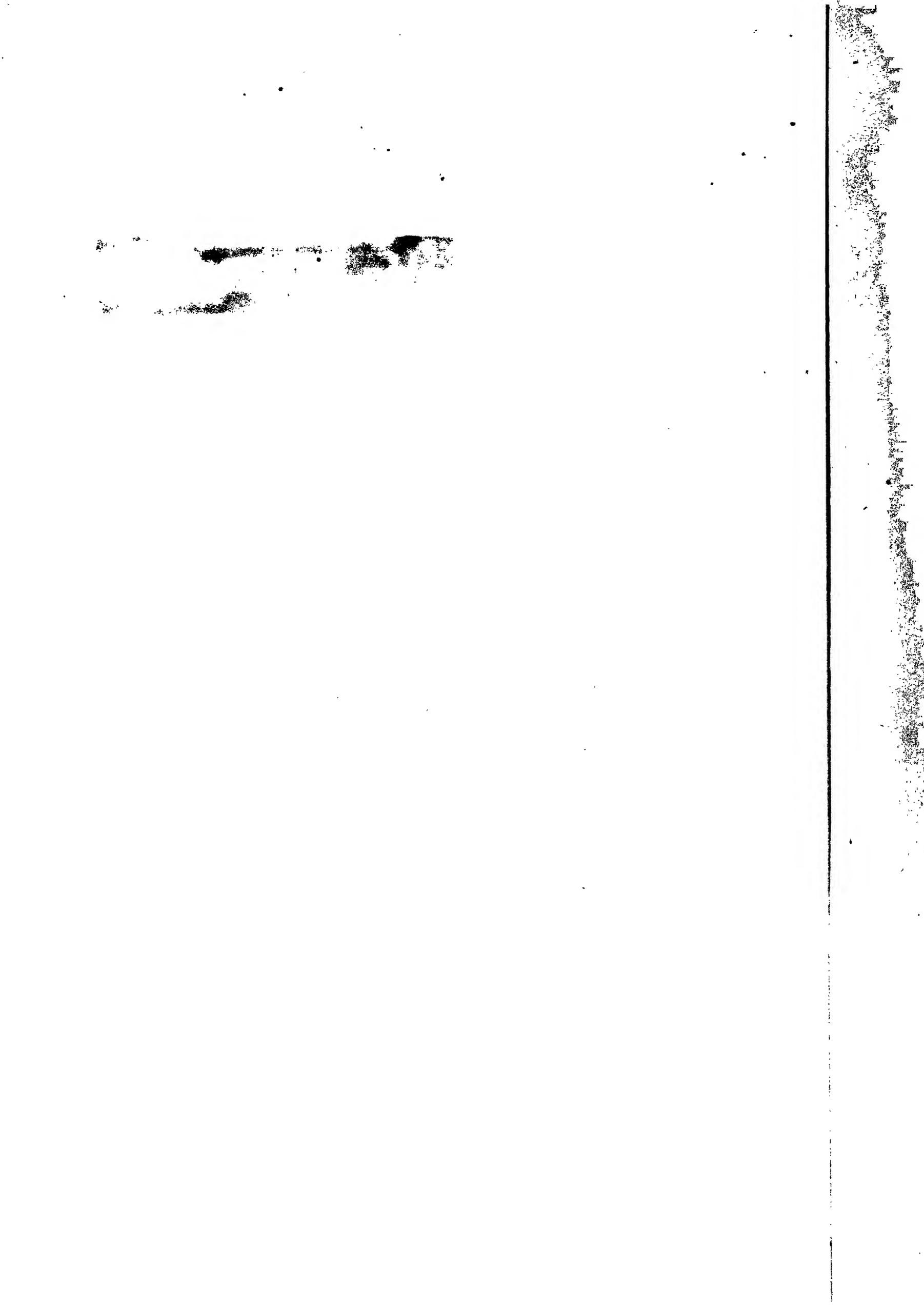
The volume concludes with a brief account of the Burushaski language of Hunza-Nagar. This is in no way related to the Dardic languages, or, in fact, to any other form of speech dealt with in this Survey. Its inclusion here is due to geographical considerations, and also to the fact that the ancestors of its speakers appear to have once occupied the whole tract of country in which Dardic languages are now spoken.

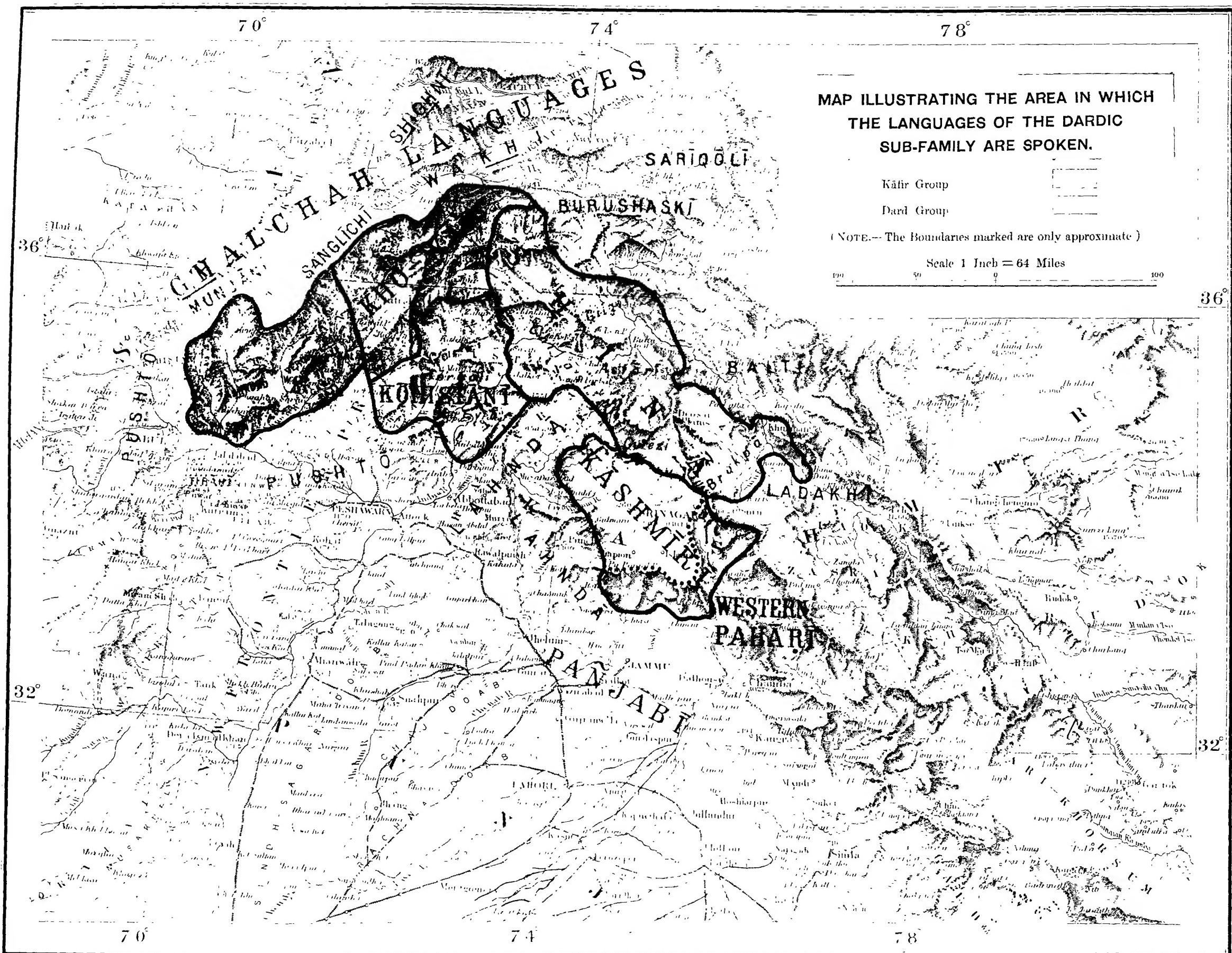
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CAMBERLEY;

March 20, 1915.

¹ See p. 59.





THE DARDIC OR PIŚĀCHA LANGUAGES.

INTRODUCTION.

The word 'Dard' has a long history, and the people bearing the name are a very ancient tribe. They are mentioned by Herodotus,¹ though not by name, and are the Daradrai of Ptolemy, the Derdai of Strabo, the Dardæ of Pliny and Nonnus, and the Dardanoi of Dionysios Periégétés.² In Sanskrit literature they are spoken of as 'Dārada' or 'Darada,' which name is of frequent occurrence not only in geographical works, but also in the epic poems and in the Purāṇas. Kalhaṇa, in his History of Kashmir entitled the *Rāja-tarāṅgiṇī*, often refers to them under the name of 'Dāradas' or 'Darads,' and mentions them as inhabiting the country where we now find the Shins who at the present day are still called Dards. To the Greek and Roman writers, the word had a wider signification and included not only the predecessors of the Shins, but also the people whose seat was in the country that we now call Chitral. In other words, under the name of the Dard country, they included the whole mountainous tract between the Hindūkush and the frontiers of India proper. Accordingly, at the present day this tract is known as 'Dardistān,'—a conventional and convenient name, though, as it includes much country not occupied by Dards proper, not strictly accurate.³ Following the example of the extended connotation of the word 'Dardistān,' it is convenient to give the general name 'Dardic' to all the Aryan languages spoken in this tract.

As we shall see in the following pages, this tract was once inhabited by tribes whom Sanskrit writers grouped together under the title of 'Piśācha.' Clear traces of the language of these tribes are to be found in the modern languages of the locality, and for this reason, in earlier volumes of this Survey, I have called these modern tongues the 'Piśācha languages.' This name is eminently suitable, and is more accurate than 'Dardic,' but some of the speakers of these languages take exception to it on the ground that, in Indian mythology, the word 'Piśācha' was also used to connote a cannibal demon, and it must be admitted that this was the most common acceptation of the word. In such circumstances, it is useless to explain that a tribe speaking a Piśācha language is not necessarily of Piśācha descent. In some cases, indeed, it would be easy to prove the reverse. But the argument is not accepted, and objections are raised to the use of the name 'Piśācha.' I therefore, in this volume, abandon, so far as I can, the use of this word as a name for this sub-family of languages, and employ the name 'Dardic' instead.

¹ iii, 102ff., in the famous description of the gold-digging ants.

² See McCrindle, *Ancient India*, p. 198.

³ For the name 'Dardistān,' cf. Leitner, *Dardistan*, Lahore, 1877; Biddulph, *Traces of the Hindoo Koosh*, Calcutta, 1880, pp. 155ff.; and Drew, *The Jummoo and Kashmir Territories*, London, 1875, pp. 393ff.

This Dardic, or Piśācha, sub-family of Aryan languages is spoken almost entirely beyond the boundaries of British India proper, on the North-Western Frontier. It includes the following languages:—

A.—Kāfir Group,—

- (1) Bashgalī.
- (2) Wai-alā.
- (3) Wasī-veri or Veron.
- (4) Ashkund.
- (5) Kalāshā-Pashai Sub-group, *viz.* :—
 - (a) Kalāshā.
 - (b) Gawar-bati or Narsāti.
 - (c) Pashai,¹ Laghmānī, or Dēhgānī.
 - (d) Dīrī.
 - (e) Tirāhī.

B.—Khō-wār, Chitrālī, or Arniyā.

C.—Dard Group, *i.e.* the Dard languages, proper,—

- (1) Shīṇā.
- (2) Kāshmīrī.
- (3) Kōhistānī.

Specimens of most of these will be found below. No specimens could be obtained of Ashkund, a Kāfir language which is said to resemble Bashgalī; of Dīrī, the language of Dīr; or of Tirāhī, of the former inhabitants of Tirā in the Afrīdī country, who are now settled in Nigrāhār. Nothing whatever is known about Ashkund. Short vocabularies of Dīrī and Tirāhī have been given by Leech on pp. 783 and 784 of Vol. vii (1838) of the Journal of the Asiatic Society of Bengal. These two languages are provisionally placed in the Kalāshā-Pashai Sub-Group.

The first four languages of the Kāfir Group are all spoken in Kafiristan. Bashgalī and Wai-alā are closely connected, while Wasī-veri shows important points of difference from these two. In some particulars (*e.g.* the frequent change of *d* to *l*) it shows striking points of agreement with East Eranian languages. As for the languages of the Kalāshā-Pashai sub-group, they have certain points of agreement amongst themselves, and with the other known Kāfir languages, but they have all fallen under the influence of their respective neighbours. Pashai is spoken on the north side of the Kabul river, immediately to the south of Kafiristan, and is affected by Paštō. Kalāshā is spoken in the country between the Bashgal valley and Chitral and is affected by the Khō-wār immediately to its east. Gawar-bati, spoken further south, on the left bank of the Chitral river, is not only affected by Khō-wār, but also by the neighbouring Kōhistānī.

Khō-wār is the language of the Chitral country and of the neighbourhood. While in all respects a most typical Dardic language, it occupies a somewhat independent position in regard to the others,

¹ Dr. Hume has suggested to me that we have a relic of the name 'Piśācha,' in the word 'Pashai.' Phonetically, this is quite possible.

although it has some points in common with the Kāfir Group. From the Dard languages it is separated by great mountain barriers, and has little directly in common with them. Of all the Dardic languages, it is the one most nearly related to the Eranian Ghalchah languages spoken north of the Hindu Kush.

The Dard group includes the languages of Dardistān proper, in its narrowest sense;—that is to say, of the Shinā-speaking parts of Gilgit, Dard Group. Gurez, Chilas and the Indus and Swat Kohistan. It does not include the Hunza-Nagar country to the north of Gilgit or the Chitral territory to its west. With the exception of Kāshmīrī, the languages belonging to the Dard Group, proper, are at the present day almost entirely confined to this tract.

Shinā is the truest example of the Dard languages proper. Its standard form may be assumed to be that spoken round Gilgit, but it has several Shinā. dialects, including those of Astor, Gurez, and Chilas, and the so-called 'Brōkpā' of Dras and Dah Hanū. The last named is spoken by an isolated colony of Shins on the Eastern border of Baltistan, and is much mixed with Tibetan.

Kāshmīrī is the language of the Valley of Kashmīr and of the neighbouring valleys. Although it has a Dard basis, it has come to a large extent under the influence of the Indo-Aryan languages spoken to its south. It is the only one of the Dardic languages that has a literature.

Kōhistānī is the original language of the Indus and Swat Kohistans, and, though the speakers are Shins, it is being rapidly superseded by Paṣṭō. In the Swat Kohistan is now spoken only by scattered tribes. It is divided into several dialects, of which Gārwī, Tōrwālī, Chilis, and Maiyā are described in this Survey. These dialects are all closely connected with Shinā, but, being on the Indian frontier, are much mixed with Paṣṭō and Indian forms, and are now no longer pure examples of Dard speech.

Except for Shinā and Kāshmīrī no information is available as to the number of Number of Speakers. speakers of the Dardic languages. In the Census of 1911, 21,562 speakers of Shinā were recorded, nearly all being inhabitants of the Gilgit country, but no enumeration was made in several tracts in which Shinā is the vernacular. Kāshmīrī is estimated on p. 235 below to be spoken by 1,195,902 people.

To readers of Indian literature the Piśāchas are well-known. They are described as a clan of Demons, of terrific appearance and brutal character. The name is said to imply that they were eaters of raw flesh—'Ωμοφάγοι.'¹ Various localities are mentioned as their habitat, some Sanskrit writers placing them in the North-West, and others in the Vindhya Hills. A language, which was evidently a real form of speech and not an artificial gibberish, was attributed to them, and named Paiśāchī. It was classed as one of the Prakrits, i.e. as a debased Sanskrit, and to this we owe brief and incomplete accounts of it in the works of ancient Indian Grammarians. A sub-dialect of it was known as Chūlikā-Paiśāchikā, which carried the characteristic peculiarities of Paiśāchī to an extreme.

This Paiśāchī was not really a Prakrit, in the usual sense of the word. It was a very ancient language, a sister, and not a daughter of the form of speech which ultimately

¹ Many of the modern Dardic legends are based upon reminiscences of cannibalism. See an article by the present writer on p. 285 of the *Journal of the Royal Asiatic Society* for 1905.

developed as literary Sanskrit. As compared with Sanskrit, its principal peculiarity is the hardening of soft letters. Where Sanskrit has *Dāmōdara*, Paiśāchi has *Tāmōtara* thus closely following the Welsh pronunciation of English in the days of Shakespeare. Sir Hugh Evans says 'putter' for 'butter' just as in Chūlikā-Paiśāchikā 'a boy' is *pālaka*, not *bālaka*.

Professor Pischel, in his Prakrit Grammar, has maintained that this Paiśāchī was the language of the country between the Hindu Kush and the present Indian frontier, in which the Kāfir speeches, Khō-wār, and Dard are now the vernaculars. The researches of the present writer have shown that this is almost certainly the case, and that therefore this tract was the home of the ancient Piśāchas, a wild tribe, owing no allegiance to, and having but a distant connexion with the Aryan conquerors of India. These Piśāchas were not confined to the transfrontier highlands. They sent colonies down the Indus, and Sanskrit writers mention their existence in Kēkaya, or the western Panjab, and in Vrāchāda, or Sindh. It has been seen, when dealing with the languages of these countries (Lahndā and Sindhi), that evident traces of this Paiśāchī influence exist at the present day. From thence they spread into what is now the Bhil country, and also, perhaps, down the coast as far as Goa.¹

The ethnic relationship of the inhabitants of these transfrontier highlands, whom
Who were the Dards? we now call Dards, has been frequently discussed.

The first to attack the question was Trumpp.² He says, 'we find that the races of Dardistān are of Aryan origin, and speak dialects which, on nearer investigation, will be found to have gone through the same process of development (or decomposition, as it might be called), as their sister-tongues in the plains of Upper India.' In other words, Trumpp claimed that the Dard tongues (meaning the Dardic tongues generally, and not the true Dard languages), as a whole, belong to the Sanskritic family of Aryan languages. Whether Trumpp's conclusion is correct or not, many of his arguments are based on wrong premises, for he continually cited, as proofs of the Indian origin of Dard words, closely corresponding words in Pashtō, which he considered to be a Sanskritic language like Pañjābī or Sindhi. As a matter of fact it is now known that Pashtō is not a Sanskritic language, but is a member of the Eastern branch of the Eranian family.

Shaw,³ in his articles on the Pāmīr Ghālchah languages, points out the close resemblances which exist between them and the Dard speeches. At the time that he wrote, it had not yet been established that the Ghālchah languages belonged to the East Eranian stock. He says, 'it seems probable that the separation of the Dards from the Ghālchahs took place at a time when there still existed a spoken tongue neither distinctly Indian nor distinctly Persian, but containing the germs of both. If the Dardu immigration from the north had been a late one, (say at the time of the Yuechi or of the Musalmān invasion), at a time when the language spoken in the plains of Bactria had become almost as strongly differentiated from that of India as at the present day, it is not easy to see how the speech of the Dards could have taken its development on Indian lines, as it has done,

¹ It must be explained that this view as to the home of the Piśāchas has been combated by Professor Sten Konow, who maintains that it was in Central Ind. a. See the article quoted in the List of Authorities. I confess that he has failed to convince me.

² *Calcutta Review*, Vol. liv, 1872, pp. 223 and ff.

³ *Journal of the Asiatic Society of Bengal*, Vol. xiv, 1876, pp. 139ff.

and *vice versa*. The fact of the tongues under notice still retaining so much mutual resemblance, together with a local connexion, would imply that they were descended directly from one and the same mother; while the fact of their belonging to the opposite families shows that we must not seek their common parentage either in the Indian or in the Persian tongue, but in an early Indo-Eranian mother-dialect, which alone would be capable of giving birth to two such children from the same womb. To put the matter in other words, it would seem that the Ghalchah and Dard nations must have lived each a life of its own, distinct from that of any other branches of the Aryan race and changing less fast than they, ever since they emerged from the oneness of the Indo-Eranian stem. They are true sisters, and yet they belong to rival families, hence they must be of that generation in which the split occurred. In any lower generation they would either not be sisters, or, if they were, they would belong to the same branch of the family.' It will be seen that Shaw also considers that the Dards belong to the Indian family of Aryan languages, and not to the Eranian. Further on he suggests that the Dard languages, though belonging to the Indian branch, are not Sanskritic. There is a linguistic gap between them and their true Sanskritic neighbours, the languages spoken in the outer Himalayas, which, he says, may be supposed to represent a reflex wave of migration sent up from the plains of India. The gap would in that case represent 'the whole progress in language made between the time when the Indo-Aryans were still a mere Central Asian tribe with incipient peculiarities of speech, and that, when their great migration accomplished, they were in possession of their Sanskrit form of language.' It will be seen that Shaw has, in many respects, anticipated the conclusions of the present writer.

Biddulph¹ would divide the tribes of the Hindu Kush into three groups. The first consists of those speaking the Ghalchah languages, the second of the Khō of Chitral and the Kāfr tribes, and in the third group he would class the 'Shins, the Gaurō, Chilis, and other broken tribes of the Indus Valley, the Bashgharik (*i.e.* Gārwi) and Tōrwālāk of the Swat and Panjkora Valleys, and the broken tribes of the Kunar Valley between Chitral and Kunar. One point which is worthy of note in regard to the languages of these three groups is, that while those spoken by the Ghalchah tribes, that is, those belonging to the first group, appear to be sprung from ancient Persian (Zend), those of the third group show greater affinity with the Sanskrit. * * * * * The Khō-wār language shows affinities with those of both groups, and will be found, I believe, to constitute an intermediate link between the two.'

Tomaschek² devotes a few pages to discussing the characteristics of the Dard languages, and concludes, 'In spite of several coincidences in vocabulary, we should be careful not to count the Dard languages among those belonging to the Hindu Kush. The verbal flexion rests on principles similar to those which we meet in Pañjābi, Sindhi, and Kāshmīri; and in its complicated formations, especially in the distinction between the masculine and feminine genders, offers a distinct contrast to the very sterile conjugation of the western dialects. The Shins and Dards have

¹ *Tribes of the Hindoo Koosh*, p. 158.

² *Sitzungsberichte der philosophisch-historischen Classe der Kaiserlichen Akademie der Wissenschaften*, Vol. xcvi (1880), pp. 735 and ff. But on one point he is wrong. It is now known that some of the Ghalchah languages do distinguish gender.

evidently come to their present northern abode from the south, and through Kashmir,¹ and have never lost their connexion with Gandhāra or the Indians of the Panjāb.'

With reference to the above remarks, it should be remembered that Trumpp, Shaw, and Tomaschek, alike, were limited as regards their information to what they could gather from Leitner's *Dardistan*, a book which at the time it was published was of great value, but which has since been superseded by the much fuller work of Biddulph. The present Survey places further, if still incomplete, materials in the hands of experts; and it is now possible to enunciate a new theory based on more secure foundations.

All the above discussions necessarily depend on merely philological arguments. In questions of ethnology such considerations can form only a weak support, but in the present case no other materials are available. Philology, however, may be taken with more confidence as a guide (though not with entire trust) in the case of tribes whose languages are morient. When we find small tribes clinging to a dying form of speech, surrounded by dominant languages which have superseded the neighbouring tongues, and which are beginning to supersede this form of speech also, we are fairly entitled to assume that the dying language is the original tribal one, and that it gives a clue to the racial affinities of the tribes who speak it.²

This is the case with the Dardic languages. They are all being gradually superseded by Pashtō and by Indo-Aryan forms of speech. That they have been preserved at all through so many centuries can only be due to the inhospitable nature of their home, and to the hostile character of their speakers. Nevertheless, in stating the result of my own researches, I merely put it forward as a hypothesis which is consistent with the state of affairs presented by philology, and not as one that is necessarily true.

The country in which the Dardic languages are vernacular has Eranian languages (especially Pashtō and Ghalehah) to its north-west, west and south-west, Indo-Aryan (*i.e.* Sanskritic) languages to its south and south-east, various forms of Tibetan to its east, and to its north-east the isolated unclassed non-Aryan Burushaskī of Hunza-Nagar. Of these, Tibetan has affected only Shinā, the most eastern of the Dard languages, and that, apparently only in modern times, by adding words and idioms as an overlayer. With Burushaskī the case is the reverse. Over the whole of Dardistān there is an under-layer of Burushaskī words, such as those for 'iron,' 'ass,' 'woman's hair,' and so on. These words are found in localities far from the present habitat of Burushaskī, and the inference is that, before the arrival of the Piśāchas, the whole of Dardistān was once inhabited by the ancestors of the present owners of Hunza and Nagar. It is not impossible that they were identical with the 'Nāgas,' who, according to Kashmir Mythology, were the aboriginal inhabitants of the Happy Valley before the arrival of the Piśāchas, and after whom every mountain spring in Kashmir is named. Be that as it may, at the bottom of all the Dardic languages, there is a small, and quite unimportant, element of Burushaskī.

¹ According to Biddulph, *op. cit.*, pp. 159 and ff., the Shins originally migrated from the north, *via* the Chitral valley, and settled in the southern valleys of the Himalaya. They then moved northwards up the Indus valley to their present home, which possibly happened at the time of the Musalim irruption into India. This agrees with the linguistic phenomena. It should be noted that if the Shins went *via* along the Indus, they could not have passed through Kashmir. Tomaschek could not have seen Biddulph's work which appeared the same year as his article.

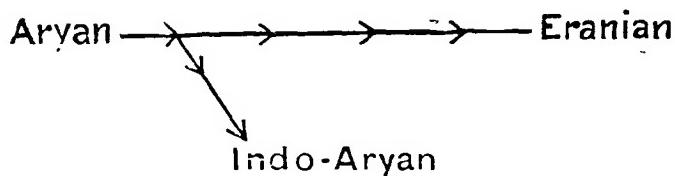
² That this is not claiming too much for philology may be allowed from the fact that it was first suggested to me by so distinguished an ethnologist as the late Sir Herbert Risley.

Pashtō, Ghalchah, and the neighbouring Indian languages are all of Aryan stock, the first two belonging to the Eranian and the third to the Indian branch of that family. That the Dardic languages are also of Aryan stock is absolutely certain, the question is whether we are to class them as Eranian, or as Indian, or as forming a separate third branch by themselves. I believe that the last is the only classification which we are at liberty to adopt.

It would be impossible to discuss the question in detail in the present pages. It involves hundreds of minute comparisons of idioms, words, and even letters which would here be out of place. Those who are interested in the arguments must be referred to the present writer's work *The Písáca Languages of North-Western India*.¹ For our present purposes it must suffice to give a general summary of the results arrived at.

It is well known that there was in prehistoric times a language, known as Aryan, spoken by the common ancestors of the Eranians and of the Indo-Aryans in the oasis of Khiva.² Thence they appear to have followed up the course of the Oxus and Jaxartes into the high-lying country round Khokand and Badakhshan, where a portion of them separated from the others, marching south, over the western passes of the Hindu Kush into the valley of the River Kabul, and thence into the plains of India where they settled, as the ancestors of the present Indo-Aryans. At that time the common Aryan language possessed certain definite characteristics which were brought into India by these invaders, and which have in process of time developed, on Indian lines, into the characteristics of the modern Indo-Aryan Vernaculars.

The Aryans who remained behind on the north of the Hindu Kush and who did not share in the migration to the Kābul Valley spread eastwards and westwards. Those who migrated to the east occupied the Pamirs and now speak Ghalchah. Those who went westwards occupied Merv, Persia, and Balochistan, and their descendants now speak those languages which, together with the Ghalchah languages, are classed as Eranian. At the time of the parting of the ways, when some of their number took the first step in their march towards India, the Aryans, as we have seen, spoke a common language; but with the Eranians this language developed on different lines, so that at the present day the languages of the Pamirs and of Persia are very different from those of India. It will be simplest if we take the Eranian languages as the direct descendants in a straight line from the ancient Aryan³ stock, while the Indo-Aryan languages represent a branch which issued from the parent stem at a very early date. We might represent the state of affairs graphically as follows:—



The Dardic languages possess many characteristics which are peculiar to themselves,⁴ while in some other respects they agree with Indo-Aryan,⁵ and in yet other respects with

¹ Published by the Royal Asiatic Society, 1903.

² The original home, whence the Aryans separated from the ancestors of other Indo-European languages, is believed to have been the steppe-country of Southern Russia.

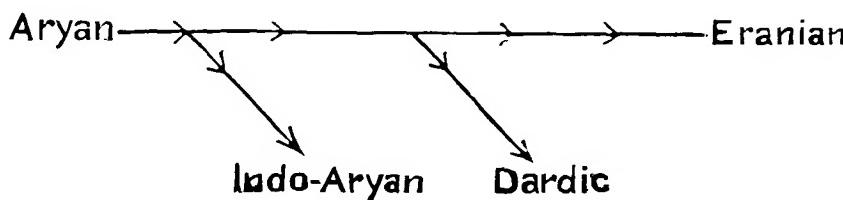
³ 'Eran' is really the same word as 'Aryan.'

⁴ e.g. the change of medial *t* to *r*, of *tm* to *t*, and the retention of a short vowel before a simplified compound consonant.

⁵ e.g. the preservation of *sm*, as against the Eranian change to *hm*.

Eranian languages.¹ They do not possess all the characteristics either of Indo-Aryan or of Eranian. We must assume that at the time when they issued from the Aryan language, the Indo-Aryan language had already branched forth from it, and that the Aryan language had by that time developed further on its own lines in the direction of Eranian ; but that that development had not yet progressed so far as to reach *all* the typical characteristics of Eranian, and still retained some (but not all) the characteristics which it possessed when the Indo-Aryans set out for the Kābul Valley.

This may be represented graphically by the following diagram :—



The Indo-Aryans crossed the Hindu Kush by the western passes, and, when they entered India by the Kabul Valley route, left what is now Chitral and Gilgit (*i.e.* Dardistān) on their left. Immediately to the north of Chitral over the Hindu Kush, communicating by the Dora and one or two eastern passes, lie the Pamirs, the home of the Ghalchah languages. Now, nearly every Eranian characteristic possessed by the Dardic is shared by the Ghalchah languages, while, at the same time, these very Eranian Ghalchah languages have a few points in which they follow the Dardic languages in agreeing with Indian as against Eranian. We are thus led to the conclusion that the ancestors of the Dardic tribes entered their present habitat by the Dora and neighbouring passes. The fact that the Dard languages proper are more nearly related to those of the Kāfir Group than either of these is related to Khō-wār, further suggests that the latter represents the language of a later body of Dardic invaders, akin to the earlier ones. Khō-wār, though undoubtedly Dardic in character, possesses more points in common with Ghalchah than the others, and separates the Kāfirs from the Dards proper by a wedge of language presenting a greater number of distinctively Eranian features.

Once settled in their mountainous habitat the language of the Dardic tribes developed on its own lines and gradually acquired those characteristics which I have said are peculiar to it and are foreign to both Indian and Eranian. No one desired their land, and except for an occasional visit from a conquering army on its way to India, such as those of Alexander the Great (B.C. 327) or Timūr (A.D. 1398) they have been left severely alone. The Sanskrit Grammarians writing at a time when, in India, the Prakrits were in flourishing existence bore record to the astonishing way in which Paiśāchī had retained forms which in Prakrit had long passed into new phonetic births, and the same is the case at the present day. The modern Dardic languages still possess, almost unaltered and in common use, words which in India are hardly found except in Vedic Sanskrit.²

¹ e.g. the preservation down to modern times of sht and st and the change of sht to (s's). So the change of sp (Indian shp) to shp and sh, not to psh.

² Compare Vedic *kr̥k̥vālu*, *Kalaśha kakawak*, a fowl. Such a survival would be impossible in the modern Indo-Aryan vernaculars.

Notice may be drawn to the fact that eminent scholars have drawn attention to remarkable coincidences between the Dardic languages and Dardic and Romany. the language of the European Gipsies.¹ We know that the Gipsies did come from India, and there appears to be little doubt that their original Indian language was some form of Dardic.

I have said that the Piśāchas sent out colonies down the Indus as far as Sindh. In the middle of the third century before our Era the Emperor Dardic and Asoka. Asoka of Pāṭaliputra spread his famous rock inscriptions over the length and breadth of India. These inscriptions were written in the vernacular of his time, and it need not surprise us that the one at Shāhbāzgarhi in the modern Yūsufzai country, close to, if not actually in, Dardic territory contains many linguistic forms which are related to Dardic.²

Except Kāshmīri, none of the Dardic languages have any written character, or possess any literature. Dr. Leitner has collected many songs in different Dardic languages, and has published them in his *Dardistan* and other publications.

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" " —*The Home of Piśāci*, Zeitschrift der Deutschen Morgenländischen Gesellschaft, lxiv (1910), pp. 95ff.

GRIERSON, SIR G. A.—*Piśāci, Piśācas, and "Modern Piśāca."* Zeitschrift der Deutschen Morgenländischen Gesellschaft, lxvi (1912), pp. 49ff.

Separate Lists of Words and Phrases are given in the proper places for each group and sub-group of the Dardic languages. They are too numerous for all to be combined in one table, and accordingly, for the purpose of easy comparison, I here give a similar list combining a few typical languages of each group,—viz. Bashgalī, Kalāshā, and Veron, for the Kāfir Group; Shiṇā, Kāshmīri, and Kōhistānī, for the Dard Group; and, lastly, Khō-wār.

¹ Cf. Miklosich, *Ueber die Mundarten und die Wanderungen der Zigeuner Europas*, ix, 4, 28; *Beiträge zur Kenntniss der Zigeuner mundarten*, i, ii, 15, ff., iv, 51; Kuhn, in *Berichte des VII Internationalen Orientalisten-Congresses*, p. 81; Pischel, *Grammatik der Prākrit-Sprachen*, 28.

² See the present writer's article on the *Linguistic Relationship of the Shāhbāzgarhi Inscription*, on pp. 725 and ff. of the *Journal of the Royal Asiatic Society*.

STANDARD LIST OF WORDS AND SENTENCES IN

English.	Kāfir (Bashgalī).	Kāfir (Kalāsha).	Kāfir (Veron).	Dard (<u>Shinā</u>).
1. One . . .	Ev	Ek	Ipin, attege	Ek
2. Two . . .	Diu	Dū	Lūe	Dū
3. Three . . .	Treh	Treh	Chhi	Tré, ché
4. Four . . .	Shto	Chau	Chipū	Chār
5. Five . . .	Puch	Pōnj	Uch	Push, poī
6. Six . . .	Sho	Shōh	Ushā	Shah
7. Seven . . .	Sut	Sat	Sete	Satt, sath
8. Eight . . .	Osh̄t	Ash̄t	Aste	Atsh, ath
9. Nine . . .	Noh	Nōh	Nūh	Nau, noa
10. Ten . . .	Dits	Dash	Leze	Dāl, dāis
11. Twenty . . .	Vitsā	Bishi	Zū	Rī
12. Fifty . . .	Diu vitsā dits . . .	Dū bishi dash . . .	Lejjibets	Dū bio gá dai . . .
13. Hundred . . .	Puch vitsi . . .	Pōnj bishi . . .	Ochegzū	Shal
14. I	Önts	Ā	Unzū	Má
15. Of me . . .	Í	Mai	Um, um-ūri	Mei, miānō
16. Mine . . .	Í-ste	Mai	Um, um-ūri	Mei, miānō
17. We . . .	Imā	Ābi	Asē	Bēh
18. Of us . . .	Imā	Hōma	Asē	Asei, assānō
19. Our . . .	Imā-ste	Hōma	Asē	Asei, assānō
20. Thou . . .	Tin, tu	Tu	Iyū	Tū
21. Of thee . . .	Tu	Tai	Í, i-ūri	Tei, thānō
22. Thine . . .	Tō-ste	Tai	Í, i-ūri	Tei, thānō
23. You . . .	Shā	Ābi	Miū	Tsoh
24. Of you . . .	Shā	Mimi	Asēn	Tsei
25. Your . . .	Shā-ste	Mimi	Asēn-ūri	Tsei

TYPICAL LANGUAGES OF THE DARDIC SUB-FAMILY.

Dard (Kāshmirī).	Dard (Kōhistānī).	Khō-wār.	English.
Akh	Ak, ēk	I	1. One.
Zāh	Dū	Jū	2. Two.
Trēh	Thā, chā	Troi	3. Three.
Tsōr	Chōr, tsor	Chōr	4. Four.
Pönts	Panj, pāz	Pōnj	5. Five.
Shēh	Shō, shoh	Chhoi	6. Six.
Sath	Sat	Sot	7. Seven.
Öth	Aṭh	Osht	8. Eight.
Nav	Num, noh, naū	Nēoh	9. Nine.
Dah	Dash	Josh	10. Ten.
Wuh	Bish	Bishr	11. Twenty.
Pantsāh	Dash-o-dubish	Jū-bishr-josh	12. Fifty.
Hath	Shal, shao	Shōr	13. Hundred.
Bōh	Ā, ya, ma	Awa	14. I.
Myōn ^u	Mā, mi, miā	Ma	15. Of me.
Myōn ^u	Mā, mi, miā	Ma	16. Mine.
As ⁱ	Mā, be	Ispa	17. We.
Sòn ^u	Mō, mun, asā	Ispa	18. Of us.
Sòn ^u	Mō, mun, asā	Ispa	19. Our.
Ts ^a h	Tū	Tu	20. Thou.
Chyōn ^u	Tā, chhā	Ta	21. Of thee.
Chyōn ^u	Tā, chhā	Ta	22. Thine.
Toh ⁱ	Thā, thō, tus	Pisa	23. You.
Tuhond ^u	Tsā, thō, tun, tusā	Pisa	24. Of you.
Tuhond ^u	Tsā, thō, tun, tusā	Pisa	25. Your.

English.	Kâfir (Bashgali).	Kâfir (Kalâsha).	Kâfir (Veron).	Dard (Shipâ).
26. He . . .	Aske . . .	Së. <u>she</u> -se . . .	Sû . . .	Ô, rô, <u>zh</u> ô, anô . . .
27. Of him . . .	Aske . . .	Tâ-se, tâ-a . . .	Sumish . . .	Aisei, resei, anei . . .
28. His . . .	Aske-ste . . .	Tâ-se, tâ-a . . .	Sumish-ûri . . .	Aisei, resei, anei . . .
29. They . . .	Amgi . . .	<u>She</u> -tsh, teh . . .	Mû . . .	Ai, ré, <u>zh</u> ê . . .
30. Of them . . .	Amgyô . . .	<u>She</u> -täsi, täsi . . .	Mishin . . .	Ainei, rinei . . .
31. Their . . .	Amgyô-ste . . .	<u>She</u> -täsi, täsi . . .	Mishin-ûri . . .	Ainei, rinei . . .
32. Hand . . .	Dusht . . .	Häst . . .	Lust . . .	Hatth . . .
33. Foot . . .	Kyur . . .	Khur . . .	Të . . .	Fâ . . .
34. Nose . . .	Nazur . . .	Nâtchur . . .	Nes . . .	Nâtô . . .
35. Eye . . .	Achêh . . .	Eeh . . .	Izhî . . .	Achhi . . .
36. Mouth . . .	Azhi . . .	Azhi . . .	Ish . . .	Aî . . .
37. Tooth . . .	Dut . . .	Dandöriak . . .	Letem . . .	Döñ . . .
38. Ear . . .	Kör . . .	Kurô . . .	Imu . . .	Kûn, kôn . . .
39. Hair . . .	Drû . . .	Chûpi . . .	Zhui . . .	Bâli, jath . . .
40. Head . . .	<u>She</u> . . .	<u>Shish</u> . . .	Ji . . .	<u>Shish</u> . . .
41. Tongue . . .	Dits . . .	Jib . . .	Luzukh . . .	Jib . . .
42. Belly . . .	Kîsl . . .	Kuch . . .	Iul . . .	Dêr . . .
43. Back . . .	Pti . . .	Dâk . . .	Gichi . . .	Dâki, ðeiki, pûta . . .
44. Iron . . .	Chiméh . . .	Chimbar . . .	Zhemâ . . .	Chimar . . .
45. Gold . . .	Sâu . . .	Sûra . . .	Shiû . . .	Sou . . .
46. Silver . . .	Ariu . . .	Rûwa . . .	Iuri . . .	Rûp . . .
47. Father . . .	Tât . . .	Dâda . . .	Yâ . . .	Mälô . . .
48. Mother . . .	Nâ . . .	Âva . . .	Nan . . .	Mâli, mâ . . .
49. Brother . . .	Bîta . . .	Bâya . . .	Wayeh . . .	Jrà, <u>zh</u> â, bâyô . . .
50. Sister . . .	Sus . . .	Bâba . . .	Siusu . . .	Sah . . .
51. Man . . .	Macikkup . . .	Msch . . .	Mush, warjemi . . .	Manujrô, manuzhô, mushâ . . .
52. Woman . . .	Jugur . . .	Istri-jah . . .	Westi . . .	Chei . . .

Dard (Kāshmīrī).	Dard (Kōhistānī).	Khō-wār.	English.
Suh	A <u>shī</u> , oh, sōh . . .	Hasa	26. He.
Tam ¹ -sond ^u , tasond ^u . .	Asā, tashā, tasī . .	Hatog <u>ho</u> , tog <u>ho</u> , horo, hamu .	27. Of him.
Tam ¹ -sond ^u , tasond ^a . .	Asā, tashā, tasī . .	Hatog <u>ho</u> , tog <u>ho</u> , horo, hamu .	28. His.
Tim	Í, tum, se . . .	Hattēt, hētt . . .	29. They.
Timan-hond ^u , tihond ^u . .	Íwā, tasā, sewā . .	Hatētan, hētan . .	30. Of them.
Timan-hond ^u , tihond ^a . .	Íwā, tasā, sewā . .	Hatētan, hētan . .	31. Their.
Atha	Thair, hath . . .	Host	32. Hand.
Khōr, pād	Khur	Pōng	33. Foot.
Nas	Nōzōr, nat, nathūr . .	Naskār	34. Nose.
Achh ¹	I <u>th</u> , a <u>shī</u> , ach . .	Ghēch	35. Eye.
Ös	Ä <small>Y</small>	Apak	36. Mouth.
Dand	Dand, dān	Don	37. Tooth.
Kan	Kan, kān	Kār	38. Ear.
Wāl	Bál	Drō, prēshū, phur . .	39. Hair.
Kala	Shish, shā, thōs . .	Sor, kapal	40. Head.
Zēv	Jib, zib	Ligini	41. Tongue.
Yēd	Dār, dōr, wair . .	Khoṣanu, ishkama . .	42. Belly.
Thar	Dāg, dā, tāng . .	Krēm	43. Back.
Shēst ^a r	Chimar	Chumūr	44. Iron.
Sōn	Swan, zēr	Sōrm	45. Gold.
Rōph	Rūp	Druk <u>hm</u>	46. Silver.
Mol ^a	Mhāla, bab, bā, bap . .	Tat	47. Father.
Möj ^u	Mhāil, yai	Nan	48. Mother.
Boy ^d	Jā, zhā, bhā	Brār	49. Brother.
Bēnē	Shū, ishpī, bhē	Ispusār	50. Sister.
Mahanyuv ^a	Mūsh, māsh	Mōsh	51. Man.
Zanāna, triy	Ís, shī, ḡryū, gharī, mulai .	Kim̄ri	52. Woman.

English.	Kāfir (Bashgali).	Kāfir (Kalāsha).	Kāfir (Veron).	Dard (Shinā).
53. Wife . . .	Ishtri . . .	Jah . . .	Westi . . .	Grein, jamāth . .
54. Child . . .	Parmṇ . . .	Tshātak . . .	Kiur . . .	Shūō, shudar, bāl . .
55. Son . . .	Pitr . . .	Pātr . . .	Piē . . .	Puch . . .
56. Daughter . . .	Ju, juk . . .	Chhu . . .	Lushtu . . .	Dī . . .
57. Slave . . .	Lope . . .	Baira . . .	Īma . . .	Meristā . . .
58. Cultivator . . .	Kish-kule . . .	Kish-karan . . .	Nūmasto . . .	Dehqān . . .
59. Shepherd . . .	Patṣa . . .	Wal-mōch . . .	Shepauri, uza . . .	Peyālō . . .
60. God . . .	Imra . . .	Khudai . . .	Pāchā . . .	Khudā . . .
61. Devil . . .	Yush . . .	Bhut . . .	Yush . . .	Shētān . . .
62. Sun . . .	Su . . .	Sūri . . .	Isikh . . .	Sūri . . .
63. Moon . . .	Mōs . . .	Mastruk . . .	Masekh . . .	Yūn . . .
64. Star . . .	Rashta . . .	Tāri . . .	Ishṭikh . . .	Tārū . . .
65. Fire . . .	Agō . . .	Angār . . .	Anekh . . .	Agār, hagār . . .
66. Water . . .	Öv . . .	Uk . . .	Āveh . . .	Wē, wōi . . .
67. House . . .	Ama . . .	Hāndūn . . .	Warekh . . .	Got, gōsh . . .
68. Horse . . .	Ushp . . .	Hāsh . . .	Īri . . .	Ashpō . . .
69. Cow . . .	Gāo . . .	Gak . . .	Gūt̄h . . .	Gō, gāō . . .
70. Dog . . .	Kuṛi . . .	Shūra, shēr . . .	Keruk . . .	Shū, shūu . . .
71. Cat . . .	Pishash . . .	Phūshak . . .	Pshikh . . .	Būshi, pushī . . .
72. Cock . . .	Ni-kakak . . .	Birāt kakawak . . .	Mush kakokū . . .	Kankōrōchō, kōkō . . .
73. Duck . . .	Āṛ . . .	Āṛi . . .	Zhelai . . .	Bārush, hāzhē . . .
74. Ass . . .	Kur . . .	Gardōk . . .	Kōru . . .	Zhakūn, khar . . .
75. Camel . . .	Bilē-shtyur . . .	Uṭ . . .	Ishtiur . . .	Uṭ . . .
76. Bird . . .	Mrenze . . .	Pachhiyek . . .	Nīze . . .	Bring, bing, jānwār . . .
77. Go . . .	Pret̄s . . .	Pāri . . .	Pez . . .	Bō . . .
78. Eat . . .	Yuh . . .	Zhuh . . .	Oyus . . .	Kā, khē . . .
79. Sit . . .	Nizhek . . .	Nisih . . .	Bishlus . . .	Bé . . .

Dard (Kāshmīrī).	Dard (Kōhistānī).	Khō-wār.	English.
Kōlay, gariñ . . .	Is, <u>shī</u> , geryū, gharī, mulai	Bōk	53. Wife.
Shur ^u , mōsum . . .	Lakūṭor, jadak, māsūm .	Azhēli	54. Child.
Nēchuyuñ ^u , pūt ^u . . .	Pūt, pūch, puṭh . . .	Zhau	55. Son.
Kūr ^u	Dhi, dī, saran . . .	Zhūr	56. Daughter.
Gōlām	Marai, gulām, dim . . .	Maristan	57. Slave.
Grūst ^u	Dehqān	Dēhqān	58. Cultivator.
Gabi-rochh ^u	Payāl	Pazhāl	59. Shepherd.
Khōdā, Day	<u>Khudāē</u>	<u>Khudāi</u>	60. God.
Shaitān, dēv	Shaitān	Shaitān	61. Devil.
Sirē	Sūri, swir, sir, si . . .	Yōr	62. Sun.
Zūn	Yasūn, yūn	Mās	63. Moon.
Tāruk ^h	Tār, tā	Istāri	64. Star.
Nār	Āgār, nār	Angār	65. Fire.
Pōñ ^u	Wi, ū	Ūgh	66. Water.
Gara	Gōt, <u>shit</u> , <u>shir</u> , garm, bhā .	Khatan	67. House.
Gur ^u	Gōr, ghō	Istōr	68. Horse.
Gāv	Gāō, gā	Lěshū	69. Cow.
Hūn ^u	Kūchur, kuzhū, kūsar .	Rēni	70. Dog.
Brōr ^u	Pishir, pi <u>shō</u> . . .	Pushi	71. Cat.
Kōkur	Kūkur, kugā, kūkō .	Nar-kūkuñ	72. Cock.
Batukh, ūnz ^u	Ār	Āṛi	73. Duck.
Khar	Gada, <u>khar</u>	Gurdōgh	74. Ass.
Wūt ^h	Ūt̄h	Uṭ	75. Camel.
Jānawara	Charōr, pashin . . .	Boik	76. Bird.
Gaṭsh	Chō, <u>bazh</u> , bah, til . . .	Boghēh	77. Go.
Khēh	Khō	Zhibēh	78. Eat.
Bēh	Bai	Nishēh	79. Sit.

English.	Käfr (Bashgali).	Käfr (Kalâsha).	Käfr (Veron).	Dard (<u>Shinā</u>).
80. Come . . .	Ats . . .	Ih . . .	Jots . . .	Wá. é . . .
81. Beat . . .	Vih . . .	Tyeh . . .	Pesum-tieh . . .	Shidé, deh, kute . .
82. Stand . . .	Úti . . .	Ush̄ti . . .	Ish̄teh . . .	Hun bō, uthē . .
83. Die . . .	Mrev . . .	Nâshi . . .	Omos . . .	Miri . . .
84. Give . . .	Preh, gate . . .	Deh . . .	Aphleh . . .	Dé . . .
85. Run . . .	Achupō . . .	A-dhiai . . .	Ikiutseh . . .	Hai-thé . . .
86. Up . . .	Chire . . .	Wehak . . .	Azh̄i . . .	Ajáh . . .
87. Near . . .	Türe . . .	Tâda . . .	Tebatiuk . . .	Kach . . .
88. Down . . .	Nite . . .	Prehak . . .	Ani . . .	Kirih, khér . .
89. Far . . .	Bu-dyur . . .	Dē-sha . . .	Tikkē . . .	Dür . . .
90. Before . . .	Pa-myuk . . .	Rū . . .	Ti-mikh . . .	Yar, mushō . .
91. Behind . . .	Pt̄ibar . . .	Pi_sh̄t̄s . . .	Te-ktsgeh . . .	Phatū, patō . .
92. Who ? . . .	Kachi . . .	Kûra . . .	Kese . . .	Kō . . .
93. What ? . . .	Kai . . .	Kia . . .	Pseh . . .	Jék . . .
94. Why ? . . .	Kā-gē . . .	Kō . . .	Ptshezni . . .	Kéh . . .
95. And . . .	Je . . .	Je, zhe . . .	Rē . . .	Neh, -gá . .
96. But . . .	.....	.....	.....	Ammáh . . .
97. If . . .	Ki . . .	.....	.....	Ikhnā . . .
98. Yes . . .	Óv . . .	Av . . .	Uwoh . . .	Awa . . .
99. No . . .	Ne . . .	Ne . . .	Nieh . . .	Ne, niā . .
100. Alas . . .	Utrasta . . .	Hai-darək . . .	Tatt̄s . . .	Afsōs, hai . .
101. A father . . .	Tot . . .	Dâda . . .	Yâ . . .	Mâlō . . .
102. Of a father . . .	Tot . . .	Dâda, dâdas . . .	Yâ-wak . . .	Mâlei . . .
103. To a father . . .	Tot-kē . . .	Dâda-hâta . . .	Yâsh . . .	Mâléte . . .
104. From a father . . .	Tot-tâ . . .	Dâda-pi . . .	Yâ-pa . . .	Mâlêñ . . .
105. Two fathers . . .	Diu tot-kile . . .	Du dâdaï . . .	Lue yâ-kil . . .	Dâ mâlé . . .
106. Fathers . . .	Tot-kile . . .	Dâlaï . . .	Yâ-kili . . .	Mâlé . . .

Dard (Kâshmîri).	Dard (Kôhistâni).	Khô-wâr.	English.
Wôla, yih . . .	Yah, yai, ai . . .	Giëh	80. Come.
Mâr	Chand, kûth . . .	Dêt	81. Beat.
Wôth	Pañhô, riñ, öliñ . .	Ruphëh	82. Staud.
Mar	Mar, mai . . .	Briyëh	83. Die.
Dih	Dâr, dai . . .	Dêt	84. Give.
Dav	Dâb, dhan-dai . .	Dâwëh	85. Run.
Hyur ⁿ	Rata, gid, bô . .	Aih	86. Up.
Nishin	Kas, kat _s , niar, niñ .	Shoi	87. Near.
Bôn	Tûa, wâgi, tîn, sôr, minî .	Auh	88. Down.
Dûr	Dâr, dhû . . .	Dodëri	89. Far.
Brôñh	Mûka, mûzh, mûthô, agér .	Prushti	90. Before.
Pata	Pata, pâtô, paizh . .	Achë	91. Behind.
Kus	Ko, kâ, kum, kâm . .	Kâ	92. Who ?
Kyâh	Kai, ka, gi . . .	Kya	93. What ?
Kyâzi	Kai, kâ, gët, gin . .	Ko	94. Why ?
Ta	Au, ta	O-che	95. And.
Likin	Bar, wale	Magar	96. But.
-ay	Ki, ke	Agar, ki	97. If.
Ähan	A, öh	Di	98. Yes.
Na	Na, nâ, nî . . .	No	99. No.
Hây	Armân	Ausûz	100. Alas.
Mölä	Mhâla	Tat	101. A father.
Mölä-sond ⁿ	Mhâla-ä	Tat-o	102. Of a father.
Mölis	Mhâla-gai	Tat-o-të	103. To a father.
Mâli-nishë	Mhâla-na	Tat-o-sar	104. From a father.
Zâh mölä	Dû mhâla	Jû tat-gini	105. Two fathers.
Mölä	Mhâla	Tat-gini	106. Fathers.

English.	Kāfir (Bashgalī).	Kāfir (Kalāsha).	Kāfir (Veron).	Dard (Shiqā).
107. Of fathers . .	Tot-kilō	Dādai	Yā-kiliō-wak . . .	Mālō
108. To fathers . .	Tot-kilō-gē	Dādai-hātia	Yā-kiliō-panē . . .	Mālōté
109. From fathers . .	Tot-kilō-dā	Dādai-pi	Yā-kiliō-panea . . .	Māléjō
110. A daughter . .	Ju	Chhū	Lushtu	Dī
111. Of a daughter . .	Ju	Chhūā, chhūas	Lushtu-wak	Dijei
112. To a daughter . .	Ju-gē	Chhūa-hātia	Lushtu-pa	Dijétē
113. From a daughter . .	Ju-dā	Chhūa-pi	Lushtu-panea	Dijéjō
114. Two daughters . .	Diu ju	Dū chhūlai	Lūe lusht-kil	Dū dijáré
115. Daughters . .	Ju	Chhūlai	Lusht-kili	Dijáré
116. Of daughters . .	Juī	Chhūlai	Lusht-kiliō-wak	Dijárō
117. To daughters . .	Juī-gē	Chhūlai-hātia	Lusht-kiliō-panē	Dijárcté
118. From daughters . .	Juī-dā	Chhūlai-pi	Lusht-kiliō-panea	Dijáréjō
119. A good man . .	Ev lē mōch	Ek prusht mōch	Attege ischum mush	Ek mishtō manuzhō
120. Of a good man . .	Ev lē mōch	Ek prusht mōches	Attege ischum mush-wak	Ek mishtō manuzhei
121. To a good man . .	Ev lē mōch-kē	Ek prusht mōches-hātia	Attege ischum mush-pa	Ek mishtō manuzhétē
122. From a good man . .	Ev lē mōch-tā	Ek prusht mōches-pi	Attege ischum mush-panea	Ek mishto manuzhéjō
123. Two good men . .	Diu lē mōch	Dū prusht mōch	Lūe ischum mush	Dū mishté manuzhé
124. Good men . .	Lē manjī	Prusht mōch	Ischum warjemi	Mishté manuzhé
125. Of good men . .	Lē manjā	Prusht mōchen	Ischum warjemi-wak	Mishté manuzhō
126. To good men . .	Lē manjā-gē	Prusht mōchen-hātia	Ischum warjemi-panē	Mishté manuzhöté
127. From good men . .	Lē manjā-dī	Prusht mōchen-pi	Ischum warjemi-panea	Mishté manuzhjéjō
128. A good woman . .	Ev lē jugur	Ek prusht istri-jah	Attege ischum weste	Ek mishtī chei
129. A bad boy . .	Ev dīgar ari	Ek khāche sūda	Attege dīgar wishōk	Ek kāchō shñō
130. Good women . .	Lē jugur	Prusht istri-jah	Ischum weste-kil	Mishté cheiyé
131. A bad girl . .	Digiri iuk	Khāche istri-jegurak	Attege dīgar weste kiur	Ek kāchī mōteiek
132. Gool	Lē-ste	Prusht	Ischumu	Mishtō
133. Better	Belyuk lēsto	Bā prusht	Opoj gsō	Bohtō n ishtō

Dard (Kāshmīrī).	Dard (Kōhistānī).	Khū-wār.	English.
Mälēn-hond ^u	Mhāla-ā	Tat-gini-ān	107. Of fathers.
Mälēn	Mhāla-gai	Tat-gini-ān-tē	108. To fathers.
Mālyau-nishe	Mhāla-na	Tat-gini-ān-sar	109. From fathers.
Kūr ^u	Dhī	Zhūr	110. A daughter.
Kōrē-hond ^u	Dhī-ā	Zhūr-o	111. Of a daughter.
Kōrē	Dhī-gai	Zhūr-o-tē	112. To a daughter.
Kōri-nishē	Dhī-na	Zhūr-o-sar	113. From a daughter.
Zah kōrē	Dū dhi	Jū zhūr-gini	114. Two daughters.
Kōrē	Dbia	Zhūr-gini	115. Daughters.
Kōrēn-hond ^u	Dhia-ā	Zhūr-gini-ān	116. Of daughters.
Kōrēn	Dhia-gai	Zhūr-gini-ān-tē	117. To daughters.
Kōyau-nishē	Dhia-na	Zhūr-gini-ān-sar	118. From daughters.
Akh jāu mahanyuv ^u	Ak miṭha māsh	Ī jam mōsh	119. A good man.
Akis jān mahaniv ^u -sond ^u	Ak miṭha māsh-ā	Ī jam mōsh-o	120. Of a good man.
Akis jān mahanivis	Ak miṭha māsh-gai	Ī jam mōsh-o-tē	121. To a good man.
Aki jān mahanivi-nishē	Ak miṭha māsh-na	Ī jam mōsh-o-sar	122. From a good man.
Zah jān mahaniv ^u	Dū miṭha māsh	Jū jam mōsh	123. Two good men.
Jān mahaniv ^u	Miṭha māsh	Jam mōsh	124. Good men.
Jān mahanivēn-hond ^u	Miṭha māsh-ā	Jam mōsh-ān	125. Of good men.
Jān mahanivēn	Miṭha māsh-gai	Jam mōsh-ān-tē	126. To good men.
Jān mabanivyau-nishē	Miṭha māsh-na	Jam mōsh-ān-sar	127. From good men.
Akh jān zanāna	Ak miṭha gharī	Ī jam kimēri	128. A good woman.
Akh nākāra kot ^u	Ak uākāra māṭa	Ī shum daq	129. A bad boy.
Jān zanāna	Miṭha gharī	Jam kimēri-ān	130. Good women.
Akh nākāra kū ^u	Ak uākāra māṭī	Ī shum kumōiu	131. A bad girl.
Jān, rāt ^u	Rān, nik, miṭha	Jani	132. Good.
(Tami-khōta) jān	Miṭha	Bo jam	133. Better.

English.	Kāñī (Bashgali)	Kāñī (Kalāšha).	Kāñī (Veron).	Dard (Shinsā).
134. Best . . .	Lē lē . . .	Talē-aste prusht . . .	Ischum opojogsō . . .	Bohtéjō mishtō . . .
135. High . . .	Üre . . .	Hātala . . .	Lekerga . . .	Othalō . . .
136. Higher . . .	E-chak-di üre . . .	Bā hūtala . . .	Chikō-dilekerga . . .	Bohtō othalō . . .
137. Highest . . .	Belyuk üre . . .	Talē-aste hātala . . .	Lippatikh . . .	Bohtéjō othalō . . .
138. A horse . . .	Ushp . . .	Hāsh . . .	Iri . . .	Ashpō . . .
139. A mare . . .	Ishtri ushp . . .	Istriēk hāsh . . .	Weste iri . . .	Bām . . .
140. Horses . . .	Ushpā . . .	Hāshen . . .	Iriō . . .	Ashpé . . .
141. Mares . . .	Ishtri ushpā . . .	Istriēk hāshen . . .	Weste iriō . . .	Bāmē . . .
142. A bull . . .	Azhe . . .	Dōu . . .	Zhesht . . .	Dōnō . . .
143. A cow . . .	Gāo . . .	Gak . . .	Gāth . . .	Gō, gāo . . .
144. Bulis . . .	Azh̄ . . .	Dōndan . . .	Zheshteō . . .	Dōné . . .
145. Cows . . .	Gō . . .	Gagan . . .	Gāthō . . .	Gāvē . . .
146. A dog . . .	Kuri . . .	Sh̄er . . .	Kirukh . . .	Sh̄ū . . .
147. A bitch . . .	Ishtri kuri . . .	Istriēk sh̄er . . .	Weste kirukh . . .	Sonchi sh̄ū . . .
148. Dogs . . .	Kurī . . .	Sh̄eron . . .	Kiro . . .	Sh̄ūi . . .
149. Bitches . . .	Ishtri kurī . . .	Istriēk sh̄eron . . .	Weste kiro . . .	Sonché sh̄ūi . . .
150. A he goat . . .	Ga <h>h</h> . . .	Bina . . .	Gēsh . . .	Mūgar . . .
151. A female goat . . .	Wezeh . . .	Pai . . .	Beir . . .	Ai . . .
152. Goats . . .	Shere . . .	Pai . . .	Shē . . .	Mūgaré . . .
153. A male deer . . .	Ni-rakyus . . .	Bār̄ya rōuz . . .	Mush wakus . . .	Birō háren . . .
154. A female deer . . .	Ishtri-rakyas . . .	Istriēk rōuz . . .	Weste wakus . . .	Sonchi háren . . .
155. Deer . . .	Rakyusō . . .	Rōuz . . .	Skal wakus . . .	Hárené . . .
156. I am . . .	Ön's azem . . .	Ājsān . . .	Unzī esmo . . .	Mā hanus . . .
157. Thou art . . .	Tu eshi . . .	Tu ā-sa . . .	Iyāl eso . . .	Tū hanō . . .
158. He is . . .	Aske ze . . .	Se āsāv . . .	Sū eso . . .	Rō hanō . . .
159. We are . . .	Imā azemish . . .	Ābi āsik . . .	Asē esemshō . . .	Bēh hanas . . .
160. You are . . .	Shā aṣr . . .	Ābi asa . . .	Miū eseno . . .	Tsoh hanat . . .

Dard (Kāshmiri).	Dard (Kōhistāni).	Khō-wār.	English.
(Sārēvūy-khōta) jān .	Būt-maz miṭha .	Nicho bo jam .	134. Best.
Thod ^u . . .	Līg, jīg, zhīga .	Zhang .	135. High.
(Tami-khōta) thod ^u .	Zhīga .	Bo zhang .	136. Higher.
(Sārēvūy-khōta) thod ^u .	Būt-maz zhīga .	Nicho bo zhang .	137. Highest.
Gur ^u . . .	Ghō .	Istōr .	138. A horse.
Gur ^u . . .	Ghōī .	Mādiān .	139. A mare.
Gur ^l . . .	Ghō .	Istōr, istōr-ān .	140. Horses.
Gurē . . .	Ghōīa .	Mādiān, mādiān-ān .	141. Mares.
Dād . . .	Gō .	Rēshū .	142. A bull.
Gāv . . .	Gā .	Lēshū .	143. A cow.
Dād . . .	Gō .	Rēshū, rēshū-ān .	144. Bulls.
Gōvū . . .	Gāī .	Lēshū, lēshū-ān .	145. Cows.
Hūn ^u . . .	Kūsar .	Rēni .	146. A dog.
Hūn ^u . . .	Kūsir .	Istri rēni .	147. A bitch.
Hūn ^l . . .	Kūsara .	Rēni rēni-ān .	148. Dogs.
Hōnē . . .	Kūsira .	Istri rēni, istri rēni-ān .	149. Bitches.
Tshāwul . . .	Mūngur, bir .	Nāri pai .	150. A he goat.
Tshāwūjū . . .	Sāl .	Istri pai .	151. A female goat.
Tshāwāli . . .	Bakara .	Pai-ān .	152. Goats.
Rūs ^u . . .	Hūsai (Pāṣhto)	Rouz .	153. A male deer.
.....	Hūsī .	Istri rouz .	154. A female deer.
Rūs ^l . . .	Hūsī .	Rouz, rouz-ān .	155. Deer.
Bōh chhus . . .	Mā thū .	Awa asum .	156. I am.
Tsāh chhukh . . .	Tū thū .	Tu asus .	157. Thou art.
Suh chhuh . . .	Sōh thū .	Hasa asur .	158. He is.
As ^l chhih . . .	Bē thū .	Ispa asusi .	159. We are.
Tōh ^l chhiwa . . .	Tus thū .	Pisa asumi .	160. You are.

English.	Kâfir (Bashgali).	Kâfir (Kalâsha).	Kâfir (Veron).	Dard (Shipâ).
161. They are . . .	Amgi asht . . .	Teh âsan . . .	Mû asto . . .	Réh hané . . .
162. I was . . .	Önts azim . . .	Â ásis . . .	Unzû essem . . .	Má asus, asulns . .
163. Thou wast . . .	Tiu azish . . .	Tu âsi . . .	Iyû esso . . .	Tû asô, asulô . .
164. He was . . .	Aske azi . . .	Se âsis . . .	Sû esso . . .	Rô asû, asulû . .
165. We were . . .	Imâ azemish . . .	Âbi âsimi . . .	Ase asemsho . . .	Béh asas, asilas . .
166. You were . . .	Shâ azîr . . .	Âbi âsili . . .	Miû esno . . .	Tsoh asat, asilat . .
167. They were . . .	Amgi azi . . .	Teh âsini . . .	Mû asto . . .	Réh asé, asilé . .
168. Be . . .	Bû . . .	Hah . . .	Wos . . .	Bô . . .
169. To be . . .	Buste . . .	Hik . . .	Inik . . .	Boikî . . .
170. Being . . .	.....	.....	....	....
171. Having been . . .	Biti . . .	Thî . . .	Wosh shi . . .	Bé . . .
172. I may be . . .	Önts ka balama . . .	Â kie bâ-am-e . . .	Unzû apôrgosme . . .	Mâ bôm . . .
173. I shall be . . .	Önts banum . . .	Â bâm . . .	Unzû apôrgosmo . . .	Mâ kôm . . .
174. I should be . . .	.....	.....	Unzû inikso . . .	....
175. Beat . . .	Vih . . .	Tyeh . . .	Pesum-tieh . . .	Shidé . . .
176. To beat . . .	Viste . . .	Tyek . . .	Pesum-tinik . . .	Shidoiki . . .
177. Beating . . .	Vinagan . . .	Tik weow . . .	Pesum-tiuk . . .	Shidojé . . .
178. Having beaten . . .	Viti . . .	Tyai . . .	Pesum-ti . . .	Shidé . . .
179. I beat . . .	Önts vinum . . .	Â tem-dai . . .	Unzû pesum-tiemo . . .	Másé shidam . . .
180. Thou beatest . . .	Tiu vinje . . .	Tu tes-dai . . .	Iyû pesum-timasish . . .	Tûsé shidé . . .
181. He beats . . .	Aske vine . . .	Se tel-dai . . .	Sû pesum-timaso . . .	Rössé shidei . . .
182. We beat . . .	Imâ vimish . . .	Âbi tek-dai . . .	Asê pesum-timsho . . .	Bésé shidôn . . .
183. You beat . . .	Shâ vinér . . .	Âbi tet-dai . . .	Miû pesum-timasinch . . .	Tsosé shidyât . . .
184. They beat . . .	Amgi vînde . . .	She-teh ten-dai . . .	Mû pesum-timasto . . .	Résé shidén . . .
185. I beat (<i>Past Tense</i>) . . .	Í vinâ . . .	Â prah . . .	Unzû pesum-tiom . . .	Másé shidegas . . .
186. Thou beatest (<i>Past Tense</i>) . . .	Tiu vinâ . . .	Tu prah . . .	Iyû pesum-tioksho . . .	Tûsé shidêga . . .
187. He beat (<i>Past Tense</i>) . . .	Aske vinâ . . .	Se prau . . .	Sû pesum-ti go . . .	Rössé shicêgô . . .

Dard (Kāshmīrī).	Dard (Kōhistānī).	Kbō-wār.	English.
Tim chhih . . .	Saī thū . . .	Hatēt asuni . . .	161. They are.
Bōh ôsus . . .	Mā ūs . . .	Awa asistam . . .	162. I was.
Tsah ôsukh . . .	Tū ūs . . .	Tu asistau . . .	163. Thou wast.
Suh ôs ^u . . .	Soh ūs . . .	Hasa asistai . . .	164. He was.
Asī ôs ⁱ . . .	Bē ūsū . . .	Ispa asistam . . .	165. We were.
Tōh ¹ ôs ⁱ wa . . .	Tus ūsū . . .	Pisa asistami . . .	166. You were.
Tim ôs ⁱ . . .	Saī ūsū . . .	Hatēt asistani . . .	167. They were.
Ās, bōv . . .	Hō . . .	Bōs . . .	168. Be.
Āsun, bowan . . .	Hō . . .	Bik . . .	169. To be.
Āsān, böwān . . .	Hōē . . .	Bika . . .	170. Being.
Ösith, böwith . . .	Hū . . .	Biti . . .	171. Having been.
Bōh āsa, böwa . . .	Mā hōnshat, hūgai . .	Awa kya bōma . .	172. I may be.
Bōh āsa, böwa . . .	Mā hōnshat . . .	Awa bōm . . .	173. I shall be.
Bōh āsahō, böwahō . . .	Mā hōnshat, hūwam . .	Ma biko bash . . .	174. I should be.
Mār . . .	Kuṭagal . . .	Dēt . . .	175. Beat.
Mārun . . .	Kuṭō . . .	Dik . . .	176. To beat.
Mārān . . .	Kuṭa . . .	Deōno . . .	177. Beating.
Mōrith . . .	Kuṭagalai . . .	Diti . . .	178. Having beaten.
Bōh chhus mārān . . .	Mā kuṭānt . . .	Awa dōman . . .	179. I beat.
Ts ^h chhuakh mārān . . .	Tū kuṭānt . . .	Tu dōsan . . .	180. Thou beatest.
Suh chhuh mārān . . .	Soh kuṭānt . . .	Hasa dōian . . .	181. He beats.
Asī chhih mārān . . .	Bē kuṭānt . . .	Ispa dōsyān . . .	182. We beat.
Tōh ¹ chhiwa mārān . . .	Tus kuṭānt . . .	Pisa dōmyān . . .	183. You beat.
Tim chhih mārān . . .	Saī kuṭānt . . .	Hatēt dōnyān . . .	184. They beat.
Mē mōram . . .	Mē kuṭagil . . .	Awa phrētam, phrēstam . .	185. I beat (<i>Past Tense</i>).
Tsē móruθ . . .	Tō kuṭagil . . .	Tu prau . . .	186. Thou beatest (<i>Past Tense</i>).
Tam ¹ morun . . .	Sē kuṭagil . . .	Hasa prai . . .	187. He beat (<i>Past Tense</i>).

English	Käfr (Bashgal).	Käfr (Kalasha).	Käfr (Veron).	Dard (Shipā).
188. We beat (<i>Past Tense</i>)	Imā vinā . . .	Ābi prōmi . . .	Asē pesum-tiomsho . .	Bésé <u>shidēgés</u> . .
189. You beat (<i>Past Tense</i>)	Shā vinā . . .	Ābi prāli . . .	Miū pesum-tegunch . .	Tsosé <u>shidēgét</u> . .
190. They beat (<i>Past Tense</i>)	Amgyā vinā . . .	Teh prōn . . .	Mū pesum-tiogosto . .	Résé <u>shidēgé</u> . .
191. I am beating . . .	Önt̄ vinum . . .	Ā tem-dai . . .	Uuzū pesum-tiemo . .	Másé <u>shidamus</u> . .
192. I was beating . . .	Önts̄ vinazim . . .	Ā timan āsis . . .	Unzū pesum-timasēsum . .	Másé <u>shidamasus</u> . .
193. I had beaten . . .	Í vinessi . . .	Ā tyai āsam . . .	Unzū pesum-timasum . .	Másé <u>shidēgāsus</u> . .
194. I may beat . . .	Önts̄ ka vilama . . .	Ā kie tēma . . .	Uuzū pesum-tiwlgosm . .	Másé <u>shidam</u> . .
195. I shall beat . . .	Önts̄ vilam . . .	Ā tem . . .	Uuzū pesum-temo . .	Másé <u>shidam</u> . .
196. Thou wilt beat . . .	Tiu vilash . . .	Tu ties . . .	Iyā pesem-timasso . .	Tūsé <u>shidé</u> . .
197. He will beat . . .	Aske vilā . . .	Se tiel . . .	Sū pesem-tiogesso . .	Rösé <u>shidei</u> . .
198. We shall beat . . .	Imā vimma . . .	Ābi tiek . . .	Asē pesem-temaho . .	Bésé <u>shidōn</u> . .
199. You will beat . . .	Shā villā . . .	Ābi tiet . . .	Miū pesem-tiogasuo . .	Tsosé <u>shidyāt</u> . .
200. They will beat . . .	Angi vilā . . .	Teh tien . . .	Mū pesem-tiogasto . .	Résé <u>shidén</u> . .
201. I should beat . . .	Í vistezē . . .	Mai tik bash . . .	Uuzū pesum-tenik-so . .	.....
202. I am beaten . . .	Í vinagan unguta . . .	Ā tigari thi āsam . . .	Unzū pesum-tiuggan puzokso.	Má <u>shidijamus</u> . .
203. I was beaten . . .	Í vinagan unguṭussi . . .	Ā tigari thi āsi . . .	Unzū pesum-tiuggan pezagesh.	Má <u>shidigās</u> . .
204. I shall be beaten . . .	Önts̄ vinagan ungalam . . .	Ā ti-avna him . . .	Unzū pesum-tiuggan pezmesh.	Má <u>shidáram</u> . .
205. I go . . .	Önts̄ yenum . . .	Ā patim-dai . . .	Unzū pezemo . . .	Má bojam . .
206. Thou goest . . .	Tiu yenji . . .	Tu paris-dai . . .	Iyā pezmasish . . .	Tū bojé . .
207. He goes . . .	Aske vene . . .	Se pariu-dai . . .	Sū pezemaso . . .	Rō bojei . .
208. We go . . .	Imā emmis̄h . . .	Ābi parik-dai . . .	Asē pazemsho . . .	Bēn bojōn . .
209. You go . . .	Shā en̄r . . .	Ābi para-dai . . .	Miū pezemasesh . . .	Tsōh bojyāt . .
210. They go . . .	Angi ende . . .	Teh palin-dai . . .	Mā pezemasto . . .	Rēh bojén . .
211. I went . . .	Önts̄ gom . . .	Ā parah . . .	Unzū pezeksam . . .	Má gās . .
212. Thou wentest . . .	Tiu gowash . . .	Tu parah . . .	Iyā pezegesish . . .	Tū gā . .
213. He went . . .	Aske gwa . . .	Se parau . . .	Sū pezagish, pezagusto, pezekso.	Rō ga. gaō . .
214. We went . . .	Imā gomish . . .	Ābi parimi . . .	Asē pezaksamish . . .	Bēh gés . .

Dard (Kāshmīrī).	Dard (Kōhistānī).	Khō-wār.	English.
Asē mōr ⁿ	Zō kuṭagil	Ispa phrētam, phrēstam	188. We beat (<i>Past Tense</i>).
Tōhē mōr ⁿ wa	Sō kuṭagil	Pisa phrētami, phrēstami	189. You beat (<i>Past Tense</i>).
Timau móruk̄h	Sayō kuṭagil	Hatēt prāni	190. They beat (<i>Past Tense</i>).
Bōh chhus mārān	Mā̄ kutānt	Awa dōman	191. I am beating.
Bōh ôsus mārān	Mā̄ kut-ās	Awa diā oshtam, diā oshostam.	192. I was beating.
Mē ôsumi mōr ⁿ mot ⁿ	Mē kuṭēl-ās	Awa dirō oshtam, dirō oshostam.	193. I had beaten.
Bōh māra	Mā̄ kutagal ashāt	Awa kya dōma	194. I may beat.
Bōh māra	Mā̄ kuṭagal ashāt	Awa dōm	195. I shall beat.
Ts ^a h mārakh	Tō̄ kuṭagal-ashāt	Tu dōs	196. Thou wilt beat.
Suh māri	Sō̄ kuṭagal-ashāt	Hasa doi	197. He will beat.
As ^a māraw	Bē kuṭagal-ashāt	Ispa dōsi	198. We shall beat.
Tōh' māriw	Tus kuṭagal-ashāt	Pisa dōmi	199. You will beat.
Tim mārau	Sayō kuṭagal-ashāt	Hatēt dōni	200. They will beat.
Bōh mārahō	Mā̄ kuṭagal-ashāt	Ma diko bash	201. I should beat.
Bōh chhus yiwān mārana	Mā̄ kuṭais-thū	Awa dēōno hotam	202. I am beaten.
Bōh ās mārana	Mā̄ kuṭais-thū	Awa dēōno biru oshtam	203. I was beaten.
Bōh yima mārana	Mā̄ kuṭaiz-bashāt	Awa dēōno bōm	204. I shall be beaten.
Bōh chhus gatshān	Mā̄ bait	Awa biman	205. I go.
Ts ^a h chhukh gatshān	Tū bait	Tu bisan	206. Thou goest.
Suh chhuh gatshān	Sō̄h bait	Hasa biran	207. He goes.
As ^a chhih gatshān	Bē baita	Ispa bisi	208. We go.
Tōh' chhiwa gatshān	Tus baita	Pisa bimi	209. You go.
Tim chhih gatshān	Saī baita	Hatēt bini	210. They go.
Bōhgōs	Mā̄ baigā	Awa baghēstam	211. I went.
Ts ^a h gōkh	Tū baigā	Tu baghau	212. Thou wentest.
Suh gōv, gav	Sō̄h baigā	Hasa baghai	213. He went.
As ^a gay	Bē baigil	Ispa baghēstam	214. We went.

English.	Kāfir (Bāshgalī).	Kāfir (Kalāsha).	Kāfir (Veron).	Dard (Shiṇā).
215. You went . . .	Shā gōr . . .	Ābi parāli . . .	Miū pezaksinch . . .	Tsoh gét . . .
216. They went . . .	Amgi gwa . . .	Teh parōn . . .	Mū pezegusto . . .	Réh gé . . .
217. Go . . .	Pret <u>s</u> . . .	Pāri . . .	Ish <u>t</u> . . .	Bō . . .
218. Going . . .	Yenda . . .	Parik weov . . .	Pizmāsh . . .	.....
219. Gone . . .	Gusya . . .	Gālah . . .	Pezeksaso . . .	Gō . . .
220. What is your name? .	Tuse nam kai aze?	Tai nōm kie shiu?	Ī nam pesnemes?	Tei nōm jék hanō?
221. How old is this horse?	Ina ushp chi-se bise?	Ia hāsh kimōn kau thi shiu?	Uū iri nerag uſu esela?	Anō ashpei kachāk umer hani?
222. How far is it from here to Kashmir?	Anista Kash <u>m</u> ir chōk bu-dyur azile?	Andei Kash <u>m</u> ir kimōn dēsha shiu?	Alā Kash <u>m</u> ir nerag tikkē eso?	Anō Kashiréte kachāk dūr hani?
223. How many sons are there in your father's house?	Tu tot p-amā chi pitr a <u>sh</u> t?	Mimi dādo dura kimōn putr āsan?	Ī yā taragē nerag piē ast?	Tei mālei dāré gōtér kachāk hané?
224. I have walked a long way to-day.	Önts pishtruk gajar belyuk put-tā pilingi sum.	Ā ūja bō phōu kāsi āsam.	Unzū ittin tsera skal tūd pezaksom.	Mā ash nanapāt zhigāsh gānus-paiyūk.
225. The son of my uncle is married to his sister.	Ī mam pitras aske-ste sus i <u>sh</u> tri kaſſe.	Mai māa putras tase bābas jah kai āsōv.	Melig piē mish siusū weste palogo.	Mei chunōmālei puchétē o mushai sáié sāti ghar-tégén.
226. In the house is the saddle of the white horse.	Kazhiri ushp-pe-ste zin p-ama aze.	Gōra hāshes hun dura shiu	Kashire iri-ūri zin tarag-tī eso.	Gotérō sheiō ashpei tilén hanō.
227. Put the saddle upon his back.	Zin ja-p <u>sh</u> t teh	Tā-se thāra hun thai	Zhin sumish tu-gichi atāwe.	Aisei deiki-jé tilén dé
228. I have beaten his son with many stripes.	Ī asko pittas belyuk b <u>sh</u> azi vinessi.	Ā tā-a putras bō badri gri tyai āsam.	Unzū sumish piē skal wezig mish pe eshpōmo.	Mās aisei puché bohtō mustekāh dēgānus.
229. He is grazing cattle on the top of the hill.	Aske i <u>sh</u> t.kyur-wai bada u-pachur undran-e.	Sō chau-gūri brō-una brōeshtō-na chareik dai.	Sū ishchuga lappērik thkhū ayāmeso.	Rōsé māl chinché chērū-jé charei.
230. He is sitting on a horse under that tree.	Aske aki karū pagyn <u>r</u> ev ushp pa- <u>sh</u> e jenas-e.	Seek hāshes thāra shetarah muṭ nūrō-na nisi āsōv.	Sū esle shtiup ta khuzhū attege iri tu-gich ash-leksō.	Rōsé oh tomā kirih ashpē-jé pinēgun.
231. His brother is taller than his sister.	Aske-ste b̄os aske-ste susas-tā ūre aze.	Tā-se bāyas tā-se bābas-pi hūtalā āsōv.	Sumish wayeh sumish siusū litē e-o.	Aisei zhā tomī sáié-jō zhigū hanō.
232. The price of that is two rupees and a half.	Aske-ste muṛi diu ṭange je adili aze.	Tā-se kreh dū rupaya zhe khōnda shiu.	Sumish milui lue ṭenga attege vish uikh eso.	Aisei gōch dū rupaié gā trang hanō.
233. My father lives in that small house.	Ī-ste tot aske parmistik amā-tā nizhen-e.	Mai dāda tara tsbātak hāndun-a nisu-dai.	Um yā sū bannie tarag ashileksō.	Mei māl oh chunō gōtē-rō bēi-hanō.
234. Give this rupee to him	Ine ṭange aske p <u>sh</u> eh.	Shāma rupaya tā deh	Uū ṭenga sumish aphleh	Anēh rupai aisé-té dé
235. Take those rupees from him.	Aske-tā amgi ṭangē ungao.	Teh rupaya tā pi gri	Marga ṭenga sumish-pa ilgēsh.	Ai rupaié résé-jō għiné
236. Beat him well and bind him with ropes.	Aske lēstekte vih kani ge mesh ge <u>sh</u> u.	Teh prusht lāpi zhe rajuk gri bhōni.	Sū ischumogli pesum-tieh mana temodeh.	Oh mishté shidé neh bāli sāti gané.
237. Draw water from the well.	Pani-le ṣv ūk shōv .	Pati-shāya-ni uk chhalai .	Ada mal panea āveh lekshēh.	Kulhé-jō wōi nikalé .
238. Walk before me.	Ī pa-myuk pilingyū .	Mai pi-shumber kāsi	Um timigi ūrias .	Mā mōchōt tihré .
239. Whose boy comes behind you?	Tu ;iṭibar kō ari an?	Mimi pishṭō kās sūda iu-dai?	Tesh wishōk i-tak tsā-maso?	Kaisei shūo tū-jō phatū woyei?
240. From whom did you buy that?	Aske kut-tā muri p <u>sh</u> -ti unguta?	Abi sh <u>o</u> -tōh kās pi kre-dai agri eli?	Sū tes <u>h</u> milyā pli ilgego?	Kaisé-jō anēh gōch ginē-gānō?
241. From a shopkeeper of the village.	Braġam ev saudāvar-tā	Grōmō-na ek ḥtālas pi	Tigim saudā ilgia-pneua	Kūiei ek dñkāndārē-jō

Dard (Kashmiri).	Dard (Kohistani).	Kho-war.	English.
Töh ⁱ göwa . . .	Tus baigil . . .	Pisa baghestami . . .	215. You went.
Tim gay . . .	Sai ⁱ baigil . . .	Hatet baghani . . .	216. They went.
Gatsh	Bah	Boghëh	217. Go.
Gatshân	Bai	Boghawa, bika	218. Going.
Gomot ^u , gamot ^u . . .	Bayi	Boghdü	219. Gone.
Chyôn ^u nâv kyâh chhuh ? .	Tê gi nâv thû ? .	Ta nâm kya shér ? .	220. What is your name ?
Yih gur ^u kaiten warihen-hond ^u chhuh ?	As ghôgi umar thû ? .	Haiyâ istör kamâ sâla asur ?	221. How old is this horse ?
Yiti-pétha küt ^u chhuh Kashiri-tâm dûr ^u ?	As zâe-na Kashmir katuk dûr thû ?	Hami ghâr Kashmir-o-të kanduri doderi shér ?	222. How far is it from here to Kashmir ?
Chyönis möli-sandis garas-andar küt ⁱ nêchiv ⁱ chhîh ?	Tê mhâla bhâ-maz katuk pûtha thû ?	Ta tat-o dura kamâ zhau asuni ?	223. How many sons are there in your father's house ?
Böh chhus az sêthâh pok ^u -mot ^u .	Mä az sôh têl-thû .	Awa hanun bô pon kosi asum.	224. I have walked a long way to-day.
Myönis pêthra-sandis nêch-ivis tamî-sanzé bëñë-sûty nêth'r kor ^u mot ^u .	Më pichh-ä pûth tasî bhëziyâl karagil.	Ma mik-o zhau tan ispusâr-o alti asur.	225. The son of my uncle is married to his sister.
Garas-andar chhëh chhëtis gur ^u -sünz ^u zin.	Panara ghô-ä kâti bhâ-maz thû.	Ishperu istör-o hun duri shér.	226. In the house is the saddle of the white horse.
Tamis thâv thûr ^u -pêth zin.	Tasî dâ-tal kâti galagal .	Hun-o hatogho-sora dêt .	227. Put the saddle upon his back.
Më chhuh løy ^u mot ^u tasandis nêchivis wârayâhau kam-chau-sûty.	Më tasî pûth kurô gin	Awa hatogho zhau-o bo brazh-ân-sôra diti asum.	228. I have beaten his son with many stripes.
Suh chhuh bâlachë tâli pêth chârwâyén gâsa khyâwan.	Sôh khâna shish-tal mäl sârânt.	Hasa lëot-pongi-ân an-o phura rachhiran.	229. He is grazing cattle on the top of the hill.
Suh chhuh guris pêth bîthi tath kulis-tal.	Sôh ghô-tal bhaiâ-thû asgai sôra.	Hasa hatë kan-o mula i istör-o-sôra nishi asur.	230. He is sitting on a horse under that tree.
Tasond ^u bôy ^u chhuh tasanzi bëñi-khôta thod ^u .	Tasî zhâ tasî bhë-na zhiga	Hatogho brâr hatogho ispu-thû.	231. His brother is taller than his sister.
Tamyuk ^u möl chhuh dây röpay.	As-ä mül dûi adhil thû .	Hatogho wâgh jû rupaia o-chë phat shér.	232. The price of that is two rupees and a half.
Myôn ^u mól chhuh tath lök ^u chë larë-manz rôzân.	Më mhâla as laka bhâ-maz bhaiâ thû.	Ma tat hatë tsêq khatana hâl boyan.	233. My father lives in that small house.
Dih yih röpay tamis .	As rûpai tasî dagal .	Haiya rupai-o hatogho-të dêt.	234. Give this rupee to him.
Tim röpay hëh tamis-nish.	Tas-na as rûpai ägal .	Hatë rupai-ân hatogho-sar ganëh.	235. Take those rupees from him.
Wâra dis chob ta razi sûty phirus gaund.	Tas miâha kûtgal danwala gin gandagal.	Hatogho jam ban dêt o-chë shîmëni-ân-sôra botëh.	236. Beat him well and bind him with ropes.
Kriri-manza khâr pôñ ^u	Kohai-na wi nihalagal .	Chah-âr ügh nâzeh .	237. Draw water from the well.
Më brönök brönök pakh .	Më mñho bah .	Ma sar nast biti kosëh .	238. Walk before me.
Kasond ^u koç ^u chhuy tsê pa:a pata yiwân ?	Kasë mat tê pato ait ?	Kôs daq ta achia goian ?	239 Whose boy comes behind you ?
Huh kamis-nish hyotuth tsê ?	Kasë-na as ghina-thû ?	Hatogho kôs-sar krënita ?	240. From whom did you buy that ?
Akis gâma-wöñis-nish	Gä-maz ak dukandär-na	Dëh-o i dukandär-o-sar	241. From a shopkeeper of the village.



THE KAFIR GROUP.

Concerning few languages near India did we know till lately so little as we did regarding the dialects of Kāfīristān. Our knowledge had not advanced owing to the fact that for long it was assumed that there was one Kāfir tongue which was called Kāfīri. In later times it was assumed that because there were two main groups of Kāfirs, *viz.* the Siāh-pōsh, or Black-clothed, and the Sufēd-pōsh, or White-clothed, there were, therefore, two languages in Kāfīristān corresponding to these two groups. Dr. Leitner, by his *Kalāshā Grammar and Vocabulary*, and Colonel Biddulph by his *Bashgali Vocabulary*, helped forward our knowledge regarding the speech of the tribes of Eastern Kāfīristān, and after that the progress of our information regarding the details of the language or languages of that country was suspended till the publication of Colonel Davidson's *Bashgali Grammar* in 1902. Sir George Robertson, in his *Kāfirs of the Hindu-Kush* (London, 1896), gives us, on the other hand, some important information (pp. 74 and ff.) regarding the general language-distribution of the country.

It appears that the Siāh-pōsh Kāfirs, who, roughly speaking, people the northern half and the East of Kāfīristān, all speak various dialects of one language, of which *Bashgali*, the speech of the people inhabiting the valley of the *Bashgal* River, may be taken as the type. All the tribes who wear the dark-coloured raiment seem at once to understand each other, and to be able to converse fluently and without hesitation. The Sufēd-pōsh Kāfirs occupy the centre and the south-east of the country, and consist of three tribes, the *Wai*, the *Prēsun* or *Veron*, and the *Ashkund*. The first two of these speak different languages which are mutually unintelligible, and both of which are unintelligible to the Siāh-pōshis. These tribes cannot converse without the aid of interpreters. Regarding the *Ashkund*, Sir George Robertson says, 'there is another important tribe called the *Ashkun* (*sic*), of whom, however, it was most difficult to get any information. They are probably allied to the *Wai*.' The *Wai* inhabit the south-east of Kāfīristān, south of the junction of the *Bashgal* with the *Qāshqār* River. The *Prēsun*s inhabit an inaccessible valley in the centre, and the *Ashkund* lie to the south-west of the *Prēsun*.

These languages of Kāfīristān I place together under the name of the Kāfir Group, consisting of the following four languages, (1) *Bashgali*, (2) *Wai-alā*, (3) *Wasī-veri* or *Prēsun*, and (4) *Ashkund*. They will be considered in the following pages.

To sum up the information contained in the following detailed account of the Kāfir dialects, we had, previously to this survey, a grammar and two vocabularies of *Bashgali*, so that we might claim to be supplied with information regarding the language of Siāh-pōshis. Regarding the Sufēd-pōshis, we only knew for certain that there were two languages, *Prēsun* and *Wai-alā*, which were mutually unintelligible, and that perhaps there was a third, *Ashkund*. Of these three we had one or more vocabularies of *Wai-alā*, while of the others, we did not know a single word or grammatical form.

In the present state of our knowledge, the classification of these dialects is a matter of some doubt. While some of them show frequent instances of agreement with Eranian languages, there can be no doubt that the general phonetic structure of most of

them is often distinctly Indian. On the other hand, their grammatical structure differs so widely from that of any Indian language, that grave difficulties are experienced in grouping them with the Sanskritic Indo-Aryan Vernaculars. They are, thus, true Dardic languages.

Before discussing each dialect separately, I shall give a list of the authorities, so far as I have been able to ascertain them, dealing with the Kāfir country in general, and more especially with the so-called 'Kāfir' language. I have to thank Professor E. Kuhn for several additions to this list. These are marked with the letter K.

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TRUMPP, REV. DR. ERNEST,—*On the language of the so-called Kāfirs of the Indian Caucasus. Journal of the Royal Asiatic Society*, Vol. xix, 1862, pp. 1 and ff. Contains an imperfect Grammar and Vocabulary.¹ The Grammar partly agrees with my Bashgali Translation of the Parable of the Prodigal Son, and the Vocabulary more closely with Biddulph's Bashgali Vocabulary. Major Raverty in the second article mentioned above maintains that the language dealt with by Trumpp is not Kāfiri but is Kōhistānī. Comparison, however, with the available materials shows that it agrees very fairly with Bashgali, and that hardly a word agrees with those in Major Raverty's own Kōhistānī Vocabulary.

TRUMPP, REV. DR. ERNEST,—*Ueber die Sprache der sogenannten Kāfirs im indischen Caucasus (Hindu Kūsch). Zeitschrift der deutschen morgenländischen Gesellschaft*, Vol. xx, pp. 377-418. (K.)

NORRIS, E.,—*Some additional Words* to those in Trumpp's Vocabulary, appended to Trumpp's article, on pp. 27 and ff. Only a few agree with Biddulph. The list of words was procured from a Kāfir woman residing in Teheran. They appear to be Wai-alā.

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ANON.,—*Church Missionary Intelligencer and Record*, July 1893, VIII, No. 91, pp. 418-426. (K.)

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MCAIR, W. W.,—*A visit to Kāfiristan. Proceedings of the Royal Geographical Society*. Vol. vi (1884), pp. 1-18. (K.)

TOMASCHEK, W.,—*Kāfir und Kāfiristān*, in the *Allgemeine Encyclopädie der Wissenschaft und Künste* (Leipzig, Brockhaus), Section II, T. xxxii, pp. 49 and ff. (K.)

ROBERTSON, SIR G. S.,—*The Kāfirs of the Hindu Kush*. London, 1896. On p. 74, there is an account of the Kāfir dialects, already referred to.

¹ Burnes' Vocabulary is reprinted in Trumpp's article, but there are many misprints.

Taking the Kāfir dialects in order, we have now the following information regarding them :—

BASHGALI.

This dialect may, as already stated, be taken as typical of the language of the Siāh-pōsh Kāfirs. Among earlier writers, Colonel Biddulph gave a vocabulary of it, with a list of the pronominal forms. The grammar of the language agrees in many respects with that of Trumpp's Kāfirī. This is principally noticeable in the declension of the pronoun of the first person, and in the conjugation of the verb, but the two grammars are not sufficiently alike to justify us in classing Trumpp's work as a grammar of the Bashgali language.

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DOWNES, E.—*Kafiristan. An account of the country, language and customs of the Siah posh Kafirs*. Lahore, 1873. Contains a Vocabulary compiled from those of Burns (*sic*), Vigne, and Wolfe (*sic*).

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KONOW, STEEN.—*Notes on the Classification of Bushgali*. *Journal of the Royal Asiatic Society*, 1911, pp. 1ff. Note on the foregoing by G. A. Grierson, ib. p. 195.

KONOW, STEEN.—*Bushgali Dictionary, a. Analysis of Col. J. Davidson's Notes on the Bushgali Language*. *Journal and Proceedings of the Asiatic Society of Bengal*, N. S. ix. (1913), Extra Number.

See also the authorities given above.—under Kāfir. Amongst these Terentieff's *Russia and England in Asia* deserves more than a passing notice. He gives a version of the Lord's Prayer in the 'Bolor' (i.e. Kāfir) language. An examination of the version shows that it is in the Ama-Xosa Kāfir of South Africa!

Bashgali Kāfir is excellently illustrated by Colonel Davidson's *Notes*, which include a very full grammar, vocabulary, and collection of sentences together with a valuable bibliography, the last being much more full than that given above. The language of the specimen and list of words which follow differs somewhat from that dealt with by Colonel Davidson. This is probably due partly to difference of dialect, and partly to the personal equation of the recorder, whose ideas of spelling an unwritten language are not always the same as those of Colonel Davidson. The following grammatical sketch is based on Colonel Davidson's work. When the grammar of my specimen deviates from

this standard, I shall draw attention to the fact, and shall throughout employ examples drawn as much as possible from the Specimen.

Article.—There is no article in Bashgali. Sometimes the numeral *ev*, *eo*, or *e*, one, is employed as an indefinite article. Thus, *e manje*, a man. Sometimes *i* is suffixed, as in *palē*, servant; *palē-i*, a servant.

I.—NOUNS.—Gender.—There are only two genders, masculine and feminine. Many nouns referring to things without life are feminine. Such are *ama* or *amu*, a house; *buri*, bread. In the case of living beings, natural gender is followed. Thus the following are feminine, *ishtri*, a woman; *gāo* or *gōh*, a cow. The distinction of gender is very often neglected. Thus we may hear *gāo mṛā*, the cow died, in which *mṛā* is masculine, the feminine form being *mṛī*.

Number and Case.—All the following terminations are frequently omitted. Indeed, in conversation, this is generally the case. There is an Agent case used for the subject of the past tense of a transitive verb, as is customary in many Indian languages. In Bashgali it is the same as the oblique form. Thus, *kanishte tot-os-tā giji kar-as*, by the younger-son to his father words were made-to-him, the younger son said to the father. At the same time the use of the Agent case is not always adopted. The direct construction with the Nominative is sometimes found.

With the exception of the Accusative and the Vocative the other cases are made by adding postpositions (which are liable to be omitted) to the Oblique form.

The *Oblique* form singular is formed by adding *i*, *ē*, *iē*, *iō*, *ā* or *ō*, to the nominative. This again is often dropped. Examples are *manchi*, a man; obl. *manchiē* or *manchi*; *ushp*, a horse; obl. *ushpē*, *ushpō*, or *ushp*: *tot*,¹ a father; obl. *toti*, *totiō*, *tottē*, or *tot*.

The *Accusative* is usually the same as the nominative. Sometimes it takes the oblique form.

The *Genitive* precedes the noun which governs it. It is usually in the oblique form, especially with the termination dropped. Thus, *tot*, father; gen. *toti*, *totiō*, or *tot*: *Mirak amu*, the house of Mirak.

The suffix *st* or *s* is often added. Thus, *manchiē-st*, or *manchi-s*, of a man; *mehr-st*, of the prince; *tot-s*, of a father.

In the specimens the suffix is often *ste*, *sta*, or *stai*, which Colonel Davidson reserves for the Ablative. Thus, *ushpe-ste zin*, the saddle of the horse. It seems to be specially employed to form genitives absolute, like *iste*, mine; *tosta*, *toste*, or *tust*, thine.

This termination *ste* or *st*, etc., appears several times in Bashgali grammar. It is not only a case termination, but it is also the termination of the infinitive and of the 3rd person plur. pluperfect of verbs. In the cognate Pashai language, under the form *stā* or *sā*, it is the regular termination of the oblique form of nouns.

The *Ablative* is also formed by adding *ste*, etc. Thus, *pishtrak-stai*, from to-day; *nishtruk-ste*, from the first. *Tā*, etc., are also used for this case.

The postposition *tā*, *tā̄*, *tā̄*, or *tā̄r*, has various meanings, *viz.*—by reason of, in, of, on, on account of, together with, to, for, or upon. After a vowel it becomes *dā*, etc.

The postpositions of the *Dative* are *tā* (as above, *tot-os-tā*, to his father; *grom-tā*, to a village; *manje-tā*, to a man; *tot-tā*, to the father); *kē* or *kā* (mostly after

¹ Colonel Davidson spells this word *tott*.

consonants), *gē* or *gā* (mostly after vowels), to or for; *dogē*, *dugā*, *tkā*, for, for the sake of (*tot-dogē*, for the sake of the father).

The *Locative* is formed by the prefix *bā* or *pā*, or (before vowels) *b* or *p*. Thus, *bā-zare* (almost Paştō), in his heart; *p-ama*, in the house.

The *Vocative* is usually formed by suffixing *ā* or *ō* or by prefixing *eh* to the nominative. Thus, *totā* or *eh tot*, O father.

According to Colonel Davidson's grammar, the nominative plural is either the same as the nominative singular or else takes the suffix *ān*, *ēn*, *in* or *an*, and the oblique plural ends (as in Khō-wār) in *ān*, *ōn*, or *on*.

In the list of words, a plural is formed by the addition of *kile* (obl. *kilō*). This reappears in several cognate languages. Thus in Wai-alā we find *kele*, in Wasī-veri *kil* or *kīi*, in Gawar-bati *gila*, and in Pashai *kuli*.

In the specimens we have various nasalised vowels to form both the nominative and the oblique plural.

The following are the declensions of *tōtt*, a father, and of *manchī*, a man, according to Colonel Davidson :—

Singular.		Plural.	
A Father.	A Man.	Fathers.	Men.
Nom. <i>tōtt</i> .	<i>manchī</i> .	<i>tōtt</i> .	<i>manchī</i> , <i>manchīān</i> .
Agent. <i>tōttē</i> (?).	<i>manchīē</i> .	<i>tōtt</i> (?).	<i>manchīōn</i> (?).
Acc. <i>tōtt</i> .	<i>manchīē</i> .	<i>tōttān</i> (?).	<i>manchīōn</i> .
Dat. <i>tōttē-tā</i> .	<i>manchīē-tā</i> .	<i>tōttān-tā</i> (?).	<i>manchīōn-tā</i> .
Abl. <i>tōtt-ste</i> .	<i>manchīē-ste</i> .	<i>tōttān-ste</i> .	<i>manchīōn-ste</i> .
Gen. <i>tōts</i> , <i>tōtti</i> , <i>manchīest</i> , <i>manchīs</i> .	<i>tōttān</i> , <i>tōttānste</i> .	<i>tōttān</i> , <i>tōttānste</i> .	<i>manchīōn</i> , <i>man-</i> <i>tōttiō</i> .

The following declensions can be gathered from the specimen and the list of words :—

Singular.			Plural.		
A father.	A daughter.	A man.	Fathers.	Daughters.	Men.
Nom. <i>tot</i> .	<i>ju</i> .	<i>manje</i> .	<i>tot-kile</i> .	<i>juñ</i> .	<i>manjē</i> .
Gen. <i>tot</i> , <i>tot-ste</i> .	<i>ju</i> .	<i>manje</i> .	<i>tot-kilō</i> .	<i>juñ</i> .	<i>manjā</i> .
Dat. <i>tot-kē</i> .	<i>ju-gē</i> .	<i>manje-gē</i> .	<i>tot-kilō-gē</i> .	<i>juñ-gē</i> .	<i>manjā-gē</i> .
Abl. <i>tot-ste</i> , <i>tot-</i> <i>ju-dā</i> , etc.	<i>manje-dā</i> , <i>tā</i> , etc.	etc.	<i>tot-kilō-dā</i> .	<i>juñ-dā</i> .	<i>manjā-dā</i> .

The following are other examples of the formation of the plural in the specimen and list :—

Sing.	Plur.
<i>aʒhe</i> , a bull.	<i>aʒhē</i> .
<i>gāo</i> , a cow.	<i>gō</i> .
<i>kuri</i> , a dog.	<i>kuri</i> .
<i>rakyus</i> , a deer.	<i>rakyusō</i> .

We sometimes find an oblique plural in *u* or *in*. Thus :—

'atri, property; obl. plur. *latrin*.

palē, a servant; obl. plur. *palēn*, dat. plur. *palēin-tā*

Adjectives.—

Some adjectives add a vowel (usually *i*), to form the feminine. As examples from the list of words is—

ev deger ari, a bad boy.

ev degeri juk, a bad girl.

The adjectives which are liable to this change end in *l*, *m*, *n*, or *r*. Adjectives ending in *ā*, change *ā* to *i* in the feminine. Other adjectives do not change for gender. Thus :—

ev lē manje, a good man.

ev lē manje-ste, of (or from) a good man.

lē manji, good men.

ev lē jugur, a good woman.

An adjective sometimes takes *a* instead of *i* in the feminine. This is apparently due to euphonic rules which are not yet clearly understood. The following example of this is taken from Colonel Davidson's grammar :—

Masculine.	Feminine.
<i>zhil bhim</i> , wet ground.	<i>zhili buri</i> , wet (uncooked) bread.
	<i>zhila yus</i> , wet (green) grass.
	<i>zhila dār</i> , wet (green) wood.

To judge from the specimen, when an adjective is employed as a predicate, or stands by itself, it prefers to take the termination *ste*. Thus, *lē-ste*, good ; but *lē manje*, a good man : *kon-ste*, (I am not) fit.

Comparison is effected in the usual way, with the ablative in *ste* or *tā*. Thus, *aske-ste bros aske-ste susas-tā ūre aze*, his brother is taller than his sister.

II.—PRONOUNS.—

First Person.—I, *onts* or *ōts* ; of me, my, *i*, *ī-sta*, *ī-ste* ; Agent, *ī* (*venessi*), I (have beaten) ; *ī-ste* (*yolazm*), I would have eaten ; obl. sing. *iā* ; we, *emā*, *imā*, or *immā* ; of us, our, *emā*, *imā*, *imā-ste*. The genitive absolute ends in *ste*. Thus, *ī-ste kai asht*, whatever is mine.

Second Person.—Thou, *tiu*, *tu*, *to* ; of thee, thy, *tu* (*to*), *to-ste*, *to-sta*, *tuse* ; Agent, *to* (*pt-as*), thou (gavest-for-him) ; before thee, *to pamyuk* ; to thee, *tut-tā* ; ye, *shā*, *shā* ; of you, your, *shā*, *shā*, *shā-ste*. What is your name, *tuse nam kai aze*? The genitive absolute is *tust*, in *tust asht*, is thine.

Third Person.—He, *aske* ; of him, his, *aske* (-*dōgē*), *aske-ste* ; to him, *aske* (*na-ptu-s*) (did not give) ; from him, *aske-tā* ; with him, *aske mesh* ; Agent, *aske* (*sangāya*) (he heard) ; they, *amgi* ; that man, *aske manje* ; under that tree, *aki karu pagyur* ; those swine, *amgyō ki zhgō* ; *akyē-sta jash̄t pitr-as*, his eldest son-of-him. Many other forms are given by Colonel Davidson.

This, *ine*, *enē* ; from among these, *amnō pamiju*.

His own share, *amu bareste* ; to his own servants, *amo-ste palein-tā*.

The *Relative Pronoun* appears in *ketta pitr*, the son (agent case) who (lost all thy property). It is rarely employed, the present participle supplying its place.

Kachi, kū, or kett is ‘who?’ ‘what?’ is *ke* or *kai*. *Kai* also means ‘whatever,’ as in *ī-ste kai asht*, whatever is mine. *Ko* is ‘any-one.’

Pronominal Suffixes are frequent. Among them, I have identified the following :—

First Person,—m (with verbs), as in *bis-m*, I have become; *kolaz-m*, I would have had; *yolaz-m*, I would have eaten; *bulaz-m*, I would have become; *go-m*, I have become; *pto-m*, it was given to me. With a noun we have *tot-i*, or *ī-ste tot*, my father.

Second Person,—sh (with verbs), as in *ptā-sh*, it was given to thee. With a noun *chī*, as in *tā-chī* or *tot-chī*, thy father.

Third Person,—s, or as (also spelt *os*) (with both nouns and verbs), as in *bi-s*, he or it became; *na kar-as*, it-was-not-done (contrary to thy order); *āzi-s*, he has come; *kara-s*, (words) were made (by him) to him, he said to him; *na ptu-s*, (by any one) was not given to him, no one gave to him; *pta-s*, (a feast) was given (by thee) to him, thou gavest him a feast; *tot-os-tā*, to his father; *pitr-as*, his son. The termination is sometimes spelt *ez*, as in *tot-ez-e ptastai*, the father-his-by it-was-given, his father gave.

The word *wanyān* occurs twice. In one instance it means ‘he was seen (by the father),’ and in the second case ‘he was seen (by me).’ The termination *ān* or *n* possibly also means ‘he.’

Sometimes the full form of the pronoun is also used, as in *akye-sta jash̄t pitr-as*, of him the elder son-of-him.

III.—VERBS.—

A.—Auxiliary Verbs and Verbs Substantive.—

<i>Present</i> , I am, etc.		<i>Past</i> , I was, etc.	
Sing.	Plur.	Sing.	Plur.
1. <i>azem, azum.</i>	<i>azemish.</i>	<i>azim, azam.</i>	<i>azemish.</i>
2. <i>eshī.</i>	<i>azēr.</i>	<i>azish.</i>	<i>azīr, azār.</i>
3. <i>ze, aze.</i>	<i>ash̄t.</i>	<i>azi.</i>	<i>azi, azamme.</i>

Colonel Davidson gives many other forms of this verb.

The following parts of the verb ‘become’ are noted :—

Imperative.—*bu*, become.

Infinitive.—*bu-ste*, to become.

Present Participle,—*būl*, becoming.

Past Participle,—*bā* or *bo*, been.

Conjunctive Part.,—*biti*, having become.

Present,—*bunam*, I become; *bunde*, they become (spare).

Past,—*bā-m*, I became; *bo* or *bā*, he became.

Pluperfect,—*bis-m*, *bissi-um*, I had become; *bis, bissi*, he became; *bistai*, they became.

Future,—*onts balom*, I shall become.

Present Conditional,—*onts ka balama*, I may become.

Past Conditional,—*bulazm*, I would have been (merry).

Gom, I went, is also used to mean 'I became,' as in the Ghalchah languages.

B.—The Active Verb.—According to Colonel Davidson the Infinitive of the Active verb ends in *sth* or *st* (or *sth^a* or *st^a*, in which the final *a* is very slightly pronounced). In the specimen and list the Infinitive is shewn as ending in *ste*. Under any circumstances the final *a* or *e* is elided before a word beginning with a vowel. An example of the infinitive is *achūnasth*, to run.

The Present Participle ends in *n* or *l*. It is also a noun of agency, and a relative participle supplying the place of a relative pronoun, like what we find in Indo-Chinese and Dravidian languages. Thus, *shū awēl manchī āyo*, the news bringing man (*i.e.* the man who brought the news) came. It changes for gender, taking *i* in the feminine; thus, *pilti*, fem. *piltili*, falling.

The Future Participle ends in *lā* (fem. *lī*). Thus, *achūnlā*, about to run.

The Past Participle ends in *ā*, with *i* as a junction vowel when the root ends in a consonant. Thus, *achūniā*, one who has run; *ptā*, given. Its feminine changes the final vowel to *ī*. Thus, *mrā*, fem. *mrī*, dead.

The Conjunctive Participle ends in *tī* or *dī*. Thus, *yū-tī*, having eaten; *a-chūn-dī*, having run.

The Imperative mood takes *ō* in the second person singular. Thus, *achūnō*, run. The other persons follow the future.

A Conditional mood is formed by adding *bā* to the indicative. Thus, *achūnam*, I run; *achūnambā*, if I run.

The only radical tense is the present. Its terminations are as follows:—

Sing.	Plur.
1. <i>m</i>	<i>mish</i>
2. <i>nj</i> (& others)	<i>r</i> (with nasalization of the preceding vowel).
3. <i>nn</i>	<i>nd</i>

Thus, *achūnam*, I run. In the specimen and list, an *e* is added to some of these terminations. Thus, *nje*, *nde*.

The other tenses are formed from the participles. Thus:—

The Imperfect is formed by suffixing the past tense of the auxiliary to the present participle. The final *n* or *l* of the participle combines with the *az* of the auxiliary into *zz*. Thus, *achūnazzam*, I was running, for *achūnan-azam*.

The third person singular and plural of the Future is the same as the future participle, and agrees with subject in gender.

For the first and second person pronominal suffixes are added. *Viz.* :—

Sing.	Plur.
1. <i>om</i>	<i>mmā</i>
2. <i>osh</i>	<i>r</i> (with nasalization of the preceding vowel).

Thus, *achūnlā*, he will run; *achūnlī*, she will run; *achūnlom*, I shall run.

The third person singular and plural of the Past tense (which is also used as a Perfect) is the same as the Past Participle, and agrees with the subject in gender. For the first and second persons pronominal suffixes are added. *Viz.* :—

Sing.	Plur.
1. <i>m</i>	<i>mish</i>
2. <i>sh</i>	<i>r</i> (with nasalization of the preceding vowel).

Thus, *achūniā*, he ran, he has run; *achūnī*, she ran; *achūniām*, I ran.

In the case of transitive verbs, this tense, and the pluperfect, are construed passively, but the rule is not uniformly observed.

The Pluperfect is formed by suffixing the past tense of the auxiliary verb to the past participle. With the preceding *ā* of the participle, the *az* of the auxiliary becomes *ss*. Thus, *achūnissī*, he had run, for *achūniā-azi*.

The terminations given above for all these tenses are only a few of many variations. For the rest, the reader is referred to Colonel Davidson's Grammar.

We are thus able to conjugate the verb *achūnasth*, to run, as follows:—

Infinitive, *achūnasth*, *achūnasth²*, to run.

Present Participle, *achūnan*, running.

Future Participle, *achūnlā*, one who will run.

Past Participle, *achūniā*, one who has run.

Conjunctive Participle, *achūndī*, having run.

Imperative, 'Run thou,' etc.

	Sing.	Plur.
1.	...	<i>achūlammā</i> .
2.	<i>achūnō</i> .	<i>achūnlär</i> .
3.	<i>achūnlā</i> .	<i>achūnlā</i> .

Present, 'I run,' etc.

	Sing.	Plur.
1.	<i>achūnam</i> .	<i>achūnamish</i> .
2.	<i>achūnanj</i> .	<i>achūr</i> (for <i>achūnr</i>).
3.	<i>achūnaann</i> .	<i>achūnand</i> .

Imperfect, 'I was running,' etc.

	Sing.	Plur.
1.	<i>achūnazzam</i> .	<i>achūnazzamish</i> .
2.	<i>achūnazzish</i> .	<i>achūnazzär</i> .
3.	<i>achūnazzi</i> .	<i>achūnazzi</i> .

Future, 'I shall run,' etc.

	Sing.	Plur.
1.	<i>achūnlom</i> .	<i>achūlammā</i> (for <i>achūnlammā</i>).
2.	<i>achūnlosh</i> .	<i>achūlr</i> (for <i>achūnlr</i>).
3.	<i>achūnlā</i> .	<i>achūnlā</i> .

Past, 'I ran.' 'I have run,' etc.

	Sing.	Plur.
1.	<i>achūniām</i> .	<i>achūniāmish</i> .
2.	<i>achūniāsh</i> .	<i>achūniār</i> .
3.	<i>achūniā</i> .	<i>achūniā</i> .

Pluperfect, 'I had run,' etc.

Sing.	Plur.
1. <i>achūnissam.</i>	<i>achūnissamish.</i>
2. <i>achūnissish.</i>	<i>achūnissār.</i>
3. <i>achūnissī, achūnistai.</i>	<i>achūnissī, achūnistai.</i>

In the Specimen the Pluperfect is over and over used in the sense of the simple Past.

Several verbs make their past participles irregularly. Thus :—

Infinitive.	Past Participle.
<i>ēsth</i> or <i>gūsth</i> , to go.	<i>gawā, gōwā, or gūs.</i>
<i>busth</i> , to become.	<i>bā.</i>
<i>kusth</i> or <i>korusth</i> , to do.	<i>kārā.</i>
<i>ngusth</i> , to take.	<i>ngūtā</i> (pres. part. <i>ngal</i> ; fut. part. <i>ngālā</i>).
<i>prēsth</i> , to give.	<i>ptā.</i>
<i>pshīsth</i> , to grind.	<i>pshā.</i>
<i>mristh</i> , to die.	<i>mṛā.</i>
<i>visth</i> , to strike.	<i>vinā.</i>
<i>otisth</i> , to remain.	<i>otiniā.</i>
<i>yasth</i> or <i>yusth</i> , to eat.	<i>iārā, iyā, iyāsh̄t.</i>
<i>awēsth</i> , to bring.	<i>awērā, arwarā.</i>

The verb *luzhlisth*, to be frost-bitten, makes its future participle *luzhēnellā*, its past participle *luzhengā* and its 1st sing. pres. *luzhēnam*.

The verb *aōsth*, to come, is quite irregular. The following forms are given by Colonel Davidson :—

<i>attī</i> , having come.
<i>ats</i> or <i>prēts</i> , come thou.
<i>ann</i> or <i>aweltett</i> , he comes.
<i>attētt</i> , they come.
<i>afziū</i> , it comes or will come.
<i>atsomā</i> (for <i>at̄solmā</i>), we are coming or will come.
<i>aiyōsam</i> , I came.
<i>aiyōsh</i> , <i>ōsh</i> , or <i>hān</i> , thou camest.
<i>aiyo, ozz, ess, adsā</i> , or <i>afziā</i> , he came.
<i>āyū</i> or <i>afziā</i> , they came.
<i>osth</i> or <i>osthai</i> , they came (pluperfect).

Verbs whose infinitives end in *ōsth* or *āsth* are either transitive or causals. Thus :—

<i>piltisth</i> , to fall.	<i>piltōsth</i> , to cause to fall.
<i>amjisth</i> , to put on clothes.	<i>amjōsth</i> , to clothe.
<i>pashisth</i> , to light.	<i>pashiōsth</i> , to cause to light.
<i>risth</i> , to rest.	<i>riāsth</i> , to cause to rest.

Verbs in *ōsth* form their past participles in *ēā*. Thus, *piltōsth*, past participle *piltēā*; *nizhōsth*, to cause to sit, past participle *nishēā*.

The Bashgali forms in the specimen and in the list of words differ somewhat from those given above. They are as follows :—

Infinitive,—*vī-ste*, to strike.

Present Participle,—*vīnagm*, striking ; *yenda*, going. The latter appears to mean really ‘they go’ (Colonel Davidson’s *end*). It is No. 218 in the list of words.

Atte, (he saw him) coming ; also ‘coming (from there he arrived near the house)’ is probably a conjunctive participle. *Bolē*, in *kujāl bolē bistai*, they became making merriment, corresponds to Colonel Davidson’s *būl*, the present participle of his *busth*, to become.

Past Participle,—*gusya*, gone (compare Colonel Davidson’s *gus*).

Conjunctive Participle.—This ends in *ti* or *tī*. There are many examples, *viz.* :—

vīti, having struck ; *biti*, having been ; *barekti*, having divided ; *wazingraeti*, having collected ; *giti*, having gone ; *ekhtī*, having done ; *psēti*, having lost ; *ngāti*, having taken ; *iti*, having eaten ; *wutītī*, having arisen ; *ushtati*, having arisen ; *wanati*, having seen ; *pauwashītī*, having put round his neck ; *avīti*, having brought ; *wallēti*, having called ; *barātti*, having come out ; *māti*, having killed. *Atte*, quoted under the present participle, is probably incorrect for *atti*.

Imperatives are *vīh*, strike ; *ats*, come ; *prets*, go ; *yuh*, eat ; *nīzheh*, sit ; *ūti*, stand ; *m̄er*, die ; *p̄reh*, give ; *gats*, give ; *achuiñō*, run ; *teh*, put ; *undrō*, feed ; *nachō*, keep ; *umjau*, put on (clothes) ; *lijau*, give. Colonel Davidson omits the final *h* in these forms.

Simple Present.—

	Sing.	Plur.	Sing.	Plur.
1.	<i>vīnum</i> , I strike.	<i>vīni<u>sh</u></i> .	<i>yenum</i> , I go.	<i>emmi<u>sh</u></i> .
2.	<i>vīnje</i> .	<i>vīn<u>er</u></i> .	<i>yenji</i> .	<i>en<u>er</u></i> .
3.	<i>vīne</i> .	<i>vīn<u>de</u></i> .	<i>gene</i> .	<i>ende</i> .

Other examples are *m̄enam*, I die ; *undrane*, he is grazing ; *jenase*, he is sitting (on a horse) : *nīzheh*, he sits, he dwells : *kund*, (what) are they doing ?

Imperfect.—The only example is *ōnts vīn-azim*, I was striking.

Future.—

	Sing.	Plur.
	<i>vīlam</i> , I shall strike.	<i>vīmma</i> .
	<i>vīlash</i> .	<i>vīlār</i> .
	<i>vīlā</i> .	<i>vīlā</i> .

Other examples are—*ōlam*, I will go ; *walallū*, I will talk ; *yummā*, we shall eat ; *mēshummā*, we shall make ready.

Past.—In Transitive verbs, this tense is conjugated passively. The subject is put in the agent case and the object, which has become the grammatical subject, is often attached to the verb in the form of a pronominal suffix. The following are examples, each is really a Passive Participle. Thus, ‘he struck’ is literally ‘struck by him.’

Vīnā, he struck ; *gījī wīja*, (?) he realised ; *supchā*, he kissed ; *gījī kra*, he made words, he spoke ; *sangāya*, (*Kalāshā sangāu*), he heard ; *kudeya*, he asked ; *wilaya*, he said ; *wīja* (compare *gījī wīja* above), he agreed ; *ṭudiptū*, he entreated : *karettā*, (service) was done (by-me).

The following are instances of pronominal suffixes : *kar-as*, he made (words) to him ; also, I made it ; *na ptu-s*, did not give to him ; *wanyā-n* (?), he or I saw him ; *pto-m*, thou gavest (a kid) to me ; *pta-s*, thou gavest (a feast) for him.

In the case of Neuter verbs, the tense is conjugated actively.

Sing.	Plur.
1. <i>gom</i> , I went.	<i>gomish</i> , we went.
2. <i>gowash</i> , thou wentest.	<i>gōr</i> , you went.
3. <i>gwa</i> or <i>goh</i> , he went.	<i>gwa</i> , they went.

Other examples are *lozhon-goh*, it burnt ; *paryā*, he arrived ; *ōze*, he came.

The Past tense is also used in the sense of the Perfect.

The Pluperfect (often used in the sense of a simple past) is also construed passively in the case of Transitive verbs. Thus, *ī vinessi*, I had struck ; *karisse*, he made (a marriage). Similarly *ptastai*, he gave ; *baristai*, he carried ; *psēstai*, he lost ; *ōziste*, he came.

Examples of Neuter verbs are, *maressi*, he had died ; *bisi*, he had been ; *āxis*, he had come.

Present Conditional,—*ōnts ka vilama*, I may strike.

Past Conditional,—*kolaz-m*, I would have made ; *ī-ste yolaz-m*, I would have eaten ; *bulaz-m*, I would have become.

The following are examples of the Passive,—*ī vīnagan unguta*, I am struck ; *ī vīnagan ungutussi*, I was (?) had been) struck ; *onts vīnagan ungalam*, I shall be struck. Apparently the phrases mean literally, 'by me striking was experienced,' and so on

[No. I.]

DARDIC SUB-FAMILY.

KĀFIR GROUP.

BASHGALĪ.

(Khan Sahib Abdul Hakim Khan, 1898.)

(KĀMDĒSH, IN KAFIRISTAN.)

E manje du pitr azamme. Amnō pamiju kaṇiṣhte tot-os-tā gijī
One man's two sons were. These from-among by-the-younger his-father-to words
 karas, ‘eh tot-a, to latri pamiju ī baristā gats.’ Tot-eze
were-made-to-him, ‘O father, thy property from-among my portion give.’ By-his-father
 amnō pamij barekti ptastai. E chuk diktī kaṇiṣhte amu bareste
them among dividing it-was-given. A few-days after by-the-younger his-own share
 wazinḡṛeti badyor grom-tā baristai. Akki gitī ḍaggar peling-ekhtī amu bareste
collecting distant village-to was-carried. There going bad acts-doing his share
 sondi latri psēstai. Latri sondi psētī ti-bar ḍaggar ote-kol bis.
ali property was-lost. Property all having-lost afterwards bad hunger-year became.
 Aske manje traga bis. Aske manje gitī ara manje-tā palē bis. Aske
That man in-want became. That man having-gone rich man-to servant became. That
 manje amo-ste palē-tā kizhgō tul ngāti undrō.
man his-own servant (accusative case) swine to-the-fields having-taken feed-(them).
 Karas, ‘amgyō kizhgō iti epshilak bodi ota kulla-ziba iti armān
He-said, ‘those since having-eaten a-little remaining spare leavings to-eat longing
 kolazm.’ Ko aske na-ptus. Aske bā-zare gijī-wija, ‘ī-sta
I-hate-made.’ Anyone to-him not-gave-to-him. By-him in-heart it-was-realised, ‘my
 tot latrin chuk palēn iti ota bunde, ōnts ōte mrenam.
father's properties how-many servants having-eaten spare become, I hungry dying-am.
 Wutītī tot-tā ēlam, aske mesh walallm, “eh tot-a, to pamyuk
Having-risen father-to I-will-go, him with I-will-talk, ‘O father, thee before
 Khudai pamyuk sharmā gom. Ons to-ste pitr konste na azum; ī barī
God before ashamed I-hare-become. I thy son fit not am; me slave
 chora nachō.” Uṣhtati tot-os-tā goh. Tot-eze badyor
like keep.’’ Having-risen his-father-to he-went. By-his-father from-distance
 atte waṇyān aske; waṇati zare lozhongoh, achenum goh, duisht
coming was-seen he; having-seen heart burnt, running went, hands
 panuashtī supchā. Pitr-eze tot-os-tā gijī kṛa, ‘eh
having-put-round-his-neck kissel. By-his-son his-father-to words were-made, ‘O
 tot, ons Khudai pamyungdī to pamyungdī sharmandī bism. Pishtrakstai
father, I God before-also thee before-also ashamed have-become. From-now
 pāne to-ste pitr nām tēste na azum.’ Tot-eze amo-ste palēn-tā
after thy son name worth-bearing not I-am.’ By-his-father his-own servants-to

giji kṛa, 'bilugh lēsta basena avitī amnō amjau; e words were-made, 'much good clothes having-brought this(-person) put-on; one angushtī avitī enē angyun-tā lijau; watsa avitī enē amjau; 'ring having-brought his finger-to give; shoes having-brought him put-on; yash yummā chi mēzhummā. Ī-sta pitr maressi, pishtrak shūwā bo; food we-will-eat then we-will-make-merry. My son has-died, to-day alive has-become; piz bisī, pishtrak wan̄yān.' Amgi bilugh kujāl bolē bistai. lost has-become, to-day he-was-seen.' They much merry becoming became.

Akye-sta jash̄t pitr-as tul ta pamij azi; ake-stē atte pamā tōre paryā. His elder son-of-him fields in among was; there-from coming house near arrived, lāndo chut nāt chut aske sangāya. E pale-i wallēti kudeya, 'kē music sound dancing sound by-him were-heard. One servant having-called enquired, 'what lāndo kund, kē nāt kund?' Aske wilaya, 'to-ste brā āzis, music are-doing, what dancing are-doing?' He said, 'thy brother has-come, tāchī aske adugen öziste dyugō yash ptastai.' Aske kapa by-thy-father he safe had-come hence feast was-given. He annoyed bis, ate ēsta-gē na wija. Tot-eze barātti ḫudiptā. Aske became, inside going-for not agreed. By-his-father out-coming he-was-entreated. By-him tot-os-tā weri kṛa, 'ani onshi, ēgyak-se tut-tā abel kṛa, his-father-to words were-made, 'to-me look, so-many-years thee-to service was-done, kā wos-tā to hukm ware na karas. Egyak kazmat any time thy order otherwise not was-it-done. So-much service karettā ē chō na ptom. Ī-ste liliwok mesh was-done(-by-me)-to-thee one kid not was-given-to-me. By-me young-men with māti yolazm, kujāl bulazm. Koyi to-ste pitr having-killed would-have-been-eaten, merry would-have-become. When thy son ōze, ketta pitr to latri dīrā mesh psēstai, to enē dugān yash came, by-which son thy property prostitute with was-lost, by-thee his for-sake feast ptas.' Tot-eze giji karas, 'eh pitra, to nishtrukstē was-given-for-him.' By-his-father words were-made, 'Oh son, thou from-the-first ī mesh eshi, ī-ste kai asht tust asht. Immā kujāl kōsta chār aze, me with art, mine whatever are thine are. Our merriment doing proper is, ikye dugān tuste brā maressi, shūwā bo; piz bisī, pishtrak that for-sake thy brother has-died, alive has-become: lost has-become, to-day wan̄yān.' he-was-seen.'

NUMERALS.

ev diu treh shto puch sho sut osht noh duts yanits dits trits
one two three four five six seven eight nine ten eleven twelve thirteen
shtrits pachits shets sapits ash̄its nets vitsi vitsa-duts du-vitsi
fourteen fifteen sixteen seventeen eighteen nineteen twenty thirty forty
du-vitsa-duts tre-vitsi tre-vitsa-duts shta-vitsi shta-vitsa-duts puch-vitsi.
fifty sixty seventy eighty ninety five-twenties.

WAI-ALĀ.

The Wai Kāfirs call the country in which they live 'Waigal,' and their language 'Wai-alā,' i.e. 'Wai-language.' This language is, as will be seen from the following pages, nearly related to Bashgali. The grammatical constructions of the two forms of speech closely agree, although their vocabularies often differ.

I am indebted to Khan Sahib Abdul Hakim Khan for the two specimens and for the list of words which are here printed. From them I have been able to compile the grammatical notes which follow.

AUTHORITY—

LUMSDEN, SIR HARRY BARNETT,—*The Mission to Kandahar, with Appendices.* Calcutta : Baptist Mission Press, 1860. Appendix F is *A description of Kaffiristan and its inhabitants compiled from the accounts by Mr. Elphinstone and Sir A. Burnes, as well as from information gathered from Kaffir slaves in the service of different Afghan Sirdars.* On pp. 124-165 there is *A Vocabulary of the Kaffir Language as spoken in Traieguma and Waigul.*

The works of Burnes (*on the Siah Posh Kaffirs*), Vigne, Raverty (*on the language of the Siah-posh Kaffirs*), and Norris, described under the authorities on the 'Kāfir' language, probably also described Wai-alā.

I. NOUNS.—Gender.—Natural gender is indicated by changes of vowels as in *dabala*, a boy; *dabili*, a girl; or by different words, as in *manash*, a man; *mēshi*, a woman; *trā*, a bull; *gā*, a cow; or by prefix words indicating gender, as *tsū*, a dog, generally; *nāresta tsū*, a male dog; *ishtreki tsū*, a bitch.

The only certain case of a change for gender of a verbal form which I have noted is *goā*, he went; *geā*, she went. Possibly *kerēsta*, made, is a feminine form of a masculine *kūrasta*.

Number.—The number of a noun in the nominative plural is rarely expressed, unless required by the context. In such cases it is indicated by a noun of multitude. Thus, *manash*, a man; *manash-kele*, men; *trā*, a bull; *echchu trā*, bulls. The oblique cases of the plural have a special termination, see below.

Note.—In the list of words *tata*, a father, has *tatē-kele*, not *tata-kele*, for its nominative plural; similarly, *gur*, a horse, has its nominative plural *gure*. These are the only true plurals which I have noted.

Case.—There is an oblique form in the singular, and in the plural, to which postpositions can be added to indicate cases. They are, however, very frequently omitted, as in Bashgali, so that the oblique form can stand practically for any case.

As regards the formation of the oblique form, it is impossible, with our present knowledge, to give any general rules, and it must suffice to record the facts observed in the specimens.

The most common termination of the oblique form sing. is the letter *o* or *ō*. Thus, *tata*, father; obl. *tatō*; *gur*, a horse; *gurō-ka*, on a horse; *yā-paṭī*, the back; *yā-pateō*, on the back; *bimkeō-pa*, from the well; *se*, that; *seo-bē*, from that; *ateo-bē*, from here; *atko-bē*, from there.

Two nouns in the specimens, both of which end in *l*, form their oblique forms singular in *a*; viz. *gōl*, a country; *gōla-ke*, to a country; *tōl*, a field; *tōla-kē*, to a field.

In the list, the word *manash*, a man, has its oblique singular *manasha*, but in the specimens we have *manash mili*, with a man; and even *manashe-be*, of a man. The last form will be discussed under the head of the genitive. From the word *ama*, a house, we have the following:—*to-ba tatō-ba ama*, in your father's house; *ama-ka nishās*, he lives in the house; but *amā tavar*, near the house; *amā attar*, inside the house; *amā gārēbi*, having counted houses.

Several nouns have the oblique singular the same as the nominative. Thus from *āgūr*, a finger, we have *āgūr-ke*, to a finger; *jū*, a daughter; *jū-ka*, to a daughter.

The oblique plural ends in \tilde{a} or \tilde{e} . Thus, *mergā*, swine; *mergā lasavish̄tō*, the leavings of the swine; *jarā mili*, with friends; *Waigalī*, a man of Waigal; *Waigaliē-kē*, from the men of Waigal; *tatē-kete*, fathers; *tatē-keliā-ba*, of fathers. The form *rupayan*, in *tēv rupayan tashō-ka vēch*, take those rupees from him, is probably borrowed from Khō-wār.

Besides the oblique form, there is a locative or instrumental singular ending in \tilde{e} . Thus from *sulū*, distant, we have *sudē*, at a distance; *vār-vārē*, turn and turn about; *shakurikē*, in Shakurik; *yē arōtē meryam*, I die by (*i.e.* of) hunger. As is shown by the analogy of Indo-Aryan languages, the postposition *bē* is the locative of *ba*, and the postposition *kē* is the locative of *ka*.

The frequent locatives in \tilde{o} are merely oblique forms used in the sense of the locative. Several examples are given above.

Before the past-tenses of transitive verbs, the subject is usually put in the Agent case. In nouns the agent case is sometimes the same as the nominative, as in *se manash se preshyā*, that man sent him, literally by that man he was sent. At other times it is the same as the oblique form, as in *tatō se vērēto-ā*, the father saw him.

Other cases are formed by postpositions, which are usually added to the oblique form. Often, however, the postpositions are dropped, so that, as stated above, the bare noun, in the oblique form, appears as used for any case. Thus (Dative) *bahri mele kūrā*, (he) said to (his) slaves.

The following are the most important case suffixes:—

- (1) *Ka*, sometimes written *ke*. This generally gives the force of a dative. Thus, *tatō-ka*, to a father; *jū-ka*, to a daughter; *gōla-ka* or *gōla-ke*, to a country; *āgūr-ke*, to (*i.e.* on) a finger. In *gurō-ka yā-paṭēō*, on the back of a horse, *ka* gives the force of a genitive. Possibly it is a kind of *dativus commodi* (see list, No. 230), but we also have *tashō-ha* (genitive) *yā-pati*, the back of a horse (No. 227). In *lāmūstōk amā-ka* (No. 233), in the small house, we have a distinct locative. So in *kiti wās patkēre-ke*, after some days, *ke* forms what we should call in English a preposition, which is really a noun in the locative. Again this *ka* is used to form a kind of oblique base for attaching other postpositions. Thus, *utrē-ka mili*, (bind him) with ropes: but *bāza mili* (without *ka*), (I have beaten him) with (many) stripes: *ushtuma-ka vkeō*, below a tree; *tōla-ka mayō*, in the field. In one case, *ka* is written *ak*, viz. *māl-ak māvō*, among the property.
- (2) *Kē*. This is the locative of *ka*, and generally gives the force of the ablative. Thus, *tatō-kē*, from a father; *yōsh-kē vēshan-gōt*, they rebelled from (*i.e.*

against) the devil. Sometimes it gives the force of a dative, as in *prēshyā-tanu tōlo-kē*, he sent (him) to his own fields, or of a locative, as in *kiwās-kē*, at any time; *ek amā-kē ek dabala ek dabili vari*, in one house there were one boy and one girl.

- (3) *Ketī*. This and the following (*kane*) are connected with *ka*. *Ketī* forms a dative of purpose (like the Bashgali *dogē* or *tkā*), as in *i-ketī*, for him (thou gavest food); *āstō-ketī*, for (i.e. on account of) (his) coming.
- (4) *Kane* is used as a postposition of the ablative, as in *jū-keliā-kane*, from the daughters. In *tēs-kane mayō*, (he divided his property) amongst them, it is used like *ka* to make an oblique form. The *ne* seems to be a locative termination, so that *kane* is really the same as *kē*. Compare *myukne*, in front.
- (5) *Ba*. This is the regular postposition of the genitive. Thus, *tatō-ba*, of the father; *tashō-ba sōs*, his sister. In the first line of the Parable, we have *manashe-be*, of a man (there were two sons). Here this is probably merely another method of writing *manasha-ba*, like *ke* for *ka*, but it is just possible that *be* may be plural to agree with 'sons.' If this is the case, it is the only instance of a genitive changing for gender, for case, or for number which I have met in the specimens or list.
- (6) *Bē*. This (the locative of *ba*) is regularly used to form an ablative. Thus, *seo-bē*, from there; *atko-bē*, from there; *ateo-bē*, from here.
- (7) *Mili*. This regularly means 'with,' whether as an instrumental or as signifying 'together with.'

Examples will be found above.

- (8) *Mayō*. This means 'among,' 'in.' Examples above.

We may give the following declension of *tata*, a father, from the list of words:—

	Singular.	Plural.
Nom.	<i>tata</i> .	<i>tatē-kele</i> .
Gen.	<i>tatō-ba</i> .	<i>tatē-keliā-ba</i> .
Dat.	<i>tatō-ka</i> .	<i>tatē-keliā-ka</i> .
Abl.	<i>tatō-kē</i> .	<i>tatē-keliā-kane</i> .

Adjectives.—I have not noted any instance of adjectives changing either for number or case. Thus we have:—

- bōsta manash*, a good man.
- bōsta manasha-kē*, from a good man.
- bōsta manash-kele*, good men.
- bōsta manash-keliā-kane*, from good men.
- bōsta mēshi*, a good woman.
- bōsta mēshi-kele*, good women.
- abar dabala*, a bad boy.
- abar dabili*, a bad girl.
- bōsta-ka* (dative), well.

A great many adjectives optionally take the termination *sta* (compare Bashgali *ste*). Thus we have *bōi* or *bōsta*, good. This termination is very common with past participles when used adjectively, but not when they are used as tenses of a verb. Thus, *nishinā*, sat, he sat. When used adjectively, *nishinasta*, seated.

Comparison is formed as usual. The object with which comparison is made is put in the ablative. Thus, *bōsta*, good; *echchu bōsta*, better, literally much good; *at-kē di bōsta*, best, literally good also (*di*) than all. I presume that *at* means all, but I have not identified it elsewhere. Another example is *tashō-ba brā-s tashō-ba sōs-kane dregelā ver*, him-of his-brother him-of the-sister-than tall is, his brother is taller than his sister.

II. PRONOUNS.—The pronouns of the first and second persons are as follows:—

	Singular.		Plural.
	I.	Thou.	We.
Nom.	<i>yē</i> .	<i>to, tu.</i>	<i>yema, yuma.</i>
Gen.	<i>ima.</i>	<i>to-ba.</i>	<i>yema, yuma.</i>
Obl.	<i>ī.</i>	<i>to.</i>	<i>yema, yuma.</i>

For the genitive, we have once *im* instead of *ima*, viz. in *im jarāñ mili*, with my friends. We have *ī* used in the sense of the genitive in *ī maṭini ī ao*, give my share to me.

The oblique form (with or without postpositions) is employed for all other cases. Thus (agent) *ī ribi vrem*, I have beaten; *to prutōm*, thou gavest-to-me; (dat.) *ī ao*, give to me; *to-kē koida n kūrā*, to thee service was done; *yema varī*, to us it was (proper); (with other postpositions) *ī mili*, with us; *to-ka patkēr*, behind thee. *Yē* is employed to the dative in *to yē nu pratōm*, thou didst not give to me.

In *tūsha ver*, it is thine, *tūsha* appears to be a dative of possession; compare *kasush*, for what, why?

The word for 'he,' 'that' is *se*; obl. sing. *tashō* (gen. *tashō-ba*), or *seō* or *seo*; Nom. plural *tē*, obl. plural *tēs* or *tēsa*. The agent singular is sometimes *se*, sometimes *tashō*. *Tēv* is an adjective plural. Another plural base is *aka*, obl. *akā*. Examples are:—

- se nīgiṭi beā*, he became in want.
- tashō-ba miul*, its price.
- tashō preh*, give to him.
- se maṭyā*, he divided.
- tašō vinā*, he struck.
- seo-ba patkēr*, after that.
- tē gyāst*, they go.
- tēs-kane māyō*, among them.
- tēsa Trasken vērētoā*, they saw Trasken.
- tēv rupayān tashō-ka vēch*, take those rupees from him.
- aku shātinōt*, they became merry.
- akā-ba*, of them (List).

The word for 'he,' 'this,' is *i*, obl. sing. *i*. The oblique plural is *amī*. There is no occurrence of the nominative plural. Examples of the use of this pronoun are :—

- i to-ba piutr*, this thy son.
- i rupaya tashō preh*, give this rupee to him.
- i-ketī brujaō pratā*, for him food was given.
- i karavē*, put on him.
- i āgūr-ke*, on his finger.
- amī-ka mayō*, amongst them.

Other pronominal forms are :—

- tanu*, own : *tanu tōla-kē*, to his own fields.
- kāsta*, by whom : *kāsta māl pusiyā*, by whom the property was lost.
- kē*, who? *kuma dabala*, whose boy? *kū-ka*, from whom (did you buy)?
- kas*, what? *to-ba nam kas ver*, what is your name? *kasush*, what for, why?
- kasu-ketī*, what for, because.
- ki*, any : *ki wās-kē*, at any time; *ima kasu ver-ba*, whatever may be mine;
- kui-di to-ba mela arunga na kūrā*, at any time even I did not disobey thee : *kui-ta i to-ba piutr ā-bā*, when this thy son may have come.
- iti*, so many, so much: *iti vel koidam kūrā*, so many years I served thee;
- iti koidam kūrā*, so much service I did.
- kiti*, how many? how much? *i gurō kitī vel beoōsta ver*? how many years has this horse existed? *kiti sudu ver*, how much distance is it?

Pronominal suffixes are freely used, as in Bashgali. They are added to nouns and to verbs, but I have not met any instances of pronouns of the first or second person being added to nouns. When added to nouns they have the force of the genitive case.

When added to verbs, they have the force of the nominative case, *i.e.* refer to the subject, when it is in the first or second person of either number or in the third person plural, and is added to the past participle of an intransitive verb. Pronouns of the third person singular are not so added, the bare participle being always used. When added to the past participle of a transitive verb, they may have the force of an agent or of a dative.

These suffixes are as follows :—

	Sing.	Plur.
1st Person,	<i>m.</i>	<i>mish.</i>
2nd Person,	<i>sh.</i>	<i>ē.</i>
3rd Person,	<i>s, sha.</i>	<i>t.</i>

Examples are :—

- (1) Nouns, *piutr*, a son ; *piutrus*, his son.
brā, a brother ; *brās*, his brother.
tata, a father (obl. *tatō*) : *tatōs*, his father.
jū, a daughter ; *jūes*, his daughter.
manash, a man ; *manashshā*, his man.
- (2) Verbs, *gōā*, gone ; *gōm*, I went ; *gōsh*, thou wentest ; *gōmis̄h*, we went ; *gōē*, you went ; *got*, they went.

reṛ, he is ; *ī r̥ibī r̥rem* (for *r̥rem*), (he) beaten is-by-me, I have beaten him.

pratā, given ; *to yē na pratōm*, by thee to me not (was) given-to-me, thou didst not give me.

Case and number suffixes are added to nouns with pronominal suffixes in the usual way. Thus, *tatōs-ba*, of his father ; *tatōs-keliā̄-ba*, of his fathers.

III.—VERBS—

A. Auxiliary Verbs and Verbs substantive.—

The Verb substantive is thus conjugated :—

	Present.		Past.	
	Sing.	Plur.	Sing.	Plur.
1.	<i>r̥rem.</i>	<i>r̥eramish.</i>	<i>r̥ariem.</i>	<i>r̥ariēmish.</i>
2.	<i>r̥resh.</i>	<i>r̥er̥p̥.</i>	<i>r̥ariesh.</i>	<i>r̥aryū̄.</i>
3.	<i>rey.</i>	<i>reyet, r̥ret.</i>	<i>r̥ayī.</i>	<i>r̥ayī.</i>

The past tense does not apparently change for gender. A subjunctive mood is formed by adding *bā*. Thus, *rey-bā*, it may be.

There is a negative verb substantive, of which I have noted the following forms :—

nū̄yem, I am not ; *nū̄yi*, it is not.

I have noted the following forms of the root *bu*, become :—

Infinitive, *bū̄sta*, to become.

Present Participle, *bāla*, being.

Past Participle, *beoōsta*, become.

Conjunctive Participle, *bī*, having become.

Future, *bāriam* or *bāriem*, I shall become ; *bīkarē*, we shall become.

Past, *bām*, I became ; *beā* or *bē*, he became.

ī bū̄sta rey, I should be, is literally ‘ by me to become is (proper).’

B. The Active Verb.—

The typical transitive verb is the root *ri*, strike, and the typical intransitive one is the root *ī*, go. The latter is irregular in the formation of its past participle.

Principal Parts.—

Infinitive,—*riyū̄sta*, to strike. The termination of the infinitive is *sta* (compare *Bashgalī r̥iste*, to strike). The infinitive can be treated as a verbal noun with an oblique form in *ō*. Thus, *charaū̄stō-ketī*, for grazing ; *āstō-ketī*, on account of his coming ; *ū̄stō-ke zo-na-v̥eryā*, he did not wish in his heart to go.

Present Participle,—(?) *rila*, striking. I have not noted the present participle of the root *ri*. It, however, ends in *la* (compare *Bashgalī r̥il*, striking). Other examples are *tarala*, searching ; *bāla*, being.

Past Participle,—*rinasta* or *vinista*, struck. This participle properly ends in *ā*, so that we should have *rinā*. (As in *Bashgalī*, the root *ri* adds an *n* in the Past Participle.) But when used as an adjective this participle invariably takes the adjectival termination *sta*, so that we get the form *rinasta* or *rinista*. Other examples are *gōsta*, gone ; *leoōsta*, become ; *kerēsta*, (?) feminine done ? *nishinasta* or *nishinista*, seated ; *mō̄rasta*, dead.

Conjunctive Participle,—*vibī*, having struck. The true form of this is merely the root (thus *vi*) without the suffix *bī*, which apparently means ‘having become,’ being itself the conjunctive participle of the root *bu*. This simpler form (with or without an *i* added) has been noted in a few instances. Other examples are *gē* (the father having gone outside) or *gēbī*, having gone; *yēbī*, having eaten; *ōsh**tibī***, having arisen; *utulbī*, having burnt; *sanumbī*, having run; *avibī*, having brought; *katibī*, having eaten; *ēbī* or (2nd specimen) *ēēbī*, having come; *chākaṭī*, having summoned; *wār-ēbī*, having come up; *mukī*, having fled; *gārēbī*, having counted.

Imperative,—*vi*, strike thou. This is the bare root to which an *o* or *ū* is sometimes added. Other examples are *chū* or *ī*, go; *yū*, eat; *nishū*, sit; *atsh*, come; *ōsh**t***, rise, stand; *mrī*, die; *preh* or *ao*, give; *sanū* (cf. Bashgalī *achuṇō*), run; *vēch*, take; *grūt*, bind; *vai-shao*, draw water; *uttō*, keep (me as thy servant).

The 2nd person plural ends in *rē*. Thus, *karacē*, put ye on (the saddle, a garment); *datavē*, put ye on (a ring, shoes).

The **Present Tense** is conjugated as follows :—

I strike.		I go.	
Sing.	Plur.	Sing.	Plur.
1. <i>viam</i> .	<i>viāmish</i> .	<i>gyam</i> .	<i>gyāmish</i> .
2. <i>viash</i> .	<i>viāsē</i> .	<i>gyash</i> .	<i>gyāsē</i> .
3. <i>viās</i> .	<i>viast</i> .	<i>gyās</i> .	<i>gyāst</i> .

Other examples are *meryam*, I die; *na vēcham*, I do not take; *nishās*, he sits, or he dwells; *matrās*, he says; *chāst*, they make (offerings). In the following, the third person plural is used in the sense of the third person singular, *charayāst*, he is grazing; *ēāst*, he comes; *lasayāst*, it becomes spare, remains over and above. It is possible that in these last *yast* is really an auxiliary verb connected with the Ghalchah *yast*, he is. The verb substantive *cer* seems to be really a future of the root which appears in the Ghalchah (*Yüdghā*) *riem*. I was.

Definite Present.—There is no special form for this. It is the same as the simple present. In the list of words, the idea of a simple present is expressed by a circumlocution.

Thus, *yē viyūstō-ka mayō v̄iem*, I am in a beating, something like the old English ‘I am a-beating.’

Imperfect.—This, in the list of words, is expressed by a similar circumlocution. *Yē viyūstō-ka mayō r̄aiem*, I was in a beating, I was a-beating. In the specimens there are several forms which can only be treated as imperfects or as habitual pasts. They are based on the corresponding forms of the present tense, and are *preyāsa*, (no one) used to give (to him); *ēyāsa*, (his son) was coming (and was seen by him); *rēchāsa*, (the devil) used to take (tribute); *prēāsi*, they used to give (a man).

Future.—The typical letter of this tense is *!*, corresponding to the Bashgalī *l*.
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Compare the Bashgali *vilam*, I shall strike. As in that language, the first person plural is irregular, the following is the conjugation of the tense 'I shall strike' :—

Sing.	Plur.
1. <i>viēram</i> .	<i>rīkarē</i> .
2. <i>vieresh</i> .	<i>viērē</i> .
3. <i>vier</i> .	<i>vieret</i> .

Other examples are *mela chēram*, I will make words ; *bikarē*, we will become (happy).

This tense can be used in the sense of a present subjunctive, as in *yē kas viēram*, I perhaps may strike.

Past.—In transitive verbs this tense is conjugated passively with the subject in the agent case. I have not found any instances in which the tense is changed to agree with the object in gender or number (see, however, the perfect, below). As in other languages, the tense is the simplest form of the past participle, without the termination *sta*. In one or two cases it takes the termination *ō*, instead of *ā*. The past tense of the verb 'strike' is therefore conjugated as follows, the participle itself remaining unchanged throughout :—

Sing.	Plur.
1. <i>ī vinā</i> or <i>vinō</i> .	<i>yema vinā</i> , <i>vinō</i> .
2. <i>to vinā</i> or <i>vinō</i> .	<i>vīma vinā</i> , <i>vinō</i> .
3. <i>tashō vinā</i> or <i>vinō</i> .	<i>tēs vinā</i> , <i>vinō</i> .

Other examples of this tense are, *minl prē rē kūrā*, did you buy? *matyā*, he divided ; *vēsēteyā*, he collected ; *pusiyā*, he lost ; *preshyā*, he sent ; *mela* (or *mele*) *krā* (*kūr* or *kūrā*), he made words, he said ; *kṛā*, *kūr* or *kūrā*, he (or I) made, he (or I did) ; *vērētoā*, he saw, I saw ; *pelāgō*, he embraced ; *jīpartō*, he kissed ; *mela kudeyā*, he enquired ; *zēryā*, he entreated ; *pratā*, thou gavest ; *jērā* (2nd specimen), he killed.

With a pronominal suffix of the dative of the first person we have *pratōm*, thou didst (not) give to me.

The word for 'he said' is *matrei*, which seems to be irregular. Possibly the *ei* is a pronominal suffix meaning 'to him.'

In the case of intransitive verbs, the third person singular is the bare past participle, which agrees with the subject in gender. In the other persons, pronominal suffixes of the nominative are added to the past participle. We thus get the following conjugation of 'I went' :—

Sing.	Plur.
1. <i>gōm</i> .	<i>gōmish</i> .
2. <i>gōsh</i> .	<i>gōē</i> .
3. <i>goā</i> (masc.), <i>geā</i> (fem.).	<i>gōt</i> .

An example of the 3rd sing. fem. is *nishupren dabala goā*, *patkēr dabili geā*, first, the boy went, afterwards the girl went.

Other examples of this tense are *sāmatyā*, he started ; *chamyā*, (a famine) stuck ; *beā* or *bē*, he became ; *nishinā*, he sat, or stayed ; *binyā*, he understood ; *os̄hirmā-gōm*, I felt (lit. went) ashamed ; *ā*, he came ; *zo-ma-vēryā*, he did not wish in his heart ; *ātō*, (the turn came) ; *shātinōt*, they became merry ; *nishinōt*, they dwelt ; *vēshan-gōt*, they rebelled.

In the Parable, when the elder son comes home, the word used is *dayyāñ*, he arrived. I am unable to explain this form. Possibly it is really the locative of a verbal noun, and means 'on arriving.'

The **Perfect** tense is, in the list, formed from the conjunctive participle. Thus, *ī vibi vṛem*, by me having struck he is by me, i.e. I have struck him. Elsewhere both in the list and in the specimens, it is formed from the past participle. Thus, *sōs ishtri kerēsta* (? is this feminine) *ver*, he has made the sister a wife, he has married the sister; *tatō brujao pratā ver*, the father has given food.

The **Pluperfect**, in the only example, is made from the past participle, viz. *ī vinistā vari*, I had struck.

As in Bashgali, a kind of **Conditional** or **Subjunctive** mood is made by suffixing *bā*, as in *yārim-bā . . . kiuts pararem-bā*, if I may eat . . . I may fill (my) belly. Sometimes this *bā* is omitted, and we have other idioms, like those given in the list; *yē kas viēram*, I may perhaps strike; *ī viyūsta ver*, to me it is (proper) to strike, I should strike.

The **Passive** voice is formed by conjugating the past participle with the verb substantive. Thus:—

yē vinasta vṛem,—I am being struck.

yē vinasta variem,—I was struck.

yē vinasta bāriam,—I shall be struck.

The **Negative** is throughout *na*, except in the negative verb substantive (see above). The word for 'no' is *nai* or *nei*.

[No. 2.]

DARDIC SUB-FAMILY.

KAFIR GROUP.

WAI-ALĀ.

SPECIMEN I.

(WAIGAL, IN KAFIRISTAN.)

(Khan Sahib Abdul Hakim Khan, 1900.)

Ek manash̄e-be du piutr varī. Amī-ka mayō kesh̄teō
One man-of two sons were. These among by-the-younger
 piutrus tatōs-ka matrei, 'O tā, to-ba māl-ak mayō
son-of-him the-father-of-him-to it-was-said, 'O father, thee-of property among
 ī maṭini ī ao.' Se tēs-kane mayō tashō-ba māl
my share to-me give.' By-him them among him-of property
 maṭyā. Ek kiti wās dī patkere-ke kesh̄teō piutrus
was-divided. A some (i.e. few) days also after by-the-younger son-of-him
 saprok tashō-ba māl vēsēteyā, ek sudu gōla-ke samatyā.
all him-of the-property was-collected, a distant country-to he-started.
 Seō balamast bī tashō-ba māl pusiyā. Kī-wās-ke
There debauched becoming him-of property was-lost. What-day-at (i.e. when)
 saprok māl pusiyā, se gōla-ka abar avotā chamyā.
all property was-lost, that country-to bad famine (lit. hunger) stuck.
 Se nīgiṭi beā. Se goā, ek echchu sal manash̄ mili gēbī
He in-want became. He went, a very rich man with having-gone
 nishinā. Se bōsta manash̄ se preshyā tanu
sat (i.e. stayed). That good (i.e. rich) man(-by) he was-sent his-own
 tōla-kē mērgā charaūstō-ketī. Se matrās, 'mergā lasavishtō yē yārim-bā
field-to swine feeding-for. He says, 'swine's leavings I (if-) I-may-eat
 kiuts paraṭem-bā.' Ki manash̄ tashō na preyāsa. Se enerī
belly I-may-fill.' Any man to-him not was-giving. He now
 binyā, tashō shū mili mela kṛā, 'iti manash̄ ima
understood, his self with talking was-done, 'so-many men my
 tatō-ba māl yēbī lasayāst. yē avotē meryam.
father-of wealth haring-eaten spare-becomes, I by-hunger am-dying.
 ōsh̄tibī tatō-ka gēbī mela chēram, "O tā, to
Having-arisen father-to having-gone icord I-will-make, "O father, thee
 myukne Trasken myukne yē oshirmā-gōm. Yē to-ba piutr bāla
before God before I ashamed-went. I thee-of son being

nū̄yem. I to mili koidam-kulla katī uttō.”’ Oshtibī
not-am. Me thee with hired-servant like keep.”’ Having-arisen
tatōs-ka goā. Sudē piutrus ēyasa tatō
father-of-him-to he-went. At-a-distance the-son-of-him was-coming by-the-father
se vērētoā; tashō zō uṭulbī, sanumbī goā, piutrus
he was-seen; his heart having-burnt, having-run he-went, the-son-of-him
damrōy-ka pelāgō, jipartō. Piutrus tatōs-ka
the-neck-to was-embraced, he-was-kissed. By-the-son-of-him the-father-of-him-to
mela kūr, ‘O tā, to myukne Trasken myukne yē oshirmā-gōm.
word was-made, ‘O father, thee before God before I ashamed-went.
Eneri pat ī to-ba piutr būsta nū̄ri.’ Tatōs
Now after to-me thee-of the-son to-be it-is-not(-fit).’ By-the-father-of-him
tashō-ba bahri mele kūrā, ‘bōsta adicham avibī ī
him-of slaves(-to) word was-made, ‘good garment having-brought this-one
karavē; ek āgushtō avibī, ī āgūr-ke datavē, ī
put-on; a ring having-brought, this-one’s finger-to put-on, (to-)this-one
waisai datavē. Seō patkērē brujaō kaṭibī kushil bikarē.
shoes put-on. From-that after food having-eaten merry we-will-become.
Niushētē ima piutr mōrasta varī, shūda bē; pius beoosta varī,
Formerly my son dead was, living he-became; lost become was.
eneri ī vērētoā.’ Aka shātinōt.
now by-me he-was-seen.’ They became-merry.

Tashō-ba deshtēō piutrus se tūrē tashō-ba tōla-ka mayō
Him-of the-elder son-of-him (at-)that time him-of field in
varī. Atko-bē ēbī amā tavar ḍayyā
was. There-from having-come to-the-house near he-arrived
alōl-patresta naṭ-chāsta tashō shudi bē. Ek tashō-ba manash
singing-(?) giving dance-doin: to-him known became. One him-of man
chākātī se mela-kudeyā, ‘kasu-di alōl preast?’
haring-summoned by-him word-was-asked, ‘for-what-also singing they-(?) give?’
Se matrei. ‘to-ba brā ā; se argu-bī āstō-keti
By-him it-was-said, ‘thee-of the-brother came; he well-being coming-for
to-ba tatō brujaō pratā-ver.’ Tashō chitān kūrā.
thee-of by-the-futher food given-is.’ By-him annoyance was-made.
Se amā attar ūstō-ke zo-na-vēryā. Tatōs
He in-the-house inside going-for heart-not-wished. By-the-father-of-him
ber gē se bōsta zēryā. Se tatōs-ka
outside having-gone he well was-entreathed. By-him the-father-of-him-to
matrei, ‘iti vel to-kē koidam kūrā. Kui-di
it-was-said, ‘so-many year the-to service was-done(-by-me). Ever-even

to-ba mela urunga na kūrā. Iti koidam kūrā
thee-of *the-word* *otherwise* *not* *was-done.* *So-much* *service* *was-done*
 to ki wās-kē̄ ek chū yē na pratōm, im jarā̄ mili
by-thee *any* *time-at* *one* *kid* *to-me* *not* *was-given-to-me,* *my* *friends* *with*
 yēbī, yē kushil bāriem. Kuī-ta ī to-ba piutr
having-eaten, *I* *happy* *might-have-become.* *When* *this* *thee-of* *the-son*
 ā-bā, kāsta kanchanai mili to-ba māl pusiyā, to
may-have-come, *by-whom* *harlots* *with* *thee-of* *the-property* *was-lost,* *by-thee*
 ī-ketī bṛu(jao) pratā.' Tatōs tashō-ka matrei,
this-one-for *food* *was-given.*' *By-the-father-of-him* *him-to* *it-was-said,*
 'O piutr, to saprok wās ī mili vresh. Ima kasu ver-bā,
 'O son, thou all time me with art. *My* *whatever* *may-be,*
 tūsha ver. Yema kushil būsta varī, kasu-ketī to-ba
thine *is.* *To-us* *happy* *to-become* *was(-proper),* *because* *thee-of*
 brā mōrasta varī, eneri piukede bē; pius beoōsta varī, eneri
the-brother *dead* *was,* *now* *alive* *became;* *lost* *become* *was,* *now*
 ī vērētoā.'
by-me *he-was-seen.*'

[No. 3.]

DARDIC SUB-FAMILY.

KAFIR GROUP.

WAI-ALĀ.

SPECIMEN II.

(WAIGAL, IN KAFIRISTAN.)

(Khan Sahib Abdul Hakim Khan, 1900.)

Nishtupren Wai Jelálábād nishinasta varí. Seo-bé
Formerly *the-Wai-people* *in-Jalalabad* *dwelt* *were.* *There-from*
 wár-ébi Nárang nishinót. Seo-bé muki wár-ébi
up-having-come *at-Narang* *they-dwelt.* *There-from* *having-fled* *up-having-come*
 Chaqan-serai nishinót. Seo-bé éebí Shakurik nishinót.
at-Chaqan-sarai *they-dwelt.* *There-from* *having-come* *at-Shakurik* *they-dwelt.*
 Shakuriké Shigal tao tavar ver. Seo-bé éebí
In(i.e. to)-Shakurik *the-Shigal* *country* *near* *is.* *There-from* *having-come*
 Kumaritun Samalam nishinót. Seo-bé éebí Waigal
at-Kumaritun *(and-)Samalam* *they-dwelt.* *There-from* *having-come* *in-Waigal*
 nishinót.
they-dwelt.

Waigal yōsh varí. Se yā-velé Waigalié-ké sham
In-Waigal *a-devil* *was.* *He* *every-year* *the-Waigal-people-from* *tribute*
 vēchāsa. Amā gārēbí tashō vár-váré ek manash
was-taking. *Houses* *having-counted* *to-him* *by-turn-(and-)turn* *a* *man*
 prēasī. Ek amā-ké ek dabala ek dabili tsaverker varí.
they-used-to-give. *One* *house-in* *one* *boy* *one* *girl* *orphans* *were.*
 Tés-ké vár átō. Nishtupren dabala goā, patkér dabili geā.
Them-to *turn* *arrived.* *First* *the-boy* *went,* *afterwards* *the-girl* *went.*
 Yōsh matrei, 'lāmustōk veret. Nei, na vēcham.' I-ketí
By-the-devil *it-was-said,* 'very-small they-are. No, not I-take.' This-for
 Wai yōsh-ké vēshan-göt. Seo-bé té
the-Wai-people *the-devil-from* *rebellious-went.* *There-from* *they*
 Trasken tarala gót. Tésa Trasken Bimberi adā
(the-God-)Trasken *searching* *went.* *By-them* *Trasken* *(on-)Bimberi* *hill*
 vērētoā. Se Waigalié mili gēbí yōsh tashō
was-seen. *He* *the-Waigal-people* *with* *having-gone* *the-devil* *by-him*
 jēra. Seo-ba patkér Waigal manash Traskene-ké dūh chāst.
was-killed. *There-from* *after* *Waigal* *men* *Trasken-to* *offerings* *make.*

NUMERALS.

Ek, du, trē, shtā, pūch, shū, sōt oshṭ, nū, dōsh, yāsh,
One, two, three, four, five, six, seven, eight, nine, ten, eleven,
bāsh, trūsh, chadēsh, pachēsh, shēsh, satāsh, eshtāsh, ēshī,
twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen,
vishī, vishē-dōsh, du-vishī, du-vishē-dōsh, trē-vishī, trē-vishē-dōsh, shtā-vishī,
twenty, thirty, forty, fifty, sixty, seventy, eighty,
shtā-vishē-dōsh, pūch-vishī.
ninety, hundred.

WASĪ-VERI OR VERON.

This language is spoken by the Prēsun, one of the Sufēd-pōsh tribes of Kāfiristān. According to Sir George Robertson¹ they are also called Viron by their Muhammadan neighbours, and ‘are probably a very ancient people. They inhabit the Presungul,² and are entirely different from the Siāh-pōsh tribes on the one hand, and from the Wai and the Ashkun(d) people on the other.³ They are remarkable for their peaceful disposition, and for their inefficiency as fighting men.....The high valley of the Prēsuns is easy, and the grazing excellent, the flocks and herds good and the people can be plundered without much difficulty: but it is a sort of cockpit for Kāfiristān, and no man can wander there safely except when the passes are closed by snow.’

The language spoken by this people differs extremely from Bashgalī, but a perusal of the grammatical notes which follow will show that both languages evidently belong to the same stock.³

The following specimens of the Veron dialect, or Wasī-veri, have been prepared for me, under circumstances of considerable difficulty, by Khan Sahib Abdul Hakim Khan. As explained above, the Verons are a people not easy to get hold of. At length, after long search, a shepherd of considerable stupidity was found, and with his aid the versions were prepared through the intermediary of a Bashgalī Shaikh, who knew something of his language.

The results are the two following specimens (a version of the Parable of the Prodigal Son, and a Folktale), and the following List of words in the Veron language.

This is the first attempt which has ever, so far as I am aware, been made to record any facts about this interesting language, concerning which nothing has hitherto been known except the name. Considering the want of intelligence shown by the source of our information, we cannot hope that the specimens are in every respect correct, but Khan Sahib Abdul Hakim Khan’s skill and experience in preparing these specimens (this is the thirteenth that he has been good enough to procure for me) are a guarantee that every care has been taken to make them as accurate as the circumstances permitted.

From the specimens and the list of words, we are able to put together the following imperfect sketch of the Veron language, which has been checked at Chitral by Khan Sahib Abdul Hakim Khan :—

I.—NOUNS—

Singular.	Plural.
(1) <i>yā</i> , a father.	<i>yā-kil</i> or <i>yā-kili</i> .
<i>yā</i> , of a father.	<i>yā-kiliō</i> .
<i>yā-pa</i> or <i>yā-panē</i> , to a father.	<i>yā-kiliō-panē</i> .
<i>yā-pa</i> or <i>yā-panea</i> , from a father.	<i>yā-kiliō-panea</i> .

¹ *The Kāfirs of the Hindu-kush*—pages 78 and ff.

² This is the name given by Sir George Robertson to the river which is formed by the ‘Wezgul’ drainage *Op. laud.* pages 64 and 66. The river does not appear to have any established local name or he would have used it, instead of coining a designation. Khan Sahib Abdul Hakim Khan calls it the ‘Wasī-gal,’ and the language ‘Veron’ or ‘Wasī-veri,’ i.e. speech of Wasī.

³ Compare the first personal pronoun in the two languages. In Bashgalī, it is *ōnts* and in Veron it is *unzū*.

Singular.	Plural.
(2) <i>lushtu</i> , a daughter.	<i>lusht-kil</i> or <i>lusht-kili</i> .
<i>lushtu</i> , of a daughter.	<i>lusht-kiliō</i> .
<i>lushtu-pa</i> , to a daughter.	<i>lusht-kiliō-panē</i> .
<i>lushtu-panea</i> , from a daughter.	<i>lusht-kiliō-panea</i> .

The following are further examples of the formation of the plural :—

Singular.	Plural.
<i>piē</i> , a son.	<i>piē</i> or <i>piē-kili</i> .
<i>warjemi</i> , a man.	<i>warjemi</i> .
<i>weste</i> , a woman.	<i>westeō</i> .
<i>iri</i> , a horse.	<i>iriō</i> .
<i>zhesht</i> , a bull.	<i>zheshteō</i> .
<i>gūth</i> , a cow.	<i>gūthō</i> .
<i>kirukh</i> , a dog.	<i>kirō</i> .

There does not appear to be a dual number. We have *lūe-yā-kil*, two fathers; *lūe lusht-kil*, two daughters; *lūe piē*, two sons; *lūe warjemi*, two men.

Some nouns appear to have an oblique form. At least we find *tarage* or *tarag-tī*, in the house, and *tarage tibbatink*, near to the house.

As regards cases, the genitive frequently has the termination *ūri*. Thus we have *warjemi-ūri*, of a man; *iri-ūri*, of the horse; *kizhgā-ūri*, of the swine. So also in the Pronouns (*q.v.*). The terminative *wak* also appears in the list of words. Thus, *yā-wak*, of a father.

As regards the Dative, the specimens and the List of words give a form in *sh*. Thus, *yāsh*, to the father; *piēsh*, to the son; *iyū endesh pologsho*, thou to-me saidst. It may be noted here that the specimens show that the postpositions of the cases are very loosely used, and are frequently omitted. It seems to me to be probable that in the first two examples the *sh* is a pronominal suffix meaning 'his,' and that the words mean 'his father' and 'his son,' respectively. Compare the Wai-alā *manashsha*, his man.

I note one instance of a Dative Plural in *an*, i.e. from *palē*, a servant, we have Nominative Plural *palē*; Dative Plural *palēan*, (the father said) to the servants. Or, more probably, *palēan* is a general oblique plural form. Compare the Bashgalī *palēin-tā*.

A Dative of motion to a place is formed by prefixing *tu*. Thus, *tu-gul*, to (or in) a country; *tu-munj*, to-in, into.

A Locative case is formed by suffixing *munj*. Thus, *itineok-tu-munj*, to-in-fields; *tulu-munj*, in longing. 'On the back' is *tu-gīch*. Thus, *iri-tugīch*, on a horse. *Nu* also means 'in,' in *nu-lōsunī*, in want.

II.—PRONOUNS—

Singular.	Plural.	Singular.	Plural.
<i>unzū</i> , I.	<i>ase</i> .	<i>i-yū</i> , thou.	<i>miū</i> .
<i>um</i> , <i>um-ūri</i> , of me, my.	<i>as</i> .	<i>i, i-ūri</i> , of thee, thy.	<i>asēn-ūri</i> .
<i>endesh</i> , Dat. and obl. form.	<i>asē</i> , <i>as</i> .	<i>itiesh</i> , Dat. and obl. form.	<i>asēn</i> .

The oblique forms can, apparently, be used for almost any case. Thus, in the specimens, in different places, *endesh* means 'of me,' 'to me,' and 'me.' 'My father' is *um yā*: *um aga* (second specimen) is 'to me': *as-panē* is 'to us.'

In the second person, the sign of the genitive is often dropped. Thus we have *i nam*, thy name; *i yā*, thy father; *i timig*, before thee; *i piē*, thy son.

Singular.	Plural.
<i>sū</i> , he.	<i>mū</i> .
<i>sumish</i> , <i>sumish-ūri</i> , of him.	<i>mishin</i> , <i>mishin-ūri</i> .
<i>sumish</i> , <i>mish</i> , Obl. form.	<i>mishin</i> .

The oblique form may be used for any case. Thus, *mish letri*, his wealth; *mish shōpanē*, with his own self; *sumish-panē*, to him; *sumish amjōn*, put on him; *sumish eshtak piē*, his eldest son; *sumish-dugē* (compare *Bashgalī ene-dugān*), for his sake; *sumish tu-gichi*, on his back; *sumish-pa*, from him. Regarding pronominal suffixes see the remark on the Dative case of nouns, above.

'That' is *esle*, as in *esle warjemi*, that man; *esle ves*, at that time. 'Those rupees' is translated *marga tengā*. 'This' is *uū*, as in *uū īri*, this horse; *uū piē*, this son.

The following are miscellaneous pronouns. 'Who' (relative) is *kese* or *kes*; 'whose?' is *tesh*; 'what?' is *pseh*; 'so many' is *kereg*; 'how many' is *kereg-skal*; 'whatever' is *pespulok*; 'any one' is *kesedde*; *um-ūri psahstro*, *i-ūri asto*, is 'mine whatever-things are, thine are.'

III.—VERBS—

A. Verbs Substantive.

Infinitive, *inik*, to be, as in *piē inik aipua*, fit to be a son.

Present Tense, I am, etc.

Singular.	Plural.
1. <i>esmo</i> , <i>aso</i> .	<i>esemsho</i> .
2. <i>eso</i> , or <i>es</i> .	<i>eseno</i> .
3. <i>eso</i> , <i>so</i> , <i>esela</i> .	<i>asto</i> .

The following sentences may be compared with the above:—

Aipua nā aso, I am not fit.

Um panē eso, thou art with me.

Nerag tikkē eso, how far is it?

Zin tarag-tī eso, the saddle is in the house.

Litē eso, he is taller.

Pseh lol nat so, what singing (and) dancing is there?

I nam pesnemes, what is your name?

Uū īri nerag utsu esela, how old is that horse?

Nerag piē ast (possibly borrowed from *Ghalchah*), how many sons are there?

Um-ūri psahstro, *i-ūri asto*, mine whatever things are, thine are.

Past Tense, I was, etc.

Singular.	Plural.
1. <i>essem</i> .	<i>asemsho</i> .
2. <i>esso</i> .	<i>esno</i> .
3. <i>esso</i> , <i>so</i> , <i>teso</i> .	<i>asto</i> , <i>eze</i> .

Examples of the use of this tense are,—

sū tulu-munj so, he was in longing.

sumish eshtak piē itineok tu-munj so, his eldest son was in the fields.

attege kaṭa warjemi so, there was a wealthy man.

shingrānik char tso, merry-making was proper.

lūe piē ese, there were two sons.

Future, I shall be ;—*unzū apōrgosmō*.

Present Conditional, I may be ;—*unzū apōrgosme*.

Past Conditional, I would have become merry ;—*shingraga saisumish*.

Future Conditional, I should be ;—*inikso*.

Several words are translated ‘he became’ in the specimens. They are as follows :—

ūtu-kal wōkso, there became a famine-year.

nū-lōsuni wōkso, he became in want.

tikhiul wōkso, he became annoyed.

shō-ōkso, he became alive.

ato-bōkso, he had become lost.

shingra wōgusto, they became merry (compare *pezekso*, he went; *pezegusto*, they went).

B. Active Verb.

Standard verb,—

pesumtinik, to beat.

Infinitive, *pesumtinik*, to beat; so *inik*, to be; *wuzānik*, to graze; *oyinik*, food; *tibzinik*, to go inside; *shingrānik*, to make merry. We find a Dative of the Infinitive in *asuk-panē abuk aphlégo*, he gave food for (on account of) his coming.

The *Past Participle* or *Conjunctive Participle* ends in *i* or *ī*. Thus, *pesumti*, having beaten; so *bili-talwi*, having done debauchery; *oyī*, having eaten; *uishi*, having risen; *nekozi*, having seen; *gizi*, having brought; *chāli*, having called; *bebzi*, having gone out; *tish-gui*, having collected; *tibzi*, having gone inside; *kosi*, having fallen. *Ikki-zo*, running, seems to belong to this.

Imperative,—*pesumtieh*, beat; so,—*aphleh* or *ophliu*, give; *sumotū*, keep; *al bīzas*, look here. Other examples in the list of words are,—*pez*, go; *oyus*, eat; *bishlus*, sit; *jots*, come; *ishleh*, stand; *omos*, die; *ikiutsek*, run; *ilgēseh*, take (? take away); *ūrias*, walk.

Plurals are *amjōn*, put on; *sakshōn*, put.

Present,—I beat, etc.

Singular.

Plural.

1. *pesumtiemo*.

pesumtimsho.

2. *pesumtimasish*.

pesumtimasinch.

3. *pesumtimaso*.

pesumtimasto.

The same tense of the verb ‘to go’ is (judging from the list of words) somewhat different. It is as follows :—

1. *pezemo*.

pazemsho (sic).

2. *pezmasish*.

pezemasench.

3. *pezemaso*.

pezemasto.

The only example in the specimens is *bī-shilnasto*, it (they) become(s) spare.

In the List of words we find *ayāmeso*, he is grazing; *i-tak tsāmaso*, he comes behind you. *Mōksum*, in the Parable, which is translated 'I am dying,' is apparently really a Past Tense, and means 'I am dead.'

The following appear to be the terminations of this tense:—

Singular.	Plural.
1. <i>emo</i> .	<i>msho</i> .
2. <i>masish</i> .	<i>masinch, masench</i> .
3. <i>maso, meso</i> .	<i>masto</i> .

These may be compared with the Present and Past Tenses of the Verb Substantive and with the Bashgali Pluperfect.

Imperfect,—*pesumtimasēsum*.

In the Parable, *āmaso*, he was coming, is apparently an example of this tense. It looks, however, more like the third person present.

Future,—I shall beat, etc.

Singular.	Plural.
1. <i>pesumtemo</i> .	<i>pesemtemsho</i> .
2. <i>pesemtimasso</i> .	<i>pesemtiogasno</i> .
3. <i>pesemtiogosso</i> .	<i>pesemtiogasto</i> .

Other examples are,—

pezemo, I will go; *veri-polemo*, I will say words; *oīmsho*, we will eat; *shingraimsho*, we will make merriment.

Present Conditional,—I may beat, etc.,—*pesumti-wolgosm*. Other examples are probably *gosaisum*, I would make (my belly satisfied); *bī-shilema*, if (the husks) would become spare; and (in the second specimen) *nā mokwasum*, I should not die. This is perhaps a future. 'I should beat' is *pesumtenikso*.

Past Tense.—The subject appears always to be in the Nominative in the case of Transitive Verbs, but the conjugation of Transitive and Neuter Verbs differs in this tense.

I beat, etc.

Singular.	Plural.
1. <i>unzū pesumtiom</i> .	<i>asē pesumtiomsho</i> .
2. <i>iyū pesumtioksho</i> .	<i>miū pesumtegunch</i> .
3. <i>sū pesumtiogo</i> .	<i>mū pesumtiogosto</i> .

I went, etc.

1. <i>unzū pezeksam</i> .	<i>asē pezaksamish</i> .
2. <i>iyū pezegesish</i> .	<i>miū pezaksinch</i> .
3. <i>sū pezūgish, pezagusto</i> , or <i>pezekso</i> .	<i>mū pezegusto</i> .

Other examples of the Past Tense of Transitive Verbs are:—

First Person,—*iliemche*, I did; *uēhogo*, I found.

Second Person,—(List of words) *plī ilgēgo*, you bought; (Specimens) *iyū pespulokshilo*, whatever thou saidst; *nā uphlēgo*, thou didst not give; *abuk aphlēgo*, thou gavest food.

Third Person,—*polōgo*, he said ; *wilisōgo*, he lost ; *tikhēgo*, he consumed ; *esēgo*, he sent ; *lust ultōgo*, he embraced ; *veri-aplogo* (? *aphlēgo*), he ordered ; *nusiōgo*, he heard ; *agi-deōgo*, he enquired ; *abuk aphlēgo*, he gave food ; *optoōgo*, he entreated ; *psāōgo*, he lost ; *jicheveh uphlēgo*, he gave a paper ; *abuk aphlēgo*, they gave food.

Ending in *sto* are,—*būtōg-légusto*, he made division ; *tizh-gousto*, he collected ; *kesedde sumish nā aphlimasto*, no one gave him ; *aptēgusto*, they accepted ; *ipōgusto*, he built ; *légusto*, they did. These are all probably plurals.

The two following end in *kso*, which judging from analogy would lead us to class them with Neuter Verbs ; but the meaning seems to be transitive,—*āpichōkso*, he kissed ; *alugōkso*, it struck (?) alighted) on his head.

Judging from cases like *aphlēgo* or *uphlēgo*, which means thou gavest, he gave, and they gave, it would seem that in the case of Transitive verbs, the Tense has a Passive signification, although the pronouns of the subject are used in the form of the nominative. *Unzū aphilēgo* would be equivalent to the Urdū *mañ-nē diyā* ; *iyū aphilēgo*, to *tū-nē diyā*, and so on. The case closely resembles that of Dakhinī Hindostānī which has *mañ* (not *mañ-nē*) *diyā*.

Other examples of the Past Tenses of Neuter verbs are,—

First Person,—*mōksum*, I am dead ; *emaso*, I became.

Third Person,—(List of words), *ashlekso*, he is seated, or *ashilekso*, he resides ; (Specimens) *shilégusto*, he stayed ; *wōkso*, he became ; *jurokso*, his heart burnt ; *mōkso*, he was dead ; *shō-ōkso*, he became alive ; *bōkso*, he became ; *woshukso*, he wished ; *atsukso*, he came ; *ashleqso*, he sat.

Uzhōgo is translated ‘he became found.’ It is probably a Transitive verb, and means ‘I have found (him).’

It would appear probable that the termination *so* in the above instances is the third person singular past of the verb substantive, meaning ‘he was.’ So also the termination *usto* of the third person plural. Compare the Bashgalī Pluperfect.

Perfect,—I have beaten,—No example. *Skal wezig mish pe eshpōmo* means ‘I have beaten with many stripes,’ but the verbal root is not the standard one. Other examples, all more or less doubtful, are,—*ibil liemo*, I have done (I did) service ; *unun nā gāsum*, I have not refused ; *i wayeh āwukso*, thy brother has come (came) ; *unzū ittin tsera skal tād pezakson*, I have walked (I walked) a long distance to-day. I am informed that, as a matter of fact, the language has no perfect tense. The Past tense is used in the meaning both of an Indefinite Past and of a Perfect.

Pluperfect,—‘I had beaten’ is *unzū pesumti masum*.

The following examples of Passive Verbs are given in the list of words:—

unzū pesumtiuggan puzokso, *unzū pesumtiuggan pezagesh*,

I am beaten.

I was beaten.

unzū pesumtiuggan pezmesh,

I shall be beaten.

Finally,—It is probable that the above verb *pesum-tinik*, to beat, is a compound one. It may be mentioned that the root of the corresponding verb in Kalāshā is *ti*.

In the above examples the vowels *o* and *u*, *o* and *e*, *e* and *i* seem to be freely used for each other. I have written in each case what I have found.

[No. 4.]

DARDIC SUB-FAMILY.

KĀFIR GROUP.

WASĪ-VERI OR VERON.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1899.)

Attege warjemi-ūri lüe piē ese. Mishin tum-juruk bannia
One man's two sons were. Of them from-among the-younger
 yā-sh polōgo, 'Ou yā, i letri tum-juruk um buṭog endesh
father-to said, 'O father, thy property from-among my share to-me
 ophliu.' Sū mish letri mishin tumunj buṭog-lēgusto. Nerag vēstektse
give. He his wealth them among divided. Some days-after
 bannia piē mish letri sunyāwi tizh-gousto tikkē tu-gul pezagusto.
younger son his wealth all collected distant to-country went.
 Mish letri esle bidi-talwi wilisōgo. Iminureh mish letri
His wealth there having-done-debauchery he-lost. When his wealth
 sunyāwi tikhēgo esle-tu-gul skal ūtu-kal wōkso. Sū nu-lōsunī
all was-consumed in-that-country much hunger-year became. He in-want
 wōkso. Sū pezekso attege kāta warjemi panē meshi shilēgusto. Esle
became. He went one wealthy person with together stayed. That
 warjemi mish itineok tu-munj sumish esego kizhgā wuzānik. Sū
person his fields in him sent scine grazing-for. He
 tulu-munj so, 'kizhgā-ūri oyinik wūs bī-shilema oyī
longing-in was, 'scine's food husks if-spare-would-become having-eaten
 omilu lāro gosaisum.' Kesedde sumish nā aphlimasto. Esle-tu-ves
belly satisfied I-would-make. Any-one to-him not gave. At-that-time
 bisikneokso mish shō panē veri-polōgo, 'kereg-skal palē um yā
to-senses-came his-own self with words-said, 'how-many servants my father's
 arawar-panē abuk oyī mishin-ūri bī-shilmasto; unzū ūtavi
wealth-with food haring-eaten of-them spare-becomes; I of-hunger
 mōksum. Uishtī yā-pa pezemo; sumish-panē veri-polemo,
am-dead. Having-risen father-to I-will-go; him-to words-I-will-say,
 "O yā, unzū Pāchā timig i timig jirikh emaso.
 "O father, I God before thee before ashamed became.
 Alā-taī i piē inik aipua nā aso. Endesh attege palē charā
After-this thy son to-be fit not I-am. Me one servant like
 sumotū." Uishtī yā pa pezekso. Piē tikkē-panea āmaso, yā
keep." Having-risen father to he-went. Son at-distance was-coming, father

uskozi jurokso ikkizo pezekso. Yā piē-sh̄ lust-ul̄tsōgo,
having-seen-him his-heart-burnt running went. *Father the-son-to embraced,*
 apichōkso. Piñ yā-sh̄ veri-polōgo, ‘O yā, unzū Pāchā timig i
kissed. *Son the-father-to said,* ‘O father, I God before thee
timig jirikh emaso; alā-taī i piē inik aipua nā
before *ashamed became;* *after-this thy son to-be fit not*
aso.’ Yā mish̄ palēan veri-aplogo, ‘ischum bizisana gizi sunish̄
I-am.’ *Father his servants-to ordered,* ‘good clothes having-brought him
 amjōn; attege wōgikh gizi mish̄ igi-panē sakshōn; wezil mish̄ thit̄e
put-on; *one ring having-brought his finger-on put;* *shoes his feet*
sakshōn. Alī-tani abuk oīmsho, shingraīmsho. Um piē mōkso,
put-on. *After-that food we-will-eat, merriment-we-will-do.* *My son was-dead,*
 iti shō-ōkso; aṭo bokso, iti uzhōgo.’ Mū shingra wōgusto.
now alive-became; lost had-become, now I-have-found.’ *They merry became.*

Sumish̄ eshtek piē esle-yes mish̄ itineok tu-munj so. Estā
His elder son at-that-time his fields in was. *Thence*
 āmāshe tarage tibbatiuk lol-naṭ-lēgo kuṭ sū nusiōgo. Attege palē
coming house-to near singing-dancing sound he heard. *One servant*
 chāli agi-deogo, ‘p-eh lol naṭ so?’ Sū polōgo, ‘i
having-called he-enquired, what singing dancing is?’ He said, ‘thy
 wayeh āwukso. I yā sumish̄ seogen atsuk-panē abuk aphlēzo.’
brother has-come. *Thy father his well coming-for food gare.*
 Sū t̄ikhīul wōkso; tibzinik nā woshukso, yā bebzī sumish̄
He annoyed became; inside-going not did-wish, father out-going him
 optoogo. Sū yāsh̄ veri-pologo, ‘al bīzas, kereg ussū i-agā ibil
entreated. *He father-to he-said, here look, so-many years thee-to drudgery*
 liemo; imu-badē iyū pspulokshilo unun na gāsum. Kereg kodium
I-hare-done; any-time thou whatever-said refused not I-hare. *So-much service*
 iliem-he, iyū imu-badē attege isha endesh̄ nā uphlēgo, um imjiekh
I-did, thou any-time one kid to-me not gavest, my friends
 panē mashē oyī shingraga saisumish̄. Immu-reh i
with together loring-enten merry I-could-have-become. *When thy*
 uū piē atsukso, i arawar kes werisaṭ panē psāogo, iyū sumish̄-dugē
this son came, thy wealth who harlots with lost, thou for-his-sake
 abuk aphlēgo.’ Yā sumish̄ polōgo, ‘O piā, iyū vesaūgne um-panē
food gare.’ *Father to-him said, O son, thou every-day me-with*
 eso; um-āri psahstro i-āri asto. as-panē shingrānik
art; my whatever-things-are thine are, us-with(or to) merriment-making
 char t̄so, pshākh i uū wayeh mōkso, sude shō-ōkso; aṭo
fitting was, because thy this brother was-dead, again alive-became; lost
 bōkso, sudi uzhānik-wōkso.
had-become, again has-been-found.’

[No. 5.]

DARDIC SUB-FAMILY.

KĀFIR GROUP.

WASĪ-VERI OR VERON.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1899.)

Attege kaṭa warjemi so. Sū warjemi panē polōgo, 'um-agā
One wealthy person was. He people to(or with) said, 'to-me
 Pāchā jicheveh uphlēgo nā mokwasum.' Sumish veri warjemi aptēgusto.
God paper gave not I-could-die.' His word people accepted.
 Sū warjemi mish-agā iūni wishtar tarag ipōgusto. Al warjemi
That person himself-to new big house built. There people
 tizh-gui abuk aphlēgo. Sū tibzī kū-panē ashlegso.
having-collected food gave. He inside(the-house) stool-on sat.
 Warjemi sumish-panē skal naṭ lēgusto. Natli-mash-tu-munj
People before-him much dancing did. In-the-course-of-the-dancing
 uzhnū-ir vischek panea bim kosi sumish chiji alogōkso.
a-piece-of-rock-salt ceiling from down falling his on-head struck.
 Sū mōkso.
He died.

NUMERALS.

Ipin or attege lūe chhī chipū uch ushū sete aste nūh leze zizh
One two three four five six seven eight nine ten eleven
 wizū chhīza chipults vishilhts ushulhts setiltz astiltz naltz zū
twelve thirteen fourteen fifteen sixteen seventeen eighteen nineteen twenty
 lezaij jibeze lejjibets chichegzū chichegzālets chipegzū chipezzualets
thirty forty fifty sixty seventy eighty ninety
 ocheegzū.
hundred.

ASHKUND.

We know nothing whatever about this dialect except that the word *Ash-kund* means 'bare mountain.' All the efforts of my friends on the North-West Frontier have failed to procure specimens of this language.

THE KALĀSHĀ-PASHAI SUB-GROUP.

The languages belonging to this sub-group are spoken to the east and south of Kāfiristān proper. They are closely connected with the true Kāfir languages, but are influenced by the neighbouring forms of speech. They are three in number, *viz.* (1) Kalāshā, (2) Gawar-bati, (3) Pashai. Of these Kalāshā represents the Kāfir languages merging into Khō-wār, while the other two represent them merging into the languages of the Kohistan described *post*, pp. 507ff. They are dealt with in the following pages.

KALĀSHĀ.

The Kalāshīs or Kalāsh Kāfirs¹ inhabit the small valleys of Bomboret, Kalāshgūm, and Birir, south-west of the town of Chatrār (Chitral), in the high lands between the Qāshqār (Chatrār) and the Bashgal Rivers. They are Musalmāns, and are subject to Chatrār, but are claimed by the Bashgalī as slaves.

Their language, Kalāshā, is a connecting link between Bashgalī and Khō-wār, the language of Chatrār. The people who use it call it the *kalāshā-mōn*, or ‘speech of the Kalāshās.’

AUTHORITY—

LEITNER, DR. G. W.,—*The Languages and Races of Dardistan*, Lahore, 1877. Part I of this book contains a Vocabulary, and some brief grammatical notes on (amongst other languages) Kalāshā. There is also a set of dialogues in the language, which is reprinted in the same author's *Hunza and Nagyr Hand-book*, Calcutta, 1889, pp. 133 and ff.

LEITNER, DR. G. W.,—*A sketch of the Bashgalī Kafirs and of their language*. Lecture in the *Journal* of the United Service Institute of India, No. 43, Simla, 1880. The language described is Kalāshā, not Bashgalī.

It is to be regretted that the materials for giving a full account of this language are so imperfect. All that I have been able to do has been to combine in the following grammatical sketch the information given by Dr. Leitner, and that which I have gleaned from the two specimens, and from the list of standard words annexed. In quoting Dr. Leitner, I have, perforce, given his spelling, except in the case of obvious misprints.²

Of the two specimens, one is a translation of the Parable of the Prodigal Son, and the other a piece of Folk-lore in the Kalāshā language.

A BRIEF SKETCH OF KALĀSHĀ GRAMMAR (SO FAR AS KNOWN).

I.—NOUNS—

(a) **Gender.**—The distinction of gender does not appear to exist in the language.

Thus, *ek prushṭ mōch*, a good man; *ek prushṭ istri-jah*, a good woman. There appear, however, to be two declensions of nouns, one of animate, and the other of inanimate, objects.

(b) **Number.**—When it is wished to emphasize the plural idea, words like *chhik*, all, are appended.

¹ BIDDULPH, *Traces of the Hindoo Kash*, pp. 64 and 127.

² Dr. Leitner admits in the Preface to his work that, for want of proper type, diacritical marks have not been given in every case, and that those that are used, are not used with uniformity. This is to be regretted, but I have not thought it proper to venture to correct his spelling from my inner consciousness. These proofs have, however, since this was written, been carefully revised on the spot by Khan Satib Abdul Hakum Khan.

(c) **Declension.**—The Accusative is the same as the Nominative. Nouns have usually two forms, a direct and an oblique. The oblique form of masculine animate nouns in the singular is formed by adding *as* or *es*, and of inanimate nouns by adding *ani* or *an*. The oblique form of the plural is generally formed by adding *n*, *an* or *en*. In some cases, the oblique form is the same as the nominative. Postpositions are usually added to the oblique form, but the postposition *som* or *sum*, with, is added to the direct form. The Genitive and Dative are simply the oblique form without any postposition.

- (1) *Animate Nouns*,—*shā*, a king, obl. *shā-as*; *mōch*, a man, obl. *mōch-as*; *strījā*, a woman, obl. *strījā-as*; *putr*, a son, obl. *putr-as*; *Khudā*, God, obl. *Khudā-(y)-as*; *khūk*, pig, obl. *khūk-as*. We thus get the following declension :—

Sing.		Plur.	
<i>shā</i> , a king (Nom.).		<i>shavau</i> .	
<i>shā</i> , a king (Acc.).		<i>shavau-an</i> .	
<i>shā sum</i> , with a king.		<i>shavau-an sum</i> .	
<i>shā-as</i> , of a king, or to a king.		<i>shavau-an</i> .	
<i>shā-as pi</i> , from a king.		<i>shavau-an pi</i> .	
<i>sha</i> , or <i>ēh shā</i> , O king.		<i>ēh shavau</i> .	
Sing.	Plur.	Sing.	Plur.
Nom. <i>mōch</i> , a man.	<i>mōch</i> .	<i>dāda</i> , a father.	<i>dādai</i> .
Gen. <i>mōches</i> .	<i>mōchen</i> .	<i>dadā, dādas</i> .	<i>dādai</i> .
Dat. <i>mōches-hātia</i> .	<i>mōchen-hātia</i> .	<i>dadā-hātia</i> .	<i>dādai-hātia</i> .
Abl. (from) <i>mōches-pi</i> .	<i>mōchen-pi</i> .	<i>dadā-pi</i> .	<i>dādai-pi</i> .
Nom. <i>chhū</i> , a daughter.	<i>chhūlai</i> .	so we have <i>hāsh</i> , horse; <i>hāshen</i> , horses :	
Gen. <i>chhūā, chhūas</i> .	<i>chhūlai</i> .	<i>dōn</i> , bull; <i>dōndan</i> , bulls :	
Dat. <i>chhūā-hātia</i> .	<i>chhūlai-hātia</i> .	<i>gāk</i> , cow; <i>gāgan</i> , cows :	
Abl. <i>chhūā-pi</i> .	<i>chhūlai-pi</i> .	<i>shēr</i> , dog; <i>shērōn</i> , dogs.	

Other examples, taken from the Parable, are *dādā-tāda*, near the father; *Khudāyas rūna*, before God; *mazdūras-rāu*, like a servant; *dādas-kai*, to the father; *mōche-sum*, with a man; *lalian-sum*, with prostitutes.

NOTE.—In the Parable, the nominative sometimes appears to take the oblique form. We have *putras*, his son (collected, said, was in the field); *dādas*, his father (sat, ordered, embraced). Here, however, the termination is a pronominal suffix meaning 'his.' Thus, *dāl-as*, his father. In *tsatak-lā*, the younger son (said), we have possibly an instance of a case of the agent as in *Bālgali*, Pashtō, and *Pāñjābi* before a transitive verb in the past tense.

- (2) *Inanimate Nouns*,—*hāst*, a hand, obl. *hāstan*; *bāt*, a stone, obl. *bātan*. So we have in the second specimen *hāndlun hātia* for (my) house; *nōren*, of hunger; irregular is *dur hāti*, to home.

Note also the forms *jāno-sum*, with his heart; *zhū-ena*, from or of food.

There is also locative in *ona*. Thus, *hāstonā mucha*, (grasped) in a hand; *bazaona*, in a hand (*bazā*, a hand). So also we have in the specimens, *shatara waktona*, at that time; *kōrona*, on his ears; *dokona*, in the jungle; *broeshtona*, from the top.

The specimens give two examples of a locative in *e*, viz. *anguryake*, on (his) finger; *khūre*, on (his) feet.

Other forms which are not provided for above are *chhēt mōchena*, and *chhēt mōch*, in the fields; *jēgauno*, in a place.

Hāst grī is ‘holding or seizing a hand,’ not, as Dr. Leitner says, ‘with a hand.’

Adjectives remain unaltered. Thus, *prushēt mōch*, a good man; *prushēt mōches*, of a good man; *prushēt mōch*, good men; *prushēt mochen pi*, from good men; *prushēt istri-jah*, a good woman; and so on.

II.—PRONOUNS—

First Person,—*ā*, I; *mai*, me, my, to me; obl. *mai*; *ābi*, we; *hōma*, us, to us; obl. pl. *hōmo* or *hōma*.

Second Person,—*tū*, *tu*, thou; *tai*, thee, thy, to thee; obl. *tai*; *ābi*, *tū aste chhik* (*chhik* means ‘all’), you; *mīmi*, your, to you; obl. pl. *mīmi* or *mīme*.

Third Person,—Dr. Leitner gives the following forms,—*āsā*, he, him, his, to him (or her); obl. *āsā*; *shēli*, *eledrūs*, they; *shīsi* (Acc.), they; *īsi*, of them; *āsi*, *shāsi*, to them; obl. pl. *shāsi*.

This, *iya*, *shiya*.

That, *ata*, *tara*.

The following forms occur in the specimens:—

se, he, that; that (adj.) to him; *sa*, she; *iya*, *shiya*, this; *ata*, *tara*, that; *toh*, him, it, that; *tā*, *tāse*, *tā-a*, his; *tāse*, *tāse kai*, to him; *īse*, to this person; *she-teh*, *teh*, they; *she-tāse*, *tāse*, their; *tāse pi*, for them; *tāsi mōchani* or *mōcheno*, among them; his own, *tā-same*.

Interrogatives,—*kīa* or *kīe*, what? *kūra*, who? *kō*, why? *kilā-espatī*, because; *kimōn*, how many? *shamūn*, so much (many).

Indefinite Pronouns,—*kūre*, anyone; *kīe-galē*, whatever.

Relative Pronoun,—*kūre-galē* (?), in *kūre-galē tai daulat dumbao*, who wasted thy property.

There are several examples of pronominal suffixes; viz. *dadā* (not *dāda*), my father; *bāyo*, thy brother; *dado*, thy father; *pūtro*, thy son; *pūtras*, his son; *dādas*, his father.

III.—VERBS—

A. Verbs Substantive—

The forms given by Dr. Leitner are wrong. The correct forms are as follows:—

Present—

Sing.	Plur.
1. <i>āsam</i> , compare Khō-wār <i>asum</i> .	<i>āsik</i> , compare Khō-wār <i>asusi</i> .
2. <i>āsas</i> , „ „ „ <i>asus</i> .	<i>āsa</i> , „ „ „ <i>asumi</i> .
3. <i>āsōr</i> , „ „ „ <i>asur</i> .	<i>āsan</i> , „ „ „ <i>asuni</i> .

When the subject is inanimate the third person is as follows:—

3. *shīn*, compare Khō-wār *shīr*, it is, there is; Plural, *shīen*, compare Khō-wār *shēni*, they are.

Past—

Sing.	Plur.
1. <i>āsis</i> .	<i>āsimi</i> .
2. <i>āsi</i> .	<i>āsili</i> .
3. <i>āsis</i> , <i>asta</i> .	<i>āsinī</i> .

nē shiāla is, 'it or they (inanimate subject) did not exist.' So also, in the third person singular, *ashis* is used with an inanimate subject. With the above compare Khō-wār *asistam*, I was; *oshói*, it was.

Dr. Leitner gives no forms of any verb meaning 'to become.' The following forms occur in the Specimens and List of Words,—*hah*, be (imperat.); *hiu dai*, it is becoming; *hāwīs*, I became; *hau*, there became, he, it, became; *hāwen*, they became; *thī-āsis*, he had become; *bām*, I shall be; *kie bā-am-e*, I may be; *hik*, to be; *thī*, being.

From the above it would appear that Dr. Leitner's Present Tense *him*, I am, really belongs to the verb 'become,' and that the proper form for 'I am' is *āsum*, etc.

The verb *dai*, which also means in Paštō, he is, is used as an auxiliary. See below:—

B.—The Active Verb—

The Infinitive ends in *ik*, *īk*, or *k*. (In Wakhī it ends in *āk*, in Ōrmuri in *ēk*, in Shinā in *oiki*, in Wasī-veri in *ik*, in Pashai in *ik*, and in Khō-wār in *īk*, or *ik*.) Examples of Infinitives are:—

ōnik, to bring; *dēk*, to give; *īk*, to come; *par-ik*, to go; *jageik*, to see; *pīk*, to drink; *nisīk*, to sit; *kārik*, to do; *sangāik*, to hear; *chishlik*, to stand; *zhuk*, to eat.

The following instances of the Infinitive occur in the specimens,—*tyek*, to beat; *charaik*, to graze (active); *gūro dyak* (for *dēk*), singing; *naṭ kārik*, dancing; *kārik*, to make; *perkeyak*, to fell; *īk-as*, on account of his coming; *par-ik-as*, of going.

Dr. Leitner gives no examples of any Particles. The following are all taken from the specimens:—

Present Participle,—*par-ik weov*, going; *ek-weov*, coming, from *ik*, to come; *tīman*, beating; ? *īman*, coming.

Past Participle,—*thāulo*, abandoned; *saprek*, found; *keṛe dīta*, or *keṛ dīta*, cut; *luīna*, filled up; *awōjena*, ? having said; *ishleg-īta*, having slipped down.

Conjunctive Participle,—*phāji*, having divided; *zhui*, having eaten; *ūsh̄ti*, having risen; *ōni*, having brought.

Irregular are *pai*, having gone; *kai*, having done; *thī*, having become; *a-dhīai*, running; *yast-kai*, having seized (the neck); *chhī*, having called; *thawai*, remaining; *grī*, having taken; *nashai*, having killed.

The Future is the same as the Present, as in the Ghalchah languages.

Dr. Leitner gives the following forms of the Present-Future. They have been locally corrected:—

I bring or shall bring (only used with inanimate objects).		I give or shall give.
Sing. Plur.		Sing. Plur.
1. <i>ōnim.</i> <i>ōnik.</i>		<i>dēm.</i> <i>dekk.</i>
2. <i>ōnis.</i> <i>ōna.</i>		<i>des.</i> <i>det.</i>
3. <i>ōneu.</i> <i>ōnen.</i>		<i>dali.</i> <i>dañi.</i>
I come or shall come.		I go or shall go.
Sing. Plur.		Sing. Plur.
1. <i>im.</i> <i>īk.</i>		<i>par-īm.</i> <i>par-ik.</i>
2. <i>īs.</i> <i>eov.</i>		<i>par-īs.</i> <i>par-a.</i>
3. <i>īu.</i> <i>īn.</i>		<i>par-eu.</i> <i>par-in.</i>

I drink or shall drink.		I see or shall see.	
Sing.	Plur.	Sing.	Plur.
1. <i>pīm.</i>	<i>pīk.</i>	<i>jagēn.</i>	<i>jagēk.</i>
2. <i>pīs.</i>	<i>pīa.</i>	<i>jagāi.</i>	<i>jagā.</i>
3. <i>pīu.</i>	<i>pīn.</i>	<i>jagal.</i>	<i>jagan.</i>
I sit or shall sit.		I do or shall do.	
Sing.	Plur.	Sing.	Plur.
1. <i>nīsīm.</i>	<i>nīsīk.</i>	<i>kārem.</i>	<i>kārik.</i>
2. <i>nīsis.</i>	<i>nīseov.</i>	<i>kāris.</i>	<i>kāra.</i>
3. <i>nīseu.</i>	<i>nīsen.</i>	<i>kāreū.</i>	<i>kāren.</i>

Dr. Leitner gives only the first person singular of this.

I hear or shall hear.		I stand or shall stand.	
Sing.	Plur.	Sing.	Plur.
1. <i>sangāam.</i>	<i>sangāik.</i>	<i>chishṭim.</i>	<i>chishṭik.</i>
2. <i>sangāas.</i>	<i>sangā.</i>	<i>chishṭis.</i>	<i>chishṭa.</i>
3. <i>sangāu.</i>	<i>sangāan.</i>	<i>chishṭeu.</i>	<i>chishṭin.</i>

The following instances of this tense occur in the specimens:—

I eat or shall eat.		I beat or shall beat.		I find or shall find.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>z̄hūm.</i>	<i>z̄huk.</i>	<i>tem.</i>	<i>tiek.</i>	<i>saprem.</i>	<i>saprek.</i>
2. <i>z̄hus.</i>	<i>z̄hūa.</i>	<i>ties.</i>	<i>tiet.</i>	<i>sapres.</i>	<i>saprā.</i>
3. <i>z̄hū.</i>	<i>z̄hūn.</i>	<i>tiel.</i>	<i>tien.</i>	<i>saprāl.</i>	<i>saprāni.</i>

Also the following:—*dem*, I shall give; *z̄huk*, we shall eat; *kārik*, we shall do; *dek*, we shall give.

The following examples of the **Imperative** are given by Dr. Leitner:—

ōni, bring thou; *dē*, give thou; *ī*, come thou; *pār-ī*, go thou; *jagāi*, see thou; *pī*, drink thou; *nīsī*, sit down; *kāri*, do thou; *sangāi*, hear thou; *chishṭi*, stand thou; *z̄hū*, eat thou.

The following occur in the specimens and list:—*pār-i*, go; *z̄huh*, eat; *nīsī*, sit; *ī*, come; *trēh*, beat; *ushtī*, stand; *nāshī*, die; *dēh*, give; *adhai*, run; *gri*, take; *halei*, keep me; *jagāi*, look; *umbuli*, prophesy.

In the specimens the following plurals occur:—*sambiyei*, put on; *karai*, put on (make); *ōna*, bring. We have also *det*, give ye (Leitner, wrongly, *dēo*).

Dr. Leitner gives no examples of the **Definite Present**, but several occur in the specimens. The tense is formed by adding *dai* to any form of the Simple Present. Thus, *nāshum dai*, I am dying; *hin dai*, it becomes; *gāten dai*, it wants; *gūro den dai*, they are singing; *kārin dai*, they are doing; *chareik dai*, he is grazing; *iū dai*, he is coming.

Dr. Leitner gives a form *im-dai*, which he translates by ‘I was coming.’ It is evidently an example of this tense. ‘I was coming’ is *imān āsis*.

The following fuller examples occur in the specimens:—

I am beating.		I am going.	
Sing.	Plur.	Sing.	Plur.
1. <i>tem dai.</i>	<i>tek dai.</i>	<i>par-im dai.</i>	<i>par-ik dai.</i>
2. <i>tes dai.</i>	<i>tet dai.</i>	<i>par-is dai.</i>	<i>par-a dai.</i>
3. <i>tel dai.</i>	<i>ten dai.</i>	<i>par-iu dai.</i>	<i>pār-in dai.</i>

The following example of the **Imperfect** occurs in the List of Words. The tense is formed by adding the past tense of the verb substantive to what is apparently the present participle. Thus, *tīman āsis*, I was beating.

A full example of this tense is—

I was coming.	
Sing.	Plur.
1. <i>īman āsis.</i>	<i>īman āsimi.</i>
2. <i>īman āsi.</i>	<i>īman āsili.</i>
3. <i>īman āsis.</i>	<i>īman āsini.</i>

The following examples of the **Past** tense are corrected versions of those given by Dr. Leitner:—

I brought.		I gave (irregular).	
Sing.	Plur.	Sing.	Plur.
1. <i>ōnis.</i>	<i>ōnimi.</i>	<i>prah.</i>	<i>prōmi.</i>
2. <i>ōni.</i>	<i>ōnili.</i>	<i>prah.</i>	<i>prāli.</i>
3. <i>ōno.</i>	<i>ōnan.</i>	<i>prau.</i>	<i>prōn.</i>

(The Bashgalī for 'he gave' is <i>ptastai</i> . The Wai-alā is <i>pratā</i> , and the Khō-wār is <i>prai</i> .)	
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I came.		I went.	
Sing.	Plur.	Sing.	Plur.
1. <i>ah.</i>	<i>ōmi.</i>	<i>par-ah.</i>	<i>par-ōmi.</i>
2. <i>ah.</i>	<i>āli.</i>	<i>par-ah.</i>	<i>par-āli.</i>
3. <i>au.</i>	<i>ōn.</i>	<i>par-au.</i>	<i>par-ōn.</i>

I drank.		I saw.	
Sing.	Plur.	Sing.	Plur.
1. <i>apis.</i>	<i>apīmi.</i>	<i>jagēs.</i>	<i>jagēmi.</i>
2. <i>api.</i>	<i>apīli.</i>	<i>jagai.</i>	<i>jagāli.</i>
3. <i>apiān.</i>	<i>apīan.</i>	<i>jagan.</i>	<i>jagān.</i>

I sat.		I did.	
Sing.	Plur.	Sing.	Plur.
1. <i>nīsā.</i>	<i>nīsōmi.</i>	<i>āris.</i>	<i>ārimi.</i>
2. <i>nīsā.</i>	<i>nīsāli.</i>	<i>āri.</i>	<i>ārili.</i>
3. <i>nīsan.</i>	<i>nison.</i>	<i>āro.</i>	<i>āran.</i>

I heard.		I stood.	
Sing.	Plur.	Sing.	Plur.
1. <i>sangāyes.</i>	<i>sangāimi.</i>	<i>achishtis.</i>	<i>achishtimi.</i>
2. <i>sangāye.</i>	<i>sangāili.</i>	<i>achishti.</i>	<i>achishtili.</i>
3. <i>sangyes.</i>	<i>sangāini.</i>	<i>achishtaū.</i>	<i>achishtan.</i>

I ate (irregular).

	Sing.	Plur.
1.	<i>āshis.</i>	<i>āshimi.</i>
2.	<i>āshi.</i>	<i>āshili.</i>
3.	<i>āshau.</i>	<i>āshan.</i>

The following instances of this tense occur in the specimens :—

I beat, I gave.

	Sing.	Plur.
1.	<i>prah.</i>	<i>prōmi.</i>
2.	<i>prah.</i>	<i>prāli.</i>
3.	<i>prau.</i>	<i>prōn.</i>

I went.

	Sing.	Plur.
	<i>par-ah.</i>	<i>par-ōni.</i>
	<i>par-ah.</i>	<i>par-āli.</i>
	<i>par-au.</i>	<i>par-ōn.</i>

I found.

	Sing.	Plur.
	<i>sapres.</i>	<i>saprēmi.</i>
	<i>saprāi.</i>	<i>saprāli.</i>
	<i>saprāu.</i>	<i>saprān.</i>

First Person Singular,—āris, I did (Khō-wār, arestam).

Second Person Singular,—ne prah, thou didst not give.

Third Person Singular,—prau, he gave; kurau, he collected; par-au, he went; alumbau, he lost; au, he came; mōn prau, he said; tripau, it burnt; sawājau, he kissed; bandau, he ordered; umbulau, he prophesied.

In the following the termination is *o,—awōjo*, he said; *aphūcho*, he asked; *āro*, he made, he did (Khō-wār, arer), cf. *āris*, above; *ashījo*, he entreated; *ayisto*, it left.

Other forms are,—*āweshu*, he saw; *shurū-is*, it fell.

Third Person Plural,—ōn, they came; par-ōn, they went; awōjen, they said; lasān, they let go; ne abāyeni, they could not; jugan, they saw; khoji-haleon, they summoned; goē, they said.

The **Perfect** tense is formed by conjugating the Past Participle with the Auxiliary Present. Thus in the Parable we have *īta-āsōv*, he has come; and *dai-āsōv*, he has given.

Dr. Leitner gives as an example of the **Pluperfect** tense, *ā onim dai*, which, however, means 'I am bringing.'

The following instance of a **Habitual Past** occurs in the specimens,—*diman āsis*, (no one) used to give.

The following instances of the **Conditional** mood occur in the specimens,—

āshispa, I would eat.

āris dyāpā, I would have made.

tsatsēris, (my belly) would be satisfied.

The following instances of the **Passive** occur in the list,—*ā tīgari thi āsam*, I am beaten; *ā tīgari thi āsis*, I was or had been beaten; *ā ti-arna him*, I shall be beaten.

[No. 6.]

DARDIC SUB-FAMILY.

KAFIR GROUP.

KALĀSHĀ-PASHAI SUB-GROUP.

KALĀSHĀ.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

Ek mōchas dū pūtr āseni. Tāsi mōchani tsātak-lē dādas-kai
 One man's two sons were. Them among younger-one father-to
 awōjo, 'dāda, tai mal mai bash phāji mai
 said, 'father, thy property(-from) my share having-divided me
 deh.' Se tā daulat tāsi mōcheno phāji prau. Ek kimōn bas
 give.' He his property them among having-divided gave. A few days
pīshṭo tsātak pūtras tāsami mal drust kurau dehsha jēga-uno parau.
 after younger his-son his-own property all collected distant place-in went.
 Tarah pai tāsami daulat bad-masti kai ḍumbau. Tarah
 There having-gone his-own property debauchery having-done lost. There
khāche dragāzh hau. Se chan hau. Se parau ek quwatin mōche-
 bad famine became. He in-want became. He went one wealthy man-
 sum just hau. Se mōch tā ata sūde tāsami chhēt-mōchena khūk
 with joined became. That man his that servant his-own fields-in swine
 charaik ahūto. Tā-se armān ashis khūkas zhūena thāulo phoṭ
 grazing-for sent. To-him longing was swine's food-from abandoned husks
āshispa mai kuch tsatsēris. Kūre tāse nē diman-āsis.
 I-would-eat my stomach would-get-satisfied. Anyone him not would-give.
 Tō phakm thi, tāsami jāno-sum mōn-prau, 'kimōn maristān
 Then sensible becoming, his-own heart-with talked, 'how-many slaves
 mai dada daulat zhui tāsi-pi bēsh hiu-dai, ā nōren
 my my-father's wealth having-eaten them-from spare becomes, I from-hunger
 nāshum-dai. Ūshṭi dadā tāda pai mōn dem, "eh
 am-dying. Having-risen my-father near having-gone words I-will-give, "O
 dāda, tai je Khudāyas rū-na sharmandā hāwis. Ā tai pūtr
 father, thee and of-God before ashamed I-have-become. I thy son
 hik lāyiq na āsam. Mai tai ek muzdūras-rau halei." Ūshṭi
 to-be fit not am. Me thy one of-hired-servant-like keep." Having-risen

dadā tāda parau. Dehsha-i īman-āsis dādas āweshu. Tāse jān father near went. At-distant he-was-coming his-father saw-him. To-him the-heart tripau, adhiai parau, pūtras gaṛ-yast-kai sawājau. Pūtras dādas-kai awōjo, burnt, running went, his-son having-embraced kissed. His-son father-to said, ‘eh dāda, tai je Khudāyas rū-na sharmanda hāwis. Ā dē-birichi tai ‘O father, thee and God before ashamed I-have-become. I after-this thy pūtr lāyiqe hik na āsam.’ Dādas tā-se shadarbākan bandau, ‘prush chev son fit to-be not am.’ His-father his servants ordered, ‘good clothes ūni īse sambiyei. Ek angushtar ūni īse anguryake having-brought this-(person) put-on. One ring having-brought his finger karai; kālun ūni īse khūre sambiyei. Tō awu zhuk, put-on; shoes having-brought his feet put-on. Then food we-will-eat, kushāni kārik. Mai pūtr nāshi āsis, ðjo junu hau; dum thī āsis merriment we-will-make. My son dead was, now alive became; lost become was ðjo gēri sapres.’ Teh kushān hāwen. now again I-found-him.’ They merry became.

Tāse gadāra putras shatara wakto-na tāse chhēt möche āsis; ta-lē ek-weov His elder his-son at-that time his fields in was; thence coming dur tādak au gūro-dyak naṭ-kārik khōndi tāse kōrona prau. Ek shādar house near came singing dancing sound his ears-on gave. One servant chhī aphūcho, ‘kī-a gūro-dendai, kia naṭ-kārindai?’ Se awōjo, ‘Tai having-called enquired, what singing-is, what dancing-is?’ He said, ‘Thy bāyo ita-āsōv. Tai dādo tāse tāza īkas awu dai-āsōv.’ Se kapa thy-brother hath-come. Thy thy-father his safe coming-(on) food hath-given.’ He annoyed hau; udhrīmān parikas rai ne āro. Dādas bien drezhnau, toh became; inside of-going wish not did-make. His-father outside emerged, him ashījo. Dādas-kai mōn-prau, ‘aya jagāi, shamūn kao tai hātya krom entreated. His-father-to he-said, ‘here look, so-many years thee to service āris; ā kai tai mōn ne pelētai āsam. Shamūn mushakat I-did; I any-time thy word not other-wise-done have. So-much troubled hāwis, tu kai ek batyak mai ne prah, mai barābaran gri I-have-become, thou any-time one kid me not gave, my friends having-taken ek-thī, zhui kushāni āris-dyāpā. Kai-galē shīya tai pūtro together, haring-eaten merriment I-would-have-made. When this thy-son au, kūre-galē tai daulat lalian-sum dumbau, tu tāse-patī awu prah.’ came, who thy wealth prostitutes-with lost, thou (for)-his-sake food garest.’ Dādas tāse-kai awōjo, ‘eh pūtr. tu shāti mai-sum āsas. Mai kie-galē His-father him-to said, ‘O son, thou continually me-with art. My whatever shīu se tai, hōma-hātia kushāni kārik bash ashis, kilāes-patī there-is that thine (is), us-to merriment to-make fitting was, because tai bāyo nāshi āsis, junu hau; dum thī āsis, gēri saprek hau.’ thy thy-brother dead was, alive became; lost become was, again found became.’

[No. 7.]

DARDIC SUB-FAMILY.

KAFIR GROUP.

KALĀSHĀ-PASHAI SUB-GROUP.

KALĀSHĀ.

SPECIMEN II.

A STORY IN KALĀSHĀ.

(Khan Sahib Abdul Hakim Khan, 1898.)

Rajawai shāh asta. Mōch ahūto doko-na, ‘mai hāndun-hātia dār
Rajawai king was. (He) men sent jungle-in, (saying) 'my house-for timber
 ūna.’ Teh pai ramuṭ kera-an. Tichak thawai dur-hāti ūn.
bring.' They having-gone beam began-cutting. A-little remaining home-to (they) came.
 Chōpō parōn tara pai jagan kere-dita luīna.
Next-morning (they) went there having-gone saw (previously)-cut-place filled-up.
 Treh bas shāti, perkeyak ne abāyeni, kilāes-pati har
Three days (they) continually (worked), fell (it) not they-could, because every
 chōpō tara pai jaga shombēru-na ker-dita ne-shiāla. Dihār
morning there having-gone saw previously cut-place did-not-exist. Prophet
 khoji-haleon. Tase-kai awōjen, ‘tu umbuli.’ Dihār umbulau, awōjo, ‘iya
they-called-in. Him-to they-said, 'you prophesy.' Prophet prophesied, said, 'this
 muṭ ek mōch gāteu-dai.’ ‘Dek,’ goē awōjen.¹ Teh shihē
tree one man wants (as sacrifice).' 'We-will-give,' they-said they-said. They thus
 awōjena, muṭ shurūis. Toh muṭ grī ūn, toh
having-said, tree fell. That tree having-taken they-started (home), it
 ūni broesh̄to-na lasān. Ishleg-ita,
having-brought from-top-(of-the-hill) they-let-go. (It) having-slipped-downwards,
 treh bishi pai ek mōch tarā āsini. Emi nasha-i ayistō.
three twenty goats (and)one man there were These having-killed left.

NUMERALS.

Ek dū treh chau pōnj shōh sat asht nōh dash dash-je-ēg-a dash-je-dū-a
One two three four five six seven eight nine ten eleven twelve
 dash-je-trē-a dash-je-chau-a dash-je-pōnj-a dash-je-shō-a dash-je-sāt-a dash-i-asht-a
thirteen fourteen fifteen sixteen seventeen eighteen
 dash-je-nō-a bishi bishi-je-dash dū-bishi dū-bishi-je-dash trēh-bishi
nineteen twenty thirty forty fifty sixty
 trēh-bishi-je-dash chau-bishi chau-bishi-je-dash pōnj-bishi.
seventy eighty ninety hundred.

¹ Both goē and awōjen mean 'they said,' and they are commonly used together as here.

GAWAR-BATI OR NARSĀTĪ.

Captain O'Brien, in his Khō-wār Grammar, claims Gawar-bati as a dialect of that language, but a perusal of the following specimens will show that in this he is clearly under a mistake. Gawar-bati is the language of the Gawars, described on pp. 265ff. of Sir G. Robertson's *Káfirs of the Hindu Kush*, who people the country round the confluence of the Bashgal and Qāshqār (Chitral) Rivers. One of their villages is called Narsāt, and the district in which they dwell is known as Gawarum or Narsāt. Hence the tribe, which calls itself Gawar, is named Narsātī by its neighbours, and their language is known as Gawar-bati or 'Gawar-speech,' by themselves, and as Narsātī by the others. Notwithstanding the similarity of name, the language is only distantly related to the Gārwī spoken by the Gāwārē of the Swāt Valley.

Biddulph in his *Tribe of the Hindoo Koosh* devotes a few lines to this tribe. Regarding their language he says it 'seems to link them with the Bushgalis on the one side, and the tribes at the head of the Swat and Panjkorah Valleys on the other; but further examination may show that they have only borrowed words from their neighbours' languages.'

Hitherto nothing has been known about it except what could be gathered from a short vocabulary given by Biddulph. The following grammatical sketch, imperfect though it is, will therefore be welcome.

AUTHORITY—

BIDDULPH, COL. J.—*Tribe of the Hindoo Koosh*. Calcutta, 1850. On p. 64 there is the account of the language already quoted, and Appendix G is a vocabulary of 'Narisati, spoken by the Gubbers in the Chitral Valley.'

I —NOUNS—

	<i>Bāb</i> , a father.		
	Sing		Plur.
Nom.	<i>bāb</i> , a father.		<i>bāb-gila</i> .
Agent	<i>bāhe</i> .		?
Gen.	<i>bāba-na</i> .		<i>bāb-gila-na</i> .
Dat.	<i>bābā</i> or <i>bābā-ke</i> .		<i>bāb-gilā</i> .
Abl.	<i>bālo pere-na</i> .		<i>bāb-gila pere-na</i> .

	<i>Zū</i> , a daughter.			<i>Lauri</i> , a man.	
	Sing	Plur.		Sing.	Plur.
Nom.	<i>zū</i> .	<i>zū-gila</i> .		<i>lauri</i> .	<i>manush</i> .
Agent.	?	?		<i>manushe</i> .	?
Gen.	<i>zua-na</i> .	<i>zū-gila-na</i> .		<i>lauri-na</i> .	<i>manusha-na</i> .
Dat.	<i>zuā</i> .	<i>zū-gilā</i> .		<i>lauriā</i> .	<i>manushā</i> .
Abl.	<i>zua pere-na</i> .	<i>zū-gila pere-na</i> .		<i>lauria pere-na</i> .	<i>manusho pere-na</i> .

Number.—The plural is formed by adding nouns of multitude, like *gila* (see above), or *nam*. With *gila*, compare the Bashgali *kile*. The following are examples of the use of *nam* :—

Sing.	Plur.
<i>shigāli</i> , a woman.	<i>shigāli-nam</i> .
<i>gora</i> , a horse.	<i>gora-nam</i> .
<i>gori</i> , a mare.	<i>gori-nam</i> .
<i>gā</i> , a bull.	<i>gā-nam</i> .
<i>etsī</i> , a cow.	<i>etsī-nam</i> .
<i>shunā</i> , a dog.	<i>shunā-nam</i> .
<i>kurāki</i> , a bitch.	<i>kurāki-nam</i> .
<i>rāmūsai</i> , a deer.	<i>rāmūsai-nam</i> .

Case.—The *Nominative* calls for no remarks.

The *Agent* is used before the Past Tenses of Transitive verbs. It usually ends in *e*, but sometimes in *i*. Examples of this case are *manush-e*, the man (gave) ; *pult-e*, the son (collected) ; *bāb-s-e*, his father (saw) ; *pult-es-e*, his son (said) ; *to-no bāb-s-e*, thy father (has given) for him ; *polira-i*, the younger (said) ; *dalira-i*, the elder (said). Sometimes the Nominative is used instead of the Agent, as in *bāb-es* (for *bāb-s-e*) *poi-thliañs*, his father entreated. The case is also used as an *Instrumental*, as in *hawat-e mimem*, I am dying of hunger ; *tobak-i thlitem*, I fired with a gun.

The *Accusative* appears to be usually the same as the Nominative. Sometimes it ends in *a*, as *daulat-a*, (having-divided) the property ; *nāsi-a*, (it was scratching its) nose (from *nāsi*, a nose).

The termination of the *Genitive* is *a-na*, as in *manush-a-na*, of a man ; *bāb-a-na*, of the father ; *sor-a-na*, of swine ; *khudāy-a-na*, of God ; *pultes-a-na*, of his son. The same termination occurs in the northern dialects of Lahndā. The *na* becomes *ni* before a feminine noun, and is not liable to change before an oblique case. Examples are *to-ni māl-a-na*, of thy property ; *as-a-ni batī*, his word ; *mo-na bobā-na* *pult tus-a-ni sase gaītus*, the son of my uncle is married to his sister. Sometimes the Genitive of the pronoun of the second person ends in *no*, as in *to-no bābo-na āmā*, your father's house. In this the final *o* of *bābo* is a pronominal suffix meaning 'thy.' The *a* of *na* appears to have been changed to *o* to agree with it.

The *Dative* ends in *ā* to which the suffix *ke* may be added. Thus, *bāb-s-ā*, to his father ; *durae watan-ā-ke*, to a distant country ; *fikr-ā*, to (his) senses ; *blyēdi-ā-ke*, to the cousins.

The *Locative* seems to be the same as the Agent, as in *nāse*, (it passed) through the nose.

The **Oblique form** usually ends in *a*, but is sometimes the same as the Nominative. It is to this that the various postpositions are suffixed, as in the case of the *na* of the Genitive. Sometimes it is used without any postposition, as in *bekili-a*, in the fields. Examples of the use of postpositions are : *na*, from (so also in the Indus Kōhistānī), in *māl-a-na*, from the property ; *durae-na*, from a distance : *māze*, with, in *manush-a māze*, with a man ; *phuka-māze*, with himself. The postpositions, *pere*, near, and *pere-na*, from, sometimes appear to govern an oblique case in *o*, as in *bāb-o pere*, near (the)

father; *bāb-o pere-na*, from the father. Often, however, it is attached to the ordinary oblique case, as in *zu-n̄ pere-na*, from the daughter; *bāb-s-a pere*, near his father.

A pronominal suffix, *es* meaning 'his' or 'to him,' is frequently added to a noun. In declension, the *e* of the *es* is often elided. Examples are—

Nominative,—*pult-es*, his son (was in the field); *bāb-es*, his father (entreated).

Agent,—*bāb-es-e* (for *bāb-es-e*), his father (saw); *pult-es-e*, his son said; *bāb-s-e*, (thy) father (has given) *for him*.

Genitive,—*pult-es-a-na*, (on) his son's (neck).

Dative,—*bāb-s-ā*, (said) to his father.

Oblique form,—*bāb-s-a pere*, near his father.

Similarly the suffix *o* refers to the second person singular, as in *to-no bābo-na āmā*, your father's house.

Gender.—The feminine termination is *i*. We have already seen this in the case of the Genitive postposition. Other examples are—

Masc.	Fem.
<i>lafila</i> , good.	<i>lafili</i> .
<i>tekura</i> , a boy.	<i>tekuri</i> , a girl.
<i>gora</i> , a horse.	<i>gori</i> , a mare.
<i>rāmūsai</i> , a male deer.	<i>rāmūsi</i> , a female deer.

Some nouns form their feminines quite irregularly, as—

Masc.	Fem.
<i>bāp</i> or <i>bāb</i> , father.	<i>jai</i> , mother.
<i>bliaua</i> , brother.	<i>sase</i> , sister.
<i>lauyi</i> , a man.	<i>shigāli</i> , a woman.
<i>pult</i> , a son.	<i>zū</i> , a daughter.
<i>laicand</i> , a male slave.	<i>lewindi</i> , a female slave.
<i>gā</i> , a bull.	<i>etsī</i> , a cow.
<i>shunā</i> , a dog.	<i>kurāki</i> , a bitch.
<i>laushā</i> , a he-goat.	<i>heni</i> , a nanny-goat.

Adjectives do not change before nouns in an oblique case. Thus, *polira* (not *polira-i*) *pult-e*, the younger son (collected).

II.—PRONOUNS—

	<i>First Person.</i>		<i>Second Person.</i>
Nom.	<i>ā</i> .	<i>amā</i> .	<i>tu</i> .
Agent.	<i>nni</i> .	<i>amai</i> .	<i>tui</i> .
Acc.	<i>amo</i> .	<i>amo</i> .	<i>to</i> .
Gen.	<i>mo-nā</i> .	<i>amo-na</i> .	<i>to-na, to-no</i> .
Dat.	<i>mo</i> .	<i>amā-ke</i> .	<i>to, tā-ke</i> .
Obl.	<i>mo</i> .	<i>amō</i> .	<i>ta</i> .
			Plur.
			<i>mē</i> .
			<i>mē</i> .
			<i>mē</i> .
			<i>mē-na</i> .
			?
			<i>mē</i> .

Third Person.

		Third Person.		
	Proximate.		Remote.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>woi.</i>	<i>eme.</i>	<i>se.</i>	<i>teme.</i>
Agent.	<i>en.</i>	<i>asui.</i>	<i>ten.</i>	<i>tasui.</i>
Acc.	<i>asa.</i>	<i>asu.</i>	<i>tasa.</i>	<i>tasu.</i>
Gen.	<i>asa-na.</i>	<i>asu-na.</i>	<i>tasa-na.</i>	<i>tasu-na.</i>
Dat.	<i>asa</i> (? <i>asā</i>). ?		<i>tasa</i> (? <i>tasā</i>). ?	
Obl.	<i>asa.</i>	<i>asu.</i>	<i>asa.</i>	<i>tasu.</i>

Regarding pronominal suffixes, see the preceding page, under nouns.

‘That’ (adj.) is *se*, *ten*, or *tene*, as in *se kaṭwa manushe shaüs*, that rich man sent; *ten manushe thlites*, that man gave; *tene watana*, in that country; *tene wakhta*, at that time. So also we have *tasa* (obl.), in *tasa pola āmā*, in that small house; *tasa rupaia gah*, take those rupees. ‘This’ is *woi*, as in *woi gora*, this horse.

The *Relative Pronoun* is *ken-ze*. It occurs in *to-na pult ken-ze to-ni daulata phusaüs-bo*, thy son who lost thy property.

‘What?’ is *ki*; ‘who?’ is *kara*, with an oblique form *kasa*, as in *kasa-na*, of whom? *kasa pere-na*, from whom? ‘Any one’ is *kara*, and ‘how many?’ is *kata*. ‘Own’ is *tanu*.

III.—VERBS—

A.—Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

	Sing.	Plur.	Sing.	Plur.
1.	<i>thanaïm.</i>	<i>thanaïk.</i>	<i>boem.</i>	<i>boek.</i>
2.	<i>thanaïs.</i>	<i>thanaü.</i>	<i>boes.</i>	<i>bō.</i>
3.	<i>thana</i> , fem. <i>thini.</i>	<i>thanaït.</i>	<i>bua.</i>	<i>boet.</i>

With the Past, compare—

(a) Khō-wār Present-future.

Sing.

1. *bōm.*
2. *bōs.*
3. *boi.*

Plur.

1. *bōsi.*
2. *bōmi.*
3. *bōni.*

(b) Shinā Future.

Sing.

1. *bōm.*
2. *bē.*
3. *béyi.*

Plur.

1. *bōn.*
2. *bāt.*
3. *bēn.*

The 3rd Singular Past in *Shinā* is *bū*.

The *Imperative* is *bō*, be thou. Compare *Shinā bō*. The Future is *ā bima*, I shall be.

The *Verbal noun* is *bik*, being, with a genitive *bika-na*, of being. Compare Khō-wār *bik*, *Shinā boiki*, to become. The *Infinitive* is *biāwa*, to be.

The *Conjunctive participle* is *bī*, having become. Compare *Shinā bē*.

Ki thana-bo means ‘whatever there may be.’ It is a Present Conditional. Compare *fedimān-bo*, later on.

B.—Active Verb,—*thliāwo*, to strike, to give.

Infinite,—*thliāwo*, to beat. Compare *hara-thlyawa*, singing, and *nat-kerawa*, dancing. *Verbal Noun*, *thlik*, beating. Other examples are—(?) Locative,

kerike broet, they commenced to do; Genitive, *bīka-na*, of being; Dative, *sātikā*, for grazing; *dīkā*, for going; *marikā*, for killing. Obl., *jīka shatsi*, for the sake of coming.

Participles.—*Present*,—*thlimān*, beating. Other examples are, *fedimān*, arriving; *chorimān*, remaining over and above; *kutsamān*, scratching. These are all used in forming the Imperfect tense. Instances of a Present Participle standing by itself are *jimeni*, coming, and *dimeni*, going.

Past.—The only examples are *mī(-sant)*, dead, and *phuzdi(-sant)*, lost.

Conjunctive.—*thlī*, having beaten; *dī*, having gone. Other examples are *benī*, having divided; *jī*, having come; *zhui*, having eaten; *ush̄ti*, having arisen; *keri*, having made; *thlapī*, having run; *tilai*, having placed; *ani*, having brought; *batē* (sic), having called; *thlī*, having given; *fedi*, having arrived.

Imperative.—*thlu*, beat, give; *dī*, go. Other examples are *sāta*, keep; *antsau* (plur.), put on; *bāla*, look; *hila*, teach; *zhō*, eat; *nish̄*, sit; *ja*, come; *mī*, die; *thlap*, run; *thowō*, put; *gah*, take; *khārō*, draw (water). The number of some of the above is uncertain.

Present.—

I beat, etc.		I go, etc.	
Sing.	Plur.	Sing.	Plur.
1. <i>thlimem</i> .	<i>thlimek</i> .	<i>dimem</i> .	<i>dimek</i> .
2. <i>thimes</i> .	<i>thlimāneo</i> .	<i>dimes</i> .	<i>dimāneo</i> .
3. <i>thlimān</i> .	<i>thlimet</i> .	<i>dimān</i> .	<i>dimet</i> .

Other examples are *mīmem*, I am dying; *dutamis*, thou art lying; *marimis*, thou art killing; *sātimān*, he is grazing; *jimān*, he comes; *broet*, they commence. The third person singular has the same form as the present participle. We should expect *thana* to be added.

Present Conditional.—*fedimān-bo*, (that which) may arrive; compare *thana-bo*, it may be. It is apparently *bo* added to the third person Present Indicative.

Imperfect.—*thlimān boem*, I was beating; *thlimān boet*, they were giving; *chorimān-bua*, it was becoming spare; *kutsamān bua*, it was scratching.

Future.—

I shall beat, I shall give, etc.

Sing.	Plur.
1. <i>thlēmo</i> .	<i>thlikā</i> .
2. <i>thlesā</i> .	<i>thliwā</i> .
3. <i>thlibā</i> .	<i>thletā</i> .

Other examples are,—

1st Person, *porema*, I would fill (my belly); *bati kerema*, I will make words, I will say; *bamim*, I will be able. The terminations here differ from that given above. Possibly those in *a* are in the Subjunctive mood. Plur., *zhuiwā*, we shall eat; *kerikā*, we shall make.

2nd Person, *na bāsa*, you will not be able.

Past,—Transitive Verb,—

I beat, I gave, etc.,—

Sing.

1. *mui tlitem.*
2. *tui tliteo.*
3. *ten tlites.*

Plur.

- amai tlita.*
mē tlitau.
tasui tlitan.

Other examples are,—

1st Person, *kerum*, I did (object feminine, viz. *khizmat*) ; *taüm*, I saw (a markhor) ; *tlitum*, I beat (his son) ; compare *tlitus*, below.

2nd Person, *muli gateo*, thou boughtest.

3rd Person, *jaüs*,¹ he said ; *topolaüs*, he collected ; *phusaüs*, he lost ; *nemataüs*, he consumed ; *shaüs*, he sent ; *bati-kerus*, he talked ; *bandaüs*, he ordered ; *tlitus*, he gave (obj. (?) fem., a feast) ; *poi-tliliaüs*, he entreated ; *parataüs*, it threw him down ; *gaitus*, she married.

When the object of a Transitive Verb in the Past Tense is a pronoun, it is in the accusative case, not the nominative, as in *tasa shaüs*, he sent him. In the case of nouns I have not discovered any general distinction in form between the nominative and the accusative.

Intransitive Verb,—

I went, etc.,—

Sing.

1. *ā gaïm.*
2. *tu gaïs.*
3. *se ga.*

Plur.

- ama gaïk.*
me gaü.
teme gait.

Other examples are *tanaïm*, I walked ; *loshai*, (his heart) burnt ; *lewan-ga*, he has been found ; *sha-marua*, he became ready : *nesui* (? fem.), (the gun) went off.

Perfect,— The only instance of a word translated as a Perfect, which is not clearly a past, is *jitenä*, (thy brother) has come.

Pluperfect,— The standard list of words gives *mui tlī dārum*, I had beaten ; *phusaüs-bo*, translated he did lose, is probably a true pluperfect : so probably is *aya-bo*, (when thy son) came.

The following appear to be instances of the *Subjunctive Mood*. *Ā ki tlēma*, I may beat ; *porema*, I would fill (my belly) (see Future) ; *keritima*, I would have made merriment (*khushāli*).

There are no certain examples of the *Passive Voice* available.

¹ Here, and elsewhere in this section, two dots over a vowel form a mark of diaresis. They are not to be taken as indicating that ü or ä is to be pronounced as in German.

[No. 8.]

DARDIC SUB-FAMILY.

KAFIR GROUP.

KALĀSHĀ-PASHAI SUB-GROUP.

GAWAR-BATI OR NARSĀTĪ.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

Yak manusha-na dū pult boet. Polirai bābsā jaus, 'a bāb.
 One man's two sons were. Younger his-father-to said, 'O father,
 to-ni māla-na mo fedimān-bo mo thla.' Ten manushe tanu
 thy property-from to-me that-may-arrive to-me gire.' That man own
 daulata bentī thlites. Yak kata bāga pata polira pulte
 property having-divided gate. A few days after younger son
 tanu daulata sadrusa topolāüs, durae watanā-ke rawān-bua. Tene
 own property all collected, distant country-to started. There
 tanu daulata utuli-bī phusaüs. Kol tanu daulata
 own property having-become-a-debaucher he-lost. When own property
 sadrusa nimataüs tene watana khat̄s hawat bua. Se nitsang
 all consumed in-that country bad famine became. He in-cant
 bua. Se ga yak kat̄wa watani manusha-māze nishua. Se
 became. He went one wealthy nature man-with stayed. That
 kat̄wa manushe tasa shaüs tanu bekilia sora sātikā. Tasa-na armān
 wealthy man him sent own fields-in swine for-keeping. Him-of longing
 bua tasu sora-na chaisan tshika zhui war porema. Kara
 was those swine's spare husks having-eaten stomach I-would-fill. Anyone
 tasa na thlimān-boet. Toli fikrā jī tanu phuka-māze
 to-him not gare. Then senses-to having-come own self-with
 bat̄i-kerus, 'kata thlam-kerithla mo-na bāba-na daulata unguṣṭi
 talked, 'how-many hired-servants my father's (from)-wealth food
 zhui tasu-na chorimān-bua: ā hawate mimem. Ushti
 having-eaten of-them spare-become: I hunger-from am-dying. Having-risen
 bābo pere dī bat̄i-kerema, "a bāb, ā Khudāya-na pudamī
 father near having-gone I-will-say, "O father, I God before
 to-na pudamī sharminda boem. Ā to-na pult bīka-na lāyiqa na
 thee before ashamed have-become. I thy son being-of fit not
 thanaīm. Mo to-na yak thlam-kerithla peruda keri sāta."
 am. Me thy one hired-servant like having-made keep."
 Ushti bābsa pere ga. Bābse tasa jimeni durae-na
 Haring-risen his-father near he-went. His-father him coming distance-from
 taüs; tasa-na hera loshai; thlapī ga; pultesa-na mondē far
 sow; his heart burnt; running went; his-son's neck round

hast tilai pote-thlites. Pultese bābsā jaüs, 'a bāb, ā hand having-placed kissed. His-son his-father-to said, 'O father, I Khudāya-na pudami to-na pudami sharminda boem. Ā ēna-pat God before thee before ashamed hare-become. I after-this to-na pult bika-na layiqa na thanaïm.' Bābse tanu nokarāna thy son being-of fit not am.' His-father oien serrants bandaüs, 'lafila tshika ani asa antsau; yak angustar asa-na ordered, 'good clothes having-brought him put-on; one ring his angūra antsau; koshay asa-na khura antsau; nori ungushti zhuikā. finger put-on; shoes his feet put-on; now food we-will-eat, khushāli kerikā, laka mo-na pult mī-sant, zien bua; phuzdi-sant, merriment we-will-make, as-if my son dead-become, alive became; lost-become, lewan-ga.' Teme khushāli kerike broet. has-become-found.' They merriment making commence.

Tasa-na ḫalira pultes tene wakhta tanu bekilia bua. Tene-na His elder his-son at-that time oien fields-in was. From-there jimeni āmā nera ji, hara-thlyawa naṭ-kerawa khant tasa-na coming house near having-come, singing dancing sound his khamta thlites. Yak nokara batē khudaüs, 'woi hara-thlyawa ears reached. One servant having-called enquired, 'this singing naṭ-kerawa ki thana?' Ten jaüs to-no bliaia jitena to-no bābse dancing what-for is?' He said thy brother has-come thy father tasa-na jor jika shatsi kawar thlites. Se khafa bua, his well coming for feast has-given. He annoyed became, atran dikā shensh na-kerus. Bāb-es berāta nisi tasa inside for-going wish not-did-make. His-father outside having-emerged him poi-thliaüs. Ten bābsā jawāb thlites, 'ēnbak bāla, ata feli entreated. He his-father-to answer gare, 'here look, so-many years tā-ke khizmat kerum; kol to-ni hukma warē na kerum; thee-to service I-hare-done; any-time thy order othercise not I-hare-done; tuī mo kol yak tshālah na thliteo, tanu samala māze thou to-me any-time one kid not gare, oien friends with yak-thān-bi zhui khushāli keritima. Kol woi to-na (on-one-place-having-become having-eaten merriment I-would-hare-made. When this thy pult aya-bo, ken-ze to-ni daulata kachnian māze phusaüs-bo, tuī asa shatsi son came, who thy wealth prostitutes with did-lose, thou him for kawar thliteo.' Bābse tasā jaüs, 'a pult, tu amisha mo-māze feast gave.' His-father to-him said, 'O son, thou always me-with thanaüs. Mo-na ki thana-bo, to-na thana. Amā-ke khushāli kera-wa art. My whaterer there-be, thine is. Us-to merriment doing munāsib bua, ki-shai-shatsi to-na woi bliaia mī bu-a, giri zien fit was, because thy this brother dead was, again alive bua; phuzdi bua, giri lewan-ga' became; lost was, again has-become-found.'

[No. 9.]

DARDIC SUB-FAMILY.

KAFIR GROUP-

KALĀSHĀ-PASHAI SUB-GROUP.

GAWAR-BATI OR NARSĀTĪ.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Yak wakhta dū blyēdi boet. Dalira bliaia dutai-thla bua.
 At-one time two cousins were. Elder brother liar was.
 Polira-i jaüs mo bi dutawah hila. Dalira-i jaüs tu na-bāsa.
 Younger said to-me also lying teach. Elder said you will-not-be-able.
 Polira-i jaüs bamim. Dalira-i jaüs chashpal-thla. Polira-i phāchā pere
 Younger said I-will-be-able. Elder said lie. Younger king near
 dī qissa-kerus, 'ban-dara gaím. Yak sarau taüm. Tasa tobaki
 haring-gone told-story, 'up-a-hill I-went. One markhor I saw. Him gun-with
 thlitem. Tasa-na ba-khura thli, nāse nesui.' Phāchā
 I-fired-on. His on-foot haring-struck, through-nose passed.' King
 rōshān-di jaüs, 'tu dutamis.' Marikā sha-marua. Dalira
 haring-become-angry said, 'you are-lying.' For-killing ready-became. Elder
 bliaia tene fedi jaüs, 'phāchā, tu kenia marimis ? Asa-ni
 brother there haring-arrived said, 'O-king, you why are-killing ? This-one's
 bati sānen thini. Se sarau tene wakhta tanu nāsia khure
 word true is. That markhor at-that time own nose with-foot
 kutSAMĀN bua. Tene wakhta tobak nesui. Khura bi nāsia bi
 scratching was. At-that time gun went-off. Foot also nose also
 thli parataüs.'
 haring-hit threw-him-down.

Phāchā asa qissa rishtin keri, dumī blyēdiā-ke mehrabāni kerus.
 King this story true haring-considered, both cousins-to farours did.

NUMERALS.

Yak dū thlē tsūr pants shoh sat asht nūh dash jāsh bāsh
 One two three four fire six seven eight nine ten eleven twelve
 thla-onsh tsu-dash pin-chash shurās satās ashtās inish ishī¹
 thirteen fourteen fifteen sixteen seventeen eighteen nineteen twenty
 isho-dash du-ishī du-isho-dash thlē-ishī thlē-isho-dash tsur-ishī tsur-isho-dash
 thirty forty fifty sixty seventy eighty ninety
 yak-sawa or pāishi.
 hundred.

PASHAI, LAGHMĀNī, OR DĒHGĀNī.

All that has hitherto been known about this language is contained in a short list of words on page 383 of Burnes' Cabool, and in two short vocabularies of Laghmānī and Pashai by Leech, on page 731 and page 780 of Vol. vii, 1838, of the Journal of the Asiatic Society of Bengal. Regarding the latter, Leech says :—

The language is spoken by the people called Pashais who inhabit the districts of *Mandāl, Chitelā Parenā, Kundi, Seva and Kulmān*.

and regarding the former :—

Laghmān is a province (*mahāl*) of the principality of *Cabūl*, situated opposite to *Jalálābad*; it is sometimes written *Lamghán*. The inhabitants of Laghmān are Tájaks or Farsíwáns.

Leech considered the two as distinct languages; it will be seen, however, from what follows that the two names really connote one and the same form of speech. Ptolemy calls the inhabitants of Laghman 'Lambagai.' The word Pashai is probably a corruption of the word 'Piśācha.'

Marco Polo (Yule, I, 172 and ff., cf. p. 100) refers to the Pashai country in the following terms, which well illustrate the Piśācha origin of its inhabitants :—

You must know that ten days' journey to the south of Badashan there is a Province called Pashai, the people of which have a peculiar language, and are Idolaters, of a brown complexion. They are great adepts in sorceries and the diabolic arts. The men wear earrings and brooches of gold and silver set with stones and pearls. They are a pestilent people and a crafty; and they live upon flesh and rice. Their country is very hot.

I am indebted to the late Mr. J. G. Lorimer, I.C.S., Political Officer of the Khaibar, for the specimens given below, and for the following account of the language and of the people who speak it :—

The following are examples of the Pashai language, which is also called Laghmānī because it is spoken in the tract known as Laghmān, and Dēhgānī because most of the persons who speak it belong to the Dēhgān tribe. Pashai in fact appears to be the proper name of the language spoken by the Dēhgāns of Laghmān and the country to the east of it. The boundaries of this language are said to be, roughly, on the west the Laghmān river, on the north the boundary of the Kāfirs, on the east the Kunar river, and on the south the Kābul river, but the riverain villages on the left bank of the Kābul river speak Pashtō, not Pashai. A certain number of Pashtō-speaking communities are also found interspersed at other places within these bounds. The principal places and neighbourhoods in which Pashai is spoken are Barkot, Sutan, Waigal (on the side next the Kāfirs), Janjapūr, Amlā, Sūrāch, Badiāli, Islāmpūr, Bādshāh Kālē, Balatak, Kunada, Dēgal, Nurgal, Chaman, Najil, Sātū, Kulmān, Tagāo, Siān and Kulab. Some of these are considerable tracts. The number of people speaking Pashai has been estimated at 100,000, and with regard to the size of the Pashai region and its probable character this estimate does not appear unduly large or unduly small.

There appear to be different dialects of Pashai, but the variations are said to be not great. The distinction drawn by the people themselves is between the "harsh tongues" of the hills,¹ and the softer tongue of the flatter country. By way of exemplifying two varieties a double version has been given in all the specimens. The first version is that of an illiterate zamindār, age 30 (Bahādur Shāh, son of Mastān Shāh, Malikzai, of Bānda near Kalatak in the Kunar valley). The second version is that of an educated Mullā,² age 26 ('Abdu-r-Rahim, son of Muhammad Akbar, Dēhgān of Chārbāgh which is situated in the valley of the Laghmān river). The first may be taken as a specimen of uneducated Eastern Pashai and the second as a specimen of educated Western Pashai.

The following imperfect account of Pashai grammar is based upon the specimens and lists of words. Forms belonging to the Eastern dialect are distinguished from those belonging to the Western. When no distinction is made, it should be assumed that the form quoted is common to both.

It will be seen that Pashai is closely connected with Gawar-bati and with Kalāshā, and also shows interesting points of relationship with both Bashgalī and Wasi-veri.

¹ One of these is called Kulmānī from being spoken in Kulmān: see above.

² Pashai cannot be ranked as a written language, though no doubt attempts are sometimes made to express it in Arabic characters.

I.—PRONUNCIATION.

The pronunciation of the vowels is very indefinite. For instance the letters *u*, *ū*, and *ō* are frequently interchanged. Thus, the sign of the ablative is sometimes written *udai*, sometimes *ūdai*, sometimes *udē*, sometimes *ōdai*, and sometimes *ōda*.

The vowel *ə* (which is the well-known very short *ə* of Pashtō) is frequently interchanged with *i*, as in *kiṭ'lā* or *kiṭilā*, a boy. A final *ə* in the Eastern dialect is usually represented by *ē* in the Western one. Thus, (Eastern) *put-hlə*, (Western) *put-hlē*, a son. The letter *n* in the Eastern dialect usually becomes *nd* in the Western. Thus, (Eastern) *kanā*, (Western) *kandā*, a field. So an Eastern *sh* becomes a Western *kh*, e.g. (Eastern) *shūring*, (Western) *khōring*, a dog.

There are no aspirated consonants (*kh*, *gh*, etc.) in Pashai. On the other hand, *h* is frequently compounded with *l* into *hl*, e.g. *hlē*, three; *puthlē* (*put-hlē*, not *puth-lē*), a son. In order to prevent mistakes, I shall throughout insert a hyphen in the latter and similar words, thus, *put-hlē*.

The letter *ā* represents the sound of *ai* in ‘fair,’ ‘hair,’ as pronounced in the north of England and in Scotland. It is practically equivalent to the German *ä*.

II.—NOUNS.

Forms are commonly borrowed from both Pashtō and Persian, so that it is not always easy to identify a true Pashai form.

The following declensions appear in the lists of standard words and sentences:—

EASTERN DIALECT.

WESTERN DIALECT.

Tātī, a father.

	Sing.	Plur.		Sing.	Plur.
Nom.	<i>tātī</i> .	<i>tātī-lān</i> .		<i>tātī</i> .	<i>tātī-lān</i> .
Gen.	<i>tātīs</i> .	<i>tāt-kuliy'na</i> .		<i>tātīs</i> .	<i>tātī-lasan</i> .
Dat.	<i>tātī āntē</i> .	<i>tāt-kulī āntē</i> .		<i>tātī āntē</i> .	<i>tātī-lāya āntē</i> .
Abl.	<i>tātī udai</i> .	<i>tāt-kuliyēna udai</i> .		<i>tātī udai</i> .	<i>tātī-lāya udai</i> .

With the above Eastern plural compare the Wasī-veri plural termination *kili*.

Ād'mī, a man.

Nom.	<i>ād'mī</i> .	<i>ād'mī</i> .	<i>ād'mī</i> .	<i>ād'mān</i> .
Gen.	<i>ād'mīs</i> .	<i>ādmēy'na</i> .	<i>ād'mīs</i> .	<i>ād'mān nā</i> .
Dat.	<i>ād'mī āntē</i> .	<i>ādmēy'n āntē</i> .	<i>ād'mī āntē</i> .	<i>ād'mān āntē</i> .
Abl.	<i>ād'mī udai</i> .	<i>ādmēy'n udai</i> .	<i>ād'mī udai</i> .	<i>ād'mān udai</i> .

Probably the plural termination *ān* in the above is due to the influence of Persian.

Wēya, a daughter.

Nom.	<i>wēya</i> .	<i>wēyila</i> .	<i>wēya</i> .	<i>wēyila</i> .
Gen.	<i>wēy's</i> .	<i>wēlaiy'na</i> .	<i>wayēs</i> .	<i>wayā</i> .
Dat.	<i>wēyē āntē</i> .	<i>wēlaiy' āntē</i> .	<i>wayē āntē</i> .	<i>wēyanas</i> .
Abl.	<i>wēyē udai</i> .	<i>wēlaiy' udai</i> .	<i>wayē udai</i> .	<i>wēyanas udai</i> .

In the list of words, for ‘two daughters’ we have *dō wēyē* and *dō wayē*, respectively.

The final *ē* is probably due to the influence of Pashtō.

The postposition *udai*, also written *ūdai*, *udē*, *ōdai* and even *ōda*, means 'from,' but is properly the equivalent of the Hindostānī *pās*, as in *ūdai ziyāt bighā*, with (them) much is; *tāt'stā ōda āik*, he came near the father.

The above paradigms in no way exhaust all the forms which nouns assume in declension.

The following are other instances of the formation of *plurals* :—

EASTERN.		WESTERN.	
Sing.	Plur.	Sing.	Plur.
<i>gōrā</i> , a horse.	<i>gōrēlā</i> .	<i>gōrā</i> , a horse.	<i>gōr-ēlā</i> .
<i>mādīn</i> , a mare.	<i>mādīnēlā</i> .	<i>mādiyān</i> , a mare.	<i>mādiyān-ēlā</i> .
<i>put-hlā</i> , a son.	<i>put-hlēlā</i> .	<i>put-hlē</i> , a son.	<i>put-hlē-lā</i> .
<i>gōlāng</i> , a bull.	<i>bō gōlāng</i> .	<i>gōlāng</i> , a bull.	<i>gōlāng-ēlā</i> .
<i>gā</i> , a cow.	<i>bō gā</i> .	<i>gā</i> , a cow.	<i>gā-ēlā</i> .
<i>shūring</i> , a dog.	<i>bō shūring</i> .	<i>khōring</i> , a dog.	<i>khōring-ēlā</i> .
<i>pāj'riā</i> , a he-goat.	<i>bō pāj'riā</i> .	<i>shōtā</i> , a he-goat.	<i>shōt-ēlā</i> .
<i>kaṭawā</i> , a male deer.	<i>bō kaṭawā</i> .	<i>shōt'k</i> , a she-goat.	<i>shōt'k-ēlā</i> .
		<i>āwū</i> , a male deer.	<i>āwū-lā</i> .
		<i>dand</i> , a tooth.	<i>dand-ēlā</i> .

Examples of Persian plurals are (Eastern) *nōkarān*, servants ; obl. *nōkarāna*, (Western) *nōkāranī*, his servants. Oblique Western forms are *tānik nōkarānisē kuchā*, amongst thine own servants ; *tānik dōstāna pila*, with my own friends.

There is also a plural in *an* or *"n* which may be a corruption of the above, or may be an independent form. Examples are (Eastern) *shōringan-ē*, (he ordered) to his dogs ; (Western) *khōringan-ī*, his dogs (arrived) ; *khōring"nā* (obl., agent case), the dogs (made her in pieces) ; *khōring"nā āntē*, to the dogs.

Other examples of the plural will be found below.

As regards **Cases** the following should be noted :—

There is a very common oblique form which ends in *stā* in the Eastern, and in *sā* in the Western dialect. It is frequently used, without any postposition, to represent various oblique cases, especially the case of the agent. Examples are the following :—

Eastern.—*Oblique form*,—*tān'k tātista-m udē*, to my own father ; *tān'k dōstānistā-m miltin*, with my own friends ; *tān'k nōkarānist-ē kuchā*, amongst thine own servants ; *tāt'stā ōda*, (he came) near the father ; *tāt'stā āntē* or *tātista āntē*, (he said) to the father. Compare *sharistaika*, (sh. ascended) to the top of it.

Genitive,—*tātista-m*, (tidings) of my father ; *tātista shāhrī*, to his father's city.

Agent,—*tāt'stā*, the father (saw, said) ; *put-hlāstā*, the son (said) ; *tātista*, the father (found) ; *sāyastā*, the sister (*sāi*) (saw, said) ; *lāy'stā*, the brother (*lāi*) (said, fetched).

Western.—*Oblique*,—*tānik nōkarānis-ē kuchā*, amongst thine own servants ; *āy'sā p'shkin*, after the brother (*lāi*).

Accusative,—*lāy'sā ēgē-hāik*, she was about to eat the brother.

Genitive,—*mambisa-m*, of my uncle ; *sāisā hāsai*, from the hand of the sister (*sāi*) ; *tātisā shāhrā*, to his father's city ; *ēkisā bandōbastī*, arrangement for (of) eating.

Agent,—*puṭ-hlisā*, the son (said) ; *puṭ-hl̄sā*, the son (collected) ; *tatisā*, the father (saw, said) ; *saisā*, the sister (made arrangement, ate) ; *lāȳsā*, the brother (said, dropped).

It will be seen from the above examples that this termination is sometimes *istā* (*isā*) and sometimes **stā* (**sā*). This is evidently a mere variation of spelling. The termination is clearly the same as the *Bashgalī Kāfir* *ste* or *stai*.

Another oblique form ends in *ē*, *ī*, *ai*, *a*, or *ā*. It is not always easy to distinguish it from a noun ending in a pronominal suffix. It is possibly due to the influence of *Pashtō*. Examples are—(Eastern)—*ōtis sāē dē*, than his sister (*sāī*) ; *hlaṁā kuchā*, in doings ; *husha kuchā*, in his senses ; *nōkarāna āntē*, to the servants ; *kaṇā kuchā*, in the field ; *gōshigē nazdīk*, near the (? his) house ; *dārē sh̄rā*, on the mountain (*dār*). (Western)—*dārē mundā*, on the top of the mountain (*dār*) ; *ūsī sāyā dē*, than his sister (*sāī*) ; *khtlama kuchā*, in doings ; *kandai kuchā*, in the field ; *tānik dōstāna pilā*, with my own friends ; *kanjara sh̄rā*, with harlots ; *tatisā sh̄ahrā*, to the father's city ; *khōrinḡnā āntē*, to the dogs.

The same form can also apparently be used instead of any case. Thus—

Agent,—(Western)—*khōrinḡnā*, the dogs (made her in pieces).

Dative,—(Eastern)—*musafirē*, (he went) to a journey ; (Western) *watanē* and *watana*, to a country.

Ablative,—(Western)—*hāsai*, from the hand (of the sister).

Genitive,—(Eastern)—*mēnā mambē puṭ-hlē*, the son of my uncle ; *watanē* and *watana*, of a country.

Locative,—(Eastern)—*ōtī chāṇa* ; (Western) *ōtī chāṇḍa*, on his back ; (Eastern) *watana*, in a country ; (Western) *hāsai*, on the (? his) hand ; *pāya*, on the (? his) foot.

Other case forms.—*Agent*.—As shown above, the oblique form is usually employed for this case. Sometimes, however, the nominative form is used. Thus in the Western version of the Parable of the Prodigal Son we have both *puṭ-hlisā mārēkin*, and *puṭ-hlē mārēkin*, the son said. So in the Eastern version of the second story we find both *sāyastā lāshēkin*, the sister saw him, and *mī sāyā gōṛā ēkin*, this sister-of-him (*sāī + ā*) ate a horse.

The *Instrumental* case is formed by the postposition *dē* (Western, also *də*). Thus (Eastern) *ēkē dē*, (Western) *ēkī dē*, by eating ; (Eastern) *watatiyārī dē*, (Western) *hāutagiyārī dī*, by hunger.

The *Dative*, as shown above, is formed by adding *āntē*. Other examples are (Eastern) *nōkarāna āntē*, (Western) *nōkarān āntē*, to the servants ; *khōrinḡnā āntē*, to the dogs.

The *Ablative*, as pointed out above, is formed by adding *ūdai*, *ūde*, *ōdai*, or *ōda*, which means both 'near' and 'from near.' Another form is (Eastern) *nāndī tē*, from the river.

The *Genitive* usually ends in *s*. Besides the forms given in the paradigms we have (Eastern) *ād'mīs*, of a man, and *lōnīs*, of salt. In the Western dialect, the genitive of *Khudā*, God, is *Khudēs*, while, in the Eastern one, it takes the peculiar form *Khudēz*. Sometimes the termination is dropped, as in (Western) *i ād'mī dō puṭ-hlēlē hāink*, of one man there were two sons-of-him.

The usual sign of the *Locative* is *kuchā*, in. *Ād'mī pilā* is 'with a man.' *Dāre sh̄rā* is 'on a mountain.' *Kaṇā sh̄rā* is 'in (literally, on) the field.' So *kanjara sh̄rā* is 'with (lit., on) harlots.'

Gender.—Adjectives do not, so far as I can gather from the specimens, appear to change for gender. The only exception which I have noted is *mīnī sāy-am* (Eastern), my sister-of-me. The masculine of *mīnī* is *mēnā*.

The following are examples of the way in which substantives form their feminines:—

EASTERN.

Masc.	Fem.
<i>pājārā</i> , a goat.	<i>pājārāk</i> .
<i>kaṭawā</i> , a deer.	<i>kaṭawāk</i> .
<i>kitālā</i> , a child.	<i>kitālāk</i> .
<i>gōrā</i> , a horse.	<i>mādīn</i> .
<i>gōlāng</i> , a bull.	<i>gā</i> , a cow.
<i>tātī</i> , a father.	<i>ātī</i> , a mother.
<i>lātī</i> , a brother.	<i>sātī</i> , a sister.
<i>put-hlā</i> , a son.	<i>wēya</i> , a daughter.
<i>ād'mī</i> , a man.	<i>mādā</i> .
<i>shūring</i> , a dog.	<i>mādī shūring</i> .

WESTERN.

Masc.	Fem.
<i>shōṭā</i> , a goat.	<i>shōṭāk</i> .
<i>kitāla</i> , a child.	<i>kitālāk</i> , <i>kiṭalik</i> , or <i>kiṭālikī</i> .
<i>gōrā</i> , a horse.	<i>mādiyān</i> .
<i>gōlāng</i> , a bull.	<i>gā</i> , a cow.
<i>tātī</i> , a father.	<i>ātī</i> , a mother.
<i>lātī</i> , a brother.	<i>sātī</i> , a sister.
<i>put-hlē</i> , a son.	<i>wēya</i> , a daughter.
<i>ād'mī</i> , a man.	<i>māshī</i> or <i>mādā</i> .
<i>khōring</i> , a dog.	<i>mādīn khōring</i> .
<i>āwū</i> , a deer.	<i>mādī āwū</i> .

The following are instances of the Comparison of adjectives:—

Ūs' mī dē bai shē, this is better than that. *Har kō shai dē yō bai shī*, this is best of all. (Eastern) *chikā dē khub kālā*, (Western) *chin'sāyā dē bakār kālā*, the best garment of all.

III.—PRONOUNS.

The **first person** is nearly the same in both dialects. It is as follows:—

Sing.	Plur.
Nom. <i>ā</i> (Western also <i>a</i>).	<i>hamā</i> .
Gen. <i>mēnā</i> .	<i>hamā</i> .
Agent. <i>mam</i> .	<i>hamā</i> .

'To me' is in both *mam* and *mēnā āntē*. In one case there is a feminine form of the genitive singular, viz. *mīnī sāyam*, my sister-of-me.

The genitive does not seem to change before nouns in the oblique cases.

The **second person** is also nearly the same in both dialects.

Sing.	Plur.
Nom. (Eastern) <i>tā</i> ; (Western) <i>tō</i> .	<i>hēmā</i> .
Gen. <i>tēnā</i> .	<i>hēmā</i> .
Agent. <i>tō</i> .	<i>hēmā</i> .

'I will eat thee' is (Eastern) *tō ēēkam* or (Western) *tō ēgēkam*.

As in the first person, the genitive does not change before nouns in the oblique cases. Thus, *tēnā mālē kuchā*, in thy property.

Third Person.—He, that.

EASTERN.		WESTERN.	
	Sing.		Sing.
Nom.	ūs ^a .	Plur.	ūsē, ūsī.
Gen.	ūtīs, ūtī.	ūtēnā.	ūsē, ūsī.
Agent.	ūs ^a , ūtī.	?	ūsē.
			Plur.
			ūtē.
			ūtēnā.
			ūtē.

For ū, u and ō are frequently substituted; thus, *utīs*, *ōtīs*. Other examples are *ōtī sāyā*, his sister-of-him; *ōtī chāna*, on his back; *ōtīs kīt'lai*, his son; *ōtī* (or *utī*) *āntē*, to him; *ōtī ōdai*, from him; *ōtī hana*, beat him. The accusative is ūs^a, him. Used as an adjective we have ūs^a *chāntā gōsh'g*, in that small house. *Tī āntē mēmī* is 'I will say to him.' *Tīs i wāy^a i pūt-hl^a hāik*, of him there was one daughter (and) one son. *Hla watana* is 'in that country.'

For 'this,' we have in both dialects, *yō*, gen. *mīs*, obl. form and agent *mī*. We have also (Eastern) *ēl'*, this; *hamē ēkī rupaiī*, and (Western) *hamī i rupai*, this one rupee.

The relative pronoun in the Eastern dialect is *s'*, which (needle became a mountain), which is probably borrowed from the Pashtō *ts'*. No instance occurs in the Western dialect. Who? is (Eastern) *kē* (gen. *kīs*); Western *kiā* (gen. *kīs*); *kī ōdai* (both dialects), from whom. What? is *kō* (both dialects). The Pashtō *chi* is also used.

Other pronominal forms are—

Eastern,—How much?, *kau*; how many (sons)?, *kā*; how many (servants)?, *kāō*; *kī*, anyone; *kumē*, whatever (my share may be); *harkō*, all, whatever (is mine); *tān^ak*, own.

Western,— How much?, *kau*; how many (sons)?, *kā*; how many (servants)?, *kāō*; *kī*, anyone; *harkō*, all, whatever (is mine); *tānik*, own.

Pronominal suffixes are very freely employed, both with nouns and verbs. When used with nouns, the full pronoun is usually employed at the same time. The following are examples:—

A.—With Nouns.

EASTERN.	WESTERN.
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First Person.—*mēnā tāti-m*, my father; *mēnā wanṭī-m*, my share; *tān^ak tātista-m udē*, near my own father; *mēnā put-hli-m*, my son; *tān k dōstānista-m miltin*, with my own friends; *mīnī sāya-m*, my sister; *tātista-m*, (tidings) of my father.

First Person.—*mēnā tāti-m*, my father; in *mēnā wanṭē*, my share, there appears to be no suffix, so also in *tānik tātī uda*, near my own father; *mēnā put-hli-m*, my son; in *tānik dōstāna pilā*, with my friends, there is no suffix.

EASTERN.

Second Person.—*tēnā tāt-ē*, your father; *tēnā māl-ē kuchā*, in thy property; *tēnā put-hl-ē*, thy son (*put-hl^a*); *tān^ak nōkarānist-ē kuchā*, amongst thine own servants; *tēnā lā-ē*, thy brother (*lāi*), also *tēnā lā-ai*; *tēnā gap-ē*, thy command; *dand-ē*, thy teeth.

Third Person.—Nouns in *ā* seem to take the letter *ā* as the suffix. Thus, *ōtīs lāy-ā*, his brother (*lāi*); *tātiy-ā*, his father (became compassionate); *ūtīs tātiyā*, his father (came outside); *tātiyā āntē*, (he answered) to his father; *mī sāyā ēkin*, this his sister ate. Other nouns take *ē*, *ai* or *ī*. Thus, *ōtīs kit^alai*, his son (*kit^alā*); *ōtīs sā-ē dē*, than his sister (*sāi*), but *mī sāyā ēkin*, this his sister ate; *ōtīs kimat-ē*, its price; *udai*, from him, with them; *sh^arāi*, upon him; *hastai*, on his hand; *tātistā shāhr-ī*, (?) to his father's city; *shōring-ī*, his dogs (arrived); *shō! ingan-ē*, to his dogs (he gave order).

WESTERN.

Second Person.—*tēnā tātī* (no suffix), thy father; *māl-ē*, thy property; *tēnā put-hl-ē*, thy son (suffix doubtful); *tānik nōkarānis-ē kuchā*, amongst thine own servants; *tēnā lāyā-ē*, thy brother (*lāi*); *tēnā hukm-ē*, thy order. *Dandēlā-sē* may mean 'thy teeth.'

Third Person.—*Ūsī lāy-ā*, his (her) brother; *ūsē tātiy-ā*, his father (came), but *tātē āntē*, to his father; *sāy-ā*, his sister.

ūsē put-hlē, his son; *ūsī kimat-ē*, its price; *dō put-hlēl-ē*, his two sons; *tāt-ē āntē* (see above), to his father; *tānik māl-ē*, his own property; *nōkarān-ī*, his servants; *sh^arāi*, upon him; *hās-ai*, on his hand; *gōshing-ī*, to-his-house; *tānik jān-ē sh^arā*, on his own life; *khōringan-ī*, his dogs.

B.—With Verbs.

First Person.—*Di-m*, give to me; *wāy-am*, place me; *dēki-m*, thou gavest me; *at-am*, eat me.

Second Person.—*Dam-ē*, I will give to thee.

Third Person.—*lēk-in*, *lēkam-an*, I found him; *dēk-ē*, thou gavest-to-him.

In the above *in* or *an* apparently represents the accusative (or agent) suffix, and *ē*, the dative or genitive.

IV.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

The Present tense is the same in both dialects, viz. :—

I am, etc.,—

Sing.

1. *hāim*.
2. *hāi*.
3. *hās*.

Plur.

- hāis*.
- haida*.
- hāin*.

First Person.—*Di-m*, give to me; *wāy-am*, place me; *dāiki-m*, thou gavest me.

Second Person.—No example.

Third Person.—*dāyik-yē*, thou gavest to him.

When the subject is inanimate the third person is (Eastern) *shē*, (Western) *shid*. Compare the Khō-wār *shēr*, and the Pashtō *shta*.

For 'it, or there, is,' we also find (Eastern) *bighā* or (Western) *bigā*.

Past, I was, etc.,—

EASTERN.				WESTERN.			
SING.		PLUR.		SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1. <i>hāikim</i>	<i>hāichim</i>	<i>hāikis</i>	<i>hāichis</i>	<i>hāikim</i>	<i>hāichim</i>	<i>hāikis</i>	<i>hāichis</i>
2. <i>hāiki</i>	<i>hāichī</i>	<i>hāichō¹</i>	<i>hāichida</i>	<i>hāiki</i>	<i>hāichī</i>	<i>hāikida</i>	<i>hāichida</i>
3. <i>hāik</i>	<i>hāich</i>	<i>hāinch¹</i> or <i>hāink</i>	<i>hāinch</i>	<i>hāik</i>	<i>hāich</i>	<i>hāink</i>	<i>hāinch</i>

¹ These two forms have been tested and found correct.

Other forms noted in the specimens are—

EASTERN.

- bīk* (fem. *bich*), he (she) became.
- bīman*, we may become.
- bī*, be (Imperative).
- bīk*, to be.
- bīkālā*, being.
- bīwā*, having been.
- tīm*, I shall be.
- tīwāim*, I may be.
- tīmai*, I should be.

WESTERN.

- bīk*, *bitīk*, he became.
- bī*, be.
- bīk*, to be.
- bīkālā*, being.
- bīwā*, having been.
- tīm*, I shall be.
- tīwāim*, I may be.
- tīmai*, I should be.

B.—The Active Verb.—

Infinitive.—*Hanīk*, to strike.

Other examples are, (Eastern) *paīk*, (Western) *parīk*, to go; *shārīk*, to go; (Eastern) *ēk*, (Western) *aik*, to eat; *nīk*, to sit; *īk*, to come; *tōstīk*, to stand; *līk*, to die; (Eastern) *dēk*, (Western) *daik*, to give; (Eastern) *hambalīk*, (Western) *dāwalīk*, to run; (Eastern) *nāt-karīk*, to dance.

(Eastern) *ēkē-dē*; (Western) *ēkī-dē*, by eating.

With the verb *shārīk*, to go, compare the Wazirī Pashtō *shōrēdəl*, to wander.

Present Participles.—*Hanikālā*, striking (identification doubtful).

Other forms translated as present participles are *shārwā* (fem. *shārīci*), going; (Western) *parēwā* (fem. *parēwī*), going; (Eastern) *hambalwī hāich*, she was running.

Past Participle.—The form given in the list of words is *haniwā*, having struck, which is borne out by the following expressions in the Eastern dialect; *bō dāicās na hāinch wīlīwī* (fem.), many days were not passed; *līwā*, dead; *nawā*, found.

The usual form ends in *īk* (fem. *īch* or *āch*) like the infinitive. Examples are,—*patīk*, fem. *patāch*, gone; and the following, all only found in the Western specimens, *bō dāicās wīlīwī na hāik*, many days were not passed; *līk*, dead; *naicīk*, found.

With a pronominal suffix, we perhaps have, in the Eastern dialect, *lōnīs dāra yat-hl-in bīk*, a mountain of salt *produced-by-it became*. The form is however doubtful.

Conjunctive Participle.—The only example noted occurs in the Western dialect, viz. *kutān*, having made (thy teeth sharp).

Imperative.—*Hana*, strike thou.

Other examples are *pā*, go; *shār*, go; *jā*, put; *dēā*, give; *gōrā*, (Western also *gōryā*, which is perhaps respectful, take a sieve), take; (Eastern) *t'nga*, (Western) *tinga*, bind; (Eastern) *kanna*, (Western) *kana*, draw (water); *yē*, come; (Eastern) *acha*, (Western, *achē*, which is possibly respectful, bring water), bring; (Eastern) *kiya*, make (your teeth sharp); (Eastern) *hanghāka*, (Western) *dangiyā*, beat (a drum) (possibly these are respectful forms).

Imperatives plural are (Eastern) *achi*, (Western) *achida*, bring ye; (Eastern) *manjaliya*, (Western) *manjalēda*, put ye on (clothes); (Eastern) *wāya*, (Western) *wāeda*, place ye; (Western) *kada*, place ye; (Eastern) *shārida*, (Western) *khārida*, go ye; (Eastern) *ada*, (Western) *atēda*, eat ye (her).

First persons plural are *aman*, let us eat; *kaman*, let us do.

Some of the above possibly contain pronominal suffixes. The following certainly do,—*di-m*, give me; *wāya-m*, place me; (Eastern) *ata-m*, eat me.

Present,—*I strike or am striking.*

EASTERN.			WESTERN.		
	Sing.	Plur.		Sing.	Plur.
1	<i>hanikam</i>	<i>hanikas</i>		<i>hanikam</i>	<i>hanikas</i>
2	<i>haniyā</i>	<i>hanēda</i>		<i>hanikī</i>	<i>hanikada</i>
3	<i>hanīyadī</i>	<i>hanīkan</i>		<i>hanēqī</i>	<i>hanīkan</i>

A form which is commoner in the specimens is,—

I go, or am going.

EASTERN.			WESTERN.		
	Sing.	Plur.		Sing.	Plur.
1	<i>pāyim</i>	<i>pāēs</i>		<i>pākum</i>	<i>pāk's</i>
2	<i>pātī</i>	<i>pāz̄la</i>		<i>pākī</i>	<i>pākida</i>
3	<i>pāghātī</i>	<i>pātīn</i>		<i>pāgā</i>	<i>pākin</i>

The Kāshmīri for 'go' is *pak*, in which the final *k* is part of the root.

Other examples from the specimens are.—

(Eastern) *lēim*, (Western) *lēgā-kum*, I am dying; (Eastern) *kāim*, (Western) *kakam*, I am doing (service).

(Eastern) *charēghā*, (Western) *charēgā*, he is grazing (cattle); (Eastern) *hālēwās* (?), (Western) *nēlā* (?), he sits; (Eastern) *tugha*, (Western) *tigā*, he dwells; (Western) *dārin*, (the servants) have (food).

Imperfect.—(Eastern) *hanghāik-amī*, (Western) *hanēgiāik-im*, I was striking; (Western) *dārēgāik*, he was keeping (two dogs); (Eastern) *hanghāchidī*, (Western) *hanēgāik*, (the rat) was striking; (Western) *dangēgāik*, (the drum) was beating.

Future, I shall strike.

		EASTERN.			WESTERN.
		Sing.	Plur.	Sing.	Plur.
1	<i>hanyikamī</i>		<i>hanyikas</i>	<i>hanāwāimin</i>	<i>hanāwāēsī</i>
2	<i>haniyāt</i>		<i>hanēdu</i>	<i>hanāwāyā</i>	<i>hanāwāēda</i>
3	<i>hanyilī</i>		<i>hanyikan</i>	<i>hanāwāidī</i>	<i>hanāwāindī</i>

I am unable to explain these forms. They are not borne out by the specimens, which give the following:—*uram*, I will arise; (Eastern) *pam*, (Western) *param*, I will go; (Eastern) *mēm-i*, (Western) *marēm-in*, I will say-unto-him (probably here we have pronominal suffixes); (Eastern) *kam*, (Western) *karam*, I may (? I will) make (merriment); (Eastern) *dām-ē*, I will give-to-thee; (Eastern) *ēēkam*, (Western) *ēgēkam*, I will eat-thee.

In the Western dialect, we have a periphrastic future in *ēgē-hāik*, she was about to eat.

Other forms related to the future are,

EASTERN.	WESTERN.
<i>hanyikam</i> , I may strike.	<i>hanāwāimin</i> .
<i>chand't</i> , (that) it may (not) fall (on the ground).	<i>chand't</i> .
<i>kaman</i> , (that) we should make (merriment).	<i>karisai</i> .
<i>biman</i> , (that) we should be (happy).	<i>bis</i> .
<i>māin</i> or <i>mēin</i> , (that) they should say.	<i>marin</i> or <i>marēnī</i> .
<i>hanimī</i> , I should strike.	<i>hanimin</i> .
<i>charēkin</i> , (that) he should pasture.	<i>charēkin</i> .
<i>kajadyai</i> , he would make (his belly sated).	<i>kajadai</i> .

The Past Tense.—This differs in Transitive verbs and in Intransitive ones.

In the case of Transitive verbs, it is formed by adding pronominal suffixes to the Past Participle in *ik*. This participle is passive in meaning, and the pronominal suffixes represent the agent case of the subject of the sentence, the participle agreeing in gender with the object. Thus, *hanīk* (fem. *hanich*) means 'struck.' Hence *hanīk-am* means 'he (was) struck by me,' i.e. 'I struck him.' and *hanich-am* means 'she was

struck by me,' i.e. 'I struck her.' At the same time, it will be noted in a perusal of the specimens that gender is very loosely applied, and that, apparently, the masculine is often used for the feminine.

In all cases, when the subject is expressed, it is put into the Agent case.

This tense (in the case of Transitive verbs) is the same in both dialects.

The following are its forms :—

I struck.

SINGULAR SUBJECT.		PLURAL SUBJECT.	
Masculine Object.	Feminine Object.	Masculine Object.	Feminine Object.
1 <i>hanīk-am</i>	<i>hanīch-am</i>	<i>hanīk-an</i>	<i>hanīch-an</i>
2 <i>hanīk-i</i>	<i>hanīch-i</i>	<i>hanīk-o</i>	<i>hanīch-o</i>
3 <i>hanīk-in</i>	<i>hanīch-an</i>	<i>hanīk-an</i>	<i>hanīch-an</i>

The second person singular sometimes ends in *ē* instead of *i*, and the third plural in *in* instead of *an*. Instead of *ik*, we sometimes find *ēk*.

The following examples occur in the specimens :—

First person,—Masc.—(Western) *kaīkam*, I made (a journey); *gurēkam*, I bought; (Western) *chaṭēkam*, I did (not) cast down (thy command). *Fem.*—(Eastern) *wāīcham*, I did (not) set down (thy command). An instance of a double pronominal suffix is (Eastern) *lēk-am-an*, I found him, lit., he (*an*) was found (*lēk*) by me (*am*).

Second person,—gurēkē, thou boughtest. With double suffixes we have (Eastern) *dēk-i-m*, (Western) *dāīk-i-m*, thou didst (not) give to me; (Eastern) *dēk-ē*, (Western) *dāīk-y-ē*, thou gavest to him.

Third person,—(Eastern) mēkin, (Western) *mārēkin*, he said; *kakin* or *kāīkin*, he made; (Western) *wantīkin*, he divided; *shāīkin*, he spent; *gurēkin* (Western also *gōrēkin*), it seized; *garēkin*, he sent; *dēkin* (Western also *dāīkin*), he gave; (Eastern) *lashīkin* or *lashēkin*, (Western) *lashīkin* or *lāīkin*, he said; (Eastern) *lēkin*, (Western) *lāīkin*, he was found, he received; *harēkin*, he heard; (Eastern) *härwēkin*, (Western) *härawēkin*, he called; (Eastern) *dakēkin*, he drove out; (Eastern) *ningākachin* (fem.), he kept (two (?) female dogs); (Western) *wētēkin*, he passed (time); (Eastern) *ēkin*, (Western) *aikin*, she ate (a horse); *jēkin*, she placed (a drum); (Eastern) *achikin*, he fetched; (Eastern) *nēlawēkin*, he set (the rat) down; *chaṭēkin*, he dropped (salt); (Eastern, fem.) *chaṭēchan*, (but Western) *chaṭēkin*, he dropped (a needle). On the other hand, in the Eastern dialect, *sōnchik*, a needle, is also used as a masculine, *s^o dar bīk*, which (needle) became a mountain. We should expect *bich*.

Third person plural,—(Eastern) ēyin, (Western) *aikin*, (the husks which the swine) ate; (Western) *kakin*, they made (merriment, a feminine word); (Eastern) *kacha*, (Western) *kachan*, (the dogs) made her (into pieces).

In the case of Intransitive verbs, the third person singular takes no termination. In the other persons, the pronominal suffixes added to the past participle, represent the subject, which is in the nominative case.

The following is the paradigm according to the list of standard words :—

EASTERN.

WESTERN.

I went.

SING.		PLUR.		SING.		PLUR.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1 | <i>gikyim</i>	?	<i>gichis</i>	?	<i>gikyim</i>	?	<i>gikis</i>	?
2 | <i>gikyī</i>	?	<i>gichu</i>	?	<i>gikyī</i>	?	<i>gikyī</i>	?
3 | <i>gik</i>	<i>gich</i>	<i>ginch</i>	?	<i>gik</i>	<i>gich</i>	<i>ginch</i>	?

The form for the third person feminine singular is taken from the specimens. Compare, however, the conjugation of the past tense of the Auxiliary Verb.

The following are other examples :—

Third person,—(Eastern) *aikai*, *aik*, (Western) *aiyīk*, *aīk*, he, it, came; (Eastern) *arīk*, (Western) *urīk*, he arose; (Western) *dawālīk*, he ran; (Western) *itīk*, (thy brother) came; (Western) *nīk*, he came forth; *pulīk*, he arrived; *wiṭīk*, it elapsed; *mūchīk*, he fled; (Western) *baīk*, he became afraid; *hālīk*, he ascended.

In (Western) *dawālīk*, she ran, the masculine form is used for the feminine. In (Eastern) *kañīkan* there is probably a pronominal suffix, and the word means (the father) came-out-to-him. Possibly, also, the final *ai* of *aikai* above is a pronominal suffix.

The following are feminine :—

(Eastern) *ēch*, she came; (Eastern) *shārīch*, (Western) *gich*, she went; (Eastern) *buḡārīch*, she became near; *hālich*, she ascended; (Eastern) *nangich*, she descended; *pū'ich*, she arrived.

(Eastern) *puñich* is ‘they (the dogs) arrived.’

The following are examples of other past tenses :—

I have struck, *mam hanīkam*; I have walked a long way, (Eastern) *bō pan hanīchamav*.

I had struck, (Eastern) *mam hanīyāk^am*, (Western) *mam hanīyāēk^am*.

The following are examples of the **Passive Voice** :—

EASTERN.

WESTERN.

hanīn biyim, I am struck.

hanīn bigākum.

hanīn bīkīm, I was struck.

hanīn bitakim.

hanīn bīm, I shall be struck.

hanīn biwāyim.

[No. 10.]

DARDIC SUB-FAMILY.

KAFIR GROUP.

KALĀSHĀ-PASHAI SUB-GROUP.

PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ.

EASTERN DIALECT.

(KUNAR VALLEY.)

SPECIMEN I.

(J. G. Lorimer, Esq., I.C.S., 1899.)

Ekī ād^amīs dō puṭ-hl^a hāink. Chanṭā put-hl^astā tāt^astā
Of-one man two sons were. The-small son-by the-father

āntē mēkin, ‘ai tātī, tēnā wālē kuchā kumē
to it-was-said-by-him, ‘O father, thy property-of-thine in whatever

mēnā wantim bighā t^a mam dim.’ Utī tān^ak māl^a
my share-of-me is thou to-me give-to-me.’ By-him his-own property

sh^arā taksim kakin. Bō dawās na hāinch wiṭwī, mī^a
upon-them division was-made-by-him. Many days not were passed, this

chanṭa put-hl^astā chikā laṛū kakin, khō, dūr watanē musafirē
small son-by all collected was-made-by-him, well, far country-of to-journey

gīk, hladē tān^ak māl^a nākār hlamā kuchā barbād kakin.
he-went, there his-own property eril works in destroyed was-made-by-him.

Harkudin ūtī chikā shāikin, hla watana bō kāt
Whenever by-him all was-sent-by-him, that country-upon severe famine

aikai; ūs^a nīsti gurēkin. Ūs^a gīk au hla watana
came; he by-lack-of-everything was-seized-by-it. He went and that country-of

ekī ād^amī pilā sharik bīk. Ūtī us^a kaṇā sh^arā garekin chi
one man with sharer became. By-him he the-field's to was-sent-by-him that

nākār janāwar charēkin. Ūs^a tān^ak kuchāstā sār kajadyai pōst
evil animals he-might-pasture. He his-own belly sated would-make husks

ēkē dē chi nākār janāwar ēyin, khō kī na
eating by which by-eril animals were-eaten-by-them, but by-anyone not

dēkin. Harkudin yō hushā kuchā bīk, ūtī mēkin
was-given-by-him. Whenever this-one sense into became, by-him it-was-said-by-him

gī, ‘mēnā tatīs kāō tankhādar nōkarān bō āwī shē, au
that, ‘my father's of-how-many paid servants much food is, and

ūdai ziyāt bighā, au ā watatiyārī dē lēim. Ā uram tān^ak
with-(them) too-much is, and I hunger from die. I will-arise own

tatistam udē pam au tī āntē mēmī chi, “ō tātī, Khudēz
father-mine near will-go and him to will-say-to-him that, “O father, of-God

b^a gunāgarī hāim au tēnā b^a gunāgarī hāim ; ā mīs laikī na
also sinner I-am and thy also sinner I-am ; I of-this worthy not
hāim chi tēnā puṭ-hlē māin mēnā āntē ; mam b^a tān^ak
am that thy son-of-thine they-should-say me to ; me also own
nōkarānistē kuchā wāyam.”’ Ūs^a arīk au tāt^astā ūda aīk.
servants-of-thine among place-me.”’ He arose and the-father to-place-of came.
Lēkin ūs^a lā dūr hāik chi ūs^a tāt^astā lashīkin. Tātiyā
But he yet far was when he by-the-father was-seen-by-him. Father-of-him
sh^arai mihrabān bīk, hambalā kakin, manda-ghārā
upon-him compassionate became, running was-made-by-him, neck-to-neck
kakin, au chapū kakin. Put^ahl^astā tāt^astā āntē
was-made-by-him, and kiss was-made-by-him. By-the-son the-father to
mēkin chi, ‘ai tātī, Khudē^az b^a gunāgarī hāim, au tēnā b^a
it-was-said-by-him that, ‘O father, of-God also sinner I-am, and thine also
hāim, au warī mīs laikī na hāim chi tēnā puṭ-hlē
I-am, and ever of-this worthy not I-am that thy son-of-thine
mēnā antē mēin.’ Magar tāt^astā nōkarāna
me to they-should-say.’ But by-the-father servants
āntē mēkin, ‘chikā dē khub kālā achī,
to it-was-said-by-him, ‘all than handsomest garment bring,
au mī āntē manjaliya ; hastai i angōch^ak wāya, au ūs^a pāzār
and this-one to put-on ; on-hand a ring place, and of-him shoes
pāikā. Shārida, chi aman au khushālī kaman ; mu-khul gē
put-on-feet. Go, that we-may-eat and merriment make ; because that
yō mēnā puṭ-hlim l^awā hāik au ab^at gir zinda bīk ; ūs^a
this my son-of-mine dead was and now again living has-become ; he
nawā hāik, ab^at lēkin.’ Utē sh^arā khushālī bīk.
lost was, now found-he.’ Them upon happiness became.

Ūtis gaṇ puṭ-hl^a kaṇā kuchā hāik : har-waghādā ūs^a aīk,
Of-him big son fields in was : whatever-time he came,
gōshigē nazdīk bīk, ūtī gē au nātkarīk harēkin.
to-the-house near became, by-him singing and dance-making was-heard-by-him.
Ūs^a i nōkar hār^awēkin, ūdai pursān kakin,
By-him one serrant was-called-by-him. from-him questioning was-made-by-him.
‘yō kō chal shē?’ Utī ūtī āntē mēkin chi, ‘tēnā
‘this what business is?’ By-him him to it-was-said that, ‘thy
lāē āikai. tēnā tātī milmānī dēkin,
brother-of-thine has-come, by-thy father entertainment has-been-given-by-him,
mu-khul gē ūs^a sahī-salāmat lēkin.’ Yō khapa
because that he safe-and-sound has-been-received-by-him.’ This-one vexed

bik, kuchai na paghā. Ūtis tātiyā dōrē kanīkan
became, inside not goes. His father-of-him outside came-forth

ūtis khushāmadī kakin. Ūtī tātiyā āntē ēl
of-him fair-speech was-made-by-him. By-him father-of-him to this

jawāb dēkiu, 'lashida, bō sāl ā tēnā khizmatē kāim,
answer was-given-by-him. 'look, many years I thy service-of-thee am-doing,

mam hēchgahē tēnā gapē akōrē na wāicham; au gir
by-me ever thy command-of-thine down not was-set-by-me; and again

b^a t^a gahē i chantī kanjīrā na dēkim,
even by-thee ever one small goat not was-given-by-thee-to-me,

chi tān^ak dōstānistam miltin khushāli kam; harwaghādā ki
that own friends-of-mine with merriment I-might-make; whatever-time that

tēnā yō puṭ-hlē chi tēnā daulat kanjanī shīrā barbād
thy this son-of-thine by-whom thy wealth harlots on wasted

kāikin aik, tō mī āntē mihmāni dēkē.'
has-been-made-by-him came, by-thee him to entertainment was-given-by-thee-to-him.'

Ūs^a utī antē mēkin, 'ai puṭ-hlim, t^a har waghdā
By-him him to it-was-said-by-him, 'O son-of-mine, thou every time

mēnā mintin hāikī au harkō gē mēnā ūda shē tēnā
me with art and whatever that my in-possession is thy

mālē shē. Yō munāsib shē ki hamā khushāli kaman
property-of-thine is. This becoming is that we merriment should-make

au khushāl biman, mu-khul yō tēnā lāai l^awā hāik,
and happy should-be, because this thy brother-of-thine dead was,

ab^at zinda bik; nawā hāik ab^at lēkaman.
now living has-become; lost was now has-been-found-by-me-he.'

[NO. II.]

DARDIC SUB-FAMILY.

KĀFIR GROUP.

KALĀSHĀ-PASHAI SUB-GROUP.

PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ.

EASTERN DIALECT

(KUNAR VALLEY.)

SPECIMEN II.

(J. G. Lorimer, Esq., I.C.S., 1899.)

I bādshā hāik. Tis i wāy^a ī puṭ-hl^a hāik. Mī
A king there-was. Of-him a daughter a son there-was. This
 sāyā dāenīkī bich. Mī lāyastā tātistā āntē paryād
sister-of-him cannibal was. By-this brother father to complaint
 kakin ki. 'yō mīnī sāyam dāenīkī bich.'
was-made-by-him saying, 'this my sister-of-mine cannibal was.'

Tātistā mich gurēkin. Puṭ-hl^a yō watanē
By-his-father bad it-was-found-by-him. The-son by-him from-the-country
 dākēkin; yē kiṭilā ī budai udē pulik, dō shōring
was-driven-out-by-him; this (?) boy an old-woman to arrived, two dogs
 niugākachin. I mudā manjā wiṭik. Mī kiṭilā tānik
were-kept-by-him. In interval between elapsed. By-this boy his-own
 harā kuchā maslahat kakin ki, 'tātistam khabarī
heart within consultation was-made-by-him that, 'of-my-father tidings
 góram.' Yō chi tātistā shāhrī pulik kēmī na
I-will-take. This-one when to-his-father's city he-arrived anyone not
 hāik. Chi tātistā darbarī pulik sāyastā
there-was. When at-his-father's court he-arrived by-the-sister
 lashēkin. Sāyastā mēkin, 'yē lāi, mihmānī
he-was-seen-by-her. By-the-sister it-was-said-by-her, 'come, brother, a-feast
 dāmē.' I sāat kanā mī sāyā gōrā.
I-will-give-to-thee. One moment after this by-the-sister-of-him a-horse
 ēkin. gir ī sāat kanā mēkin chi, 'tō
was-devoured-by-her, again one moment after it-was-said-by-her that, 'thee
 b^a ēēkam.' Mī lāyastā mēkin, 'bō bai shē; pā, angarī
also will-I-eat? This by-brother it-was-said-by-him, 'very good it-is; go, a-sieve
 kuchā wark nandī tē acha; dandē b^a tēz kiya;
in water the-river from bring; teeth-of-thine also sharp make;
 gir yē; mam atam.' Yō sāyā gich, mī kilā
again come; me eat-up-me? This sister-of-him went, this boy

pōrā naghāra jēkin ki, ' t^a hanghāka.^{*}
in-front-of *a-drum* *was-placed-by-her* *saying,* '(do)-thou *beat.'*
 Mi lāy^astā i mūch achikin, naghāra sh^arā
By-this *brother* *a* *rat* *was-fetched-by-him,* *of-the-drum* *on-the-top*
 nēlawēkin. Mūch lambē dē naghārāē hanghāchidī
it-was-set-down-by-him. *By-the-rat* *tail with the-drum-of-him* *was-beaten-by-it.*
 Yō muchik. Yō sāyā ēch; pashkiniⁱ shārich. Sāyā
This-(boy) *fled.* *This sister-of-him came;* *after-him she-went.* *The-sister-of-him*
 chi nizdik baghāich, mi sōnchik chatēchan, s^a
when *near* *she-became,* *by-him* *a-needle* *was-dropped-by-him,* *which*
 dār bīk; dārē sh^arā hālich bō zahmatī
a-mountain *became;* *of-the-mountain* *on-the-top* *she-ascended* *much difficulty*
 dē, hlaṭē nangich; pōrā lōn chatēkin,
with, *thence* *descended;* *in-front(-of-her)* *salt* *was-dropped-by-him,*
 lōnis dāra yaṭ-hlin bīk, yatē b^a nangich;
of-salt *a-mountain* *produced-by-it* *became,* *from-it (?)* *also* *she-descended;*
 gir b^a pōrē sabūn chatēkin, s^a b^a dār
again *also* *in-front* *soap* *was-dropped-by-him,* *which* *also* *a-mountain*
 bīk, yatē b^a sharistaika hālich, bō zahmatī
became, *of-it (?)* *also* *to-the-top-of-it* *she-ascended,* *much trouble*
 dē b^a nangich; gir pashkin hambalwī hāich, nizdik
with *also* *she-descended;* *again* *after-him* *running* *she-was,* *near*
 bich. Lāyā mōtā hālik, yō pashkiniⁱ pulich.
she-became. *The-brother-of-her* *a-tree* *ascended,* *she behind-him* *arrived.*
 Khtla-manja mis shōringi pulinch.
There-between.(=meanwhile) *of-this-(boy)* *the-dogs-of-him* *arrived.*
 Shōringanē hukam kakin ki 'mī ana-khul
To-the-dogs-of-him *order* *was-made-by-him* *that* 'this-(woman) in-such-a-way
 ada ki i hash tīki sanga na chand^at.' I drang
eat *that* *one* *of-blood* *drop* *on-the-ground* *not* *fall.'* *One moment*
 kuchā mī dāng dāng kacha.
in *this-(woman)* *pieces* *pieces* *was-made-by-them.*

[No. 12.]

DARDIC SUB-FAMILY.

KĀFIR GROUP.

KALĀSHĀ-PASHAI SUB-GROUP.

PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ.

WESTERN DIALECT.

(LAGHMĀN RIVER.)

SPECIMEN I.

(J. G. Lorimer, Esq., I.C.S., 1899.)

I ād'mī dō puṭ-hlēlē hāink. Chanṭā puṭ-hlisā tātē āntē
Of-a man two sons-of-him were. By-the-small son father-of-him to
 mārēkin ki, 'ai tātī, mēnā wantē mālē kuchai mam
it-was-said-by-him that, 'O father, my share property-of-thine in to-me
 dim.' Ūsē tānik mālē t^a-sh^arā wantikin.
give-to-me.' By-him his-own property-of-him them-upon was-divided-by-him.
 Bō dwās wiṭik na hāik, ki chanṭā puṭ-hlāsā t^amām
Many days passed not were, when by-the-small son everything
 jama kakin, wa dār watanē musāfīrī gīk.
collected was-made-by-him, and of-a-far country-to travelling he-went.
Khtladē tānik mālē nākār khtlama kuchā barbād kakin.
There his-own property-of-him evil doings in wasted was-made-by-him.
 Wa harkudin ūsē chika shāikin ut-hla mulka sakht
And whenever by-him all was-spent-by-him that country-upon severe
 kat-sālī aiyik, ūsī nēstī gārēkin. Ūsē gīk wa ēkī ād'mī
famine came, he by-destitution was-seized-by-it. He went and a man
 pilā sharik bīk. Ūsē ūsē kandā-sh^arā garēkin chi bad-janāwar
with partner became. By-him he to-the-fields was-sent-by-him that evil-beasts
 charēkin. Ūsē tānik kuehisā sār kajadai pōst ēkī dē, chi
he-should-pasture. He his-own belly full would-make husks eating by, which
 bad-janāwar aikan, lēkin kī na dēkin.
by-the-evil-beasts were-eaten-by-them. but by-any-one not was-given-by-him.
 Harkudin ki yō bahōsh bīk ūsē
Whenerer that this-one in-his-senses became by-him
 mārēkin ki, 'mēnā tātīs kāō tankhīdār
it-was-said-by-him that, 'of-my father how-many paid
 nōkarānī kāfi awū dārin, wa ziyāt bigā, wa
servants-of-him sufficient food have, and too-much there-is, and
 ā hawataqiyārī d^a lēgā-kum. Ā uram, tānik tātī
I hunger from am-dying. I will-arise, own father

uda param, wa marēmin chi, "O tātī, Khudēs
 to-place-of will-go, and will-say-to-him that, "O father, of-God
 bi gunāgārī hāim wa tēnā bi hāim. Ā mīs lāyiki
 also sinner I-am and thine also am. I of-this worthy
 warī na hāim chi tēnā put-hlē mēnā āntē marin.
 any-longer not am that thy son-of-thine me to they-should-say.
 Mam ba tānik tankhādār nōkarānisē kuchā wāyām." Ūsē
 Me also thine-own paid servants-of-thine among place-me." He
 urk wa tātisā uda aīk. Lēkin ūsē lā dūr hāik,
 arose and father-of to-place came. But he still far-off was,
 chi tātisā lashīkin (or lāikin). Tātiyā sh̄rai rāhmi
 when by-the-father he-was-seen-by-him. To-his-father upon-him compassion
 aiyik, dawālīk, kachā gōrēkin, wā pachū kakin.
 came, he-ran, in-embrace he-was-taken-by-him, and kiss was-made-by-him.
 Put-hlē ūsī āntē mārēkin chi, 'ai tātī, Khudēs bi
 By-the-son him to it-was-said-by-him that, 'O father, of-God also
 gunā kaikam, wa tēnā nazara bi gunāgār hāim,
 sin was-done-by-me, and thy sight-in also sinner I-am,
 wa warī mīs lāyiki na hāim ki tēnā put-hlē
 and any-longer of-this worthy not am that thy son-of-thine
 mēnā āntē marēni.' Lēkin tātisā nōkarān āntē
 me to they-should-say.' But by-the-father the-servants to
 mārēkin ki, 'chin̄sāyā-dē bakār kālā achida,
 it-was-said-by-him that, 'all-than the-good garment bring,
 wa mī manjalēda; hāsai ī anguch̄k kada,
 and on-this-one put-on; hand-of-him-on a ring place,
 wa paizār ūsē pāya wāeda; khārida, chi aman wa khushāli
 and shoes of-him foot-on put; go, that we-may-eat and merriment
 kaman, mu-khul chi yō mēnā put-hlim līk hāik, wa ābat gir
 make, because that this my son-of-mine dead was, and now again
 zinda bitik; ūsē nawīk hāik, wa paidā bīk.' Ūtē
 living has-become; he lost was, and found has-become.' By-them
 khushāli shurō kakin.
 merriment beginning was-made-by-them.

Ūsē gand put-hlē kandai kuchā hāik. Harkudin ki gōshingī
 His big son fields in ras. Whenever that to-the-house-of-him
 nizdik bīk, ūsē gē wa nātkarikas harēkin. Ūsē
 near he-became, by-hin songs and dancing were-heard-by-him. By-him
 i nōkar hārawēkin, pursān kakin udai, 'yō
 a servant was-called-by-him, questioning was-made-by-him from-him, 'this
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kō chal shid?’ Ūsē ūsē āntē marēkin ki, ‘tēnā
what affair is?’ *By-him him to it-was-said-by-him that, ‘thy*
lāyāē itik, tēnā tāti mihmānī dāikin,
brother-of-thine has-come, by-thy father entertainment has-been-given-by-him,
mu-khul ki ūsē sahī-salāmat lāikin.’ Ūsē khafa bīk;
because that he safe-and-sound has-been-received-by-him.’ He vexed became;
kuchai na pagā. Ūsē tātiyā dōra nīk wa ūsē khushāmadī
inside not goes. His father-of-him outside came-forth and of-him fair-speech
kakin. Ūsē tānik tātē āntē jawāb dēkin,
was-made-by-him. By-him his-own father to answer was-given-by-him,
‘tārē, yō bō sāl mam tēnā khidmat kakam, wa hēchkudin tēnā
‘behold, this many years I thy service do, and ever-at-all thy
hukmē akurē na chaṭēkam, wa gir bi hēchkudin
command-of-thine down not has-been-cast-by-me, and again even ever-at-all
ī chanṭā kanchaṛā na dāikim, chi tānik dōstāna
one little goat not has-been-given-by-thee-to-me, that my-own friends
pilā khushālī karam; lēkin harkudin yō tēnā puṭ-hlē aiyīk,
with merriment I-might-make; but whenever this thy son-of-thine came,
chi tēnā daulat kanjara sh̄ārā kharāb kāikin, tō ūsē āntē
by-whom thy wealth harlots upon wasted was-made-by-him, by-thee him to
mihmānī dāyīkyē.’ Ūsē ūsē antē marēkin,
entertainment was-given-by-thee-to-him.’ By-him him to it-was-said-by-him,
‘ai puṭ-hlim, tō hamēshā mēnā miltin hāī, wa harkō mēnā shid
‘O son-of-mine, thou always me with art, and whatever mine is
tēnā mālē shid. Yō munāsib hāīk ki hamā khushālī karisai
thy properly-of-thee is. This proper was that we merriment should-make
wa khushāl bis, mu-khul ki yō tēnā lāyāē lik hāīk,
and happy should-be, because that this thy brother-of-thine dead was,
ābat zinda bitik; nawīk hāīk, ābat paidā bitik.’
now living has-become; lost was, now sound has-become.’

[No. 13.]

DARDIC SUB-FAMILY.

KĀFIR GROUP.

KALĀSHĀ-PASHAI SUB-GROUP.

PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ.

(WESTERN DIALECT.)

(LAGHMĀN VALLEY.)

SPECIMEN II.

(J. G. Lorimer, Esq., I.C.S., 1899.)

I bādshāh hāik. I puṭ-hlē i kitālik hāich. Kitālikī
A king there-was. One son one daughter there-were. The-girl
ādamkhōr hāik. Lāyā sāisā hāsai muchik, wara
cannibal was. The-brother-of-her of-the-sister from-the-hand fled, in-another
watana pulik, i mādā uda dāra bīk. Dō khōring dārēgāik.
country he-arrived, a woman with resident became. Two dogs he-was-keeping.
Bō wakt khtladē wētēkin. Aiyik gir pach̄rā tātisā shāhrā,
Much time there passed. He-came again back to-father's city-of-him,
lēkin shāhrā kēmē niya hāik, i sāyā hāich. Sāisā
but in-the-city anyone not there-was, only the-sister-of-him there-was. By-the-sister
ēkisā bandōbasti kakin. Sāisā mīs
of-eating(-him) arrangement was-made-by-her. By-the-sister of-him (lit. of-this)
gōrā aikin. Lāyā tānik jānē sh̄ra baik.
the-horse was-eaten-up-by-her. The-brother his-own life-of-him upon became-afraid.
Sāisā marēkin ki, 'tō ēgēkam.' Lāyā
By-the-sister it-was-said-by-her that, 'thee will-I-eat.' By-the-brother
marēkin ki, 'bai shid; ghalbēl gōryā; nandī wark
it-was-said-by-him that, 'good it-is; a-sieve take; from-the-river water
achē; au dandēlā-sē tēz katān yē.' Sāyā gich
bring; and teeth (?) sharp having-made come.' His-sister went
nandī shirā, wa mī pōrkanā naghāra jēkin ki, 'mī
the-river on-to, and of-him in-front a-drum was-placed-by-her saying, 'this
dangiyā.' Mī i mūch gurēkin, naghāra shirā
beat.' By-him a rat was-found-by-him, the-drum on-the-top-of
jēkin. Mūch tōp hanēgāik, naghārai dangēgāik, au
was-placed-by-him. The-rat jumps made,¹ the-drum was-beating, and
yō kitālā muchik. Chi sāyā ēch, lāyā na hāik;
this boy fled-away. When sister-of-him came, the-brother-of-her not was;
lāyā pashkin dawālik. Harkudin ki lāyā nazdik kakin,
the-brother after she-ran. Whenever that the-brother-of-her nearness was-made-by-her,

¹ Lit.—'Was striking jumps.'

lāy^asā ī sōnchik chaṭēkin ; sōnchik dār bīk ;
by-the-brother a needle was-dropped-by-him ; the-needle a-mountain became ;
 yō bō khwārī dē hālich. Gir lāy^asā lōn
she much trouble with she-ascended. Again by-the-brother salt
 chaṭēkin ; lōn dār bīk ; bō badrōzi dē
was-thrown-down-by-him ; the-salt a-mountain became ; much trouble with
 hālich. Gir lāy^asā sābūn chaṭēkin, sābūn
she-ascended. Again by-the-brother soap was-thrown-down-by-him, the-soap
 dār bīk, ūsi shīrā bi hālich. Lāyā
a-mountain became, of-it on-the-top also she-ascended. The-brother-of-her
 kaṭī hālīk ; sāyā kaṭī nēla pulich ; harkudin ki
a-tree ascended ; the-sister-of-him the-tree beneath arrived ; whenever that
 lāy^asā ēgēhāik, khōringānī pulik. Khōringānā āntē
the-brother she-was-about-to-eat, the-dogs-of-him arrived. The-dogs to
 hukam kakin ki, 'mu-khul atēda ki ī tīkī
order was-made-by-him saying, 'in-such-a-way eat-her that one drop
 khunā sangā na chand't. Khōringānā khtlī sāatā dāng-dāng
of-blood on-the-ground not may-fall.' By-the-dogs that instant pieces-pieces
 kaṭhan.
she-was-made-by-them.

STANDARD LIST OF WORDS AND SENTENCES IN BASHGALI,
WAI-ALĀ, WASĪ-VERI, KALĀSHA, GAWAR-BATI, AND PASHAI.

STANDARD LIST OF WORDS AND SENTENCES IN BASHGALI.

English.	Bashgalī (of Kāndesh).	Wai-alā (Waigal).	Wasī-veri or Veron.	Kalāshā.
1. One	Ev, eo	Ek	Ipin or attege	Ek
2. Two	Diu	Du	Lüe	Dü
3. Three	Treh	Trē	Chhī	Treh
4. Four	Shto	Shtā	Chipū	Chau
5. Five	Puch	Pūch	Uch	Pōnj
6. Six	Sho	Shū	Ushū	Shōh
7. Seven	Sut	Sot	Sete	Sat
8. Eight	Osh̄t	Osh̄t	Aste	Asht
9. Nine	Noh	Nū	Nāh	Nōh
10. Ten	Dits	Dōsh	Leze	Dash
11. Twenty	Vitsi	Vishī	Zū	Bishi
12. Fifty	Diu vitsā dits	Dū vishē-dōsh	Lejjibets	Dū bishi dash
13. Hundred	Puch vitsi	Pūch-vishī	Ochogzū	Pōnj bishi
14. I	Önts	Yē	Unzū	Ā
15. Of me	Í	Ima	Um, um-ūri; to-me, me, endesh.	Mai
16. Mine	Í-ste	Ima	Um	Mai
17. We	Imā	Yema, yuma	Asē	Ābi
18. Of us	Imā	Yuma	Asē	Hōma
19. Our	Imā-ste	Yuma	Asē	Hōma
20. Thou	Tiu or tu	To, tu	Iyū	Tu
21. Of thee	Tu	To-ba	Í, i-ūri	Tai
22. Thine	Tō-ste	To-ba	Í, i-ūri	Tai
23. You	Shā	Vi	Miū	Ābi
24. Of you	Shā	Vima-ba	A-sēn	Mimi

WAI-ALĀ, WASI-VERI, KALĀSHĀ, GAWAR-BATI, AND PASHAI.

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
Yak	I	.....	1. One.
Dū or du	Dō	.....	2. Two.
<u>T</u> hlē	Hlā	Hlē	3. Three.
Tsār	Chār	.....	4. Four.
Pants	Panj	.....	5. Five.
Shoh	Shā	Khē	6. Six.
Sat	Sat	.....	7. Seven.
Ash <u>t</u>	Ash <u>t</u>	Akht	8. Eight.
Nāh	Nō	... ..	9. Nine.
Dash	Dē	.....	10. Ten.
Ishi	Wöst	.....	11. Twenty.
Du- <u>ish</u> -o-dash	Panjā	Pinjā	12. Fifty.
Pāishi	Panjwia	Sad	13. Hundred.
Ā	Ā	A	14. I.
Mo-ni	Mēnā	.....	15. Of me.
Mo-na	Mēnā	.....	16. Mine.
Ama	Hamā	.....	17. We.
Amo-ni	Hamā	.....	18. Of us.
Amo-na	Hamā	.....	19. Our.
Tu	T'	Tō	20. Thou.
To-ni	Tēnā	.....	21. Of thee.
To-na	Tēnā	.....	22. Thine.
Mē	Hēmā	.....	23. You.
Mē-ni	Hēmā	.....	24. Of you.

English.	Bashgali (of Kāndēsh).	Wai-alā (Waigal).	Wasī-veri or Veron.	Kalāshā.
25. Your	Shū-ste	Vima-ba	Asēn-ūri	Mimi
26. He	Aske	Se	Sū	Se or she-se . . .
27. Of him	Aske	Tashō-ba	Sumish	Tā-se . . .
28. His	Aske-ste	Tashō-ba	Sumish-ūri	Tā-se or tā-a . .
29. They	Amgi	Aka, tē	Mū	She-teh or teh . .
30. Of them	Amgyō	Akā-ba	Mishin	She-tāsi or tāsi . .
31. Their	Amgyō-ste	Akā-ba	Mishin-ūri	She-tāsi or tāsi . .
32. Hand	Dusht	Dosht	Lust	Hāst (prēh=palm of hand)
33. Foot	Kyur	Pāpō	Tē	Khur . . .
34. Nose	Nazur	Nasū	Nes	Nātchur . . .
35. Eye	Achēh	Achē	Izh̄	Ech . . .
36. Mouth	Azhi	Āsh	Ish	Ashi . . .
37. Tooth	Dut	Dūt	Leten	Dandōriak . . .
38. Ear	Kōr	Kār	Imu	Kuṛō . . .
39. Hair	Drū	Chorok	Zhui	Chūri . . .
40. Head	Shei	Shei	Ji	Shish . . .
41. Tongue	Dits	Jip	Luzukh	Jib . . .
42. Belly	Kiōl	Kiuts	Iul	Kuch . . .
43. Back	Pti	Yā-pati	Gichi	Dāk . . .
44. Iron	Chinah	Chimā	Zhemā	Chīmbar . . .
45. Gold	Sān	Son	Shiū	Sāra . . .
46. Silver	Ariō	Urei	Iui	Rūwa . . .
47. Father	Tōt	Tata	Yā	Dāda . . .
48. Mother	Nū	Oie	Nan	Āya . . .
49. Brother	Brah	Brā	Wayeh	Bāya . . .
50. Sister	Sū	Sū	Siusu	Bāba . . .
51. Man	Machhkur	Manash	Warjemī or mush	Mōch or moch . . .

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
Mē-na	Hēmā	.....	25. Your.
Se	Ūs ^a	Ūsē	26. He.
Tasa-ni (<i>remote</i>), asa-ni (<i>proximate</i>).	Ūtis	Ūsē, ūsi	27. Of him.
Tasa-na, asa-na	Ūtis.	.....	28. His.
Teme	Ūt ^a	Ūtē	29. They.
Tasu-ni, asu-ni	Ūtēnā	.....	30. Of them.
Tasu-na, asu-na	Ūtēnā	.....	31. Their.
Hast	Häst	Häs	32. Hand.
Khur	Pā	Pai	33. Foot.
Nāsi	Näst	.....	34. Nose.
Itsīn	Anch	.....	35. Eye.
Häsi	Dōr	Dōrē	36. Mouth.
Dät	Dānd	Dānt	37. Tooth.
Khamṭa	Kāṛ	.....	38. Ear.
Khēs (<i>one hair</i>); tsumuṇa (<i>hair of head</i>).	Chāl	.....	39. Hair.
Shauṭa	Shīr	.....	40. Head.
Zib	Jib	Jub	41. Tongue.
Wor	Kūch	Kuch	42. Belly.
Pishṭi	Chān	Chānt	43. Back.
Tsimar	Chimar	Chumār	44. Iron.
Son	Sholingzar	Sōnā	45. Gold.
Rup	Shiliczar	Khilikzar	46. Silver.
Bāp or bāb	Tāti	.....	47. Father.
Jai	Āī	.....	48. Mother.
Bliaia	Lāī	.....	49. Brother.
Sase	Sāī	.....	50. Sister.
Laurī, manush	Ad ^a mi	.....	51. Man.

English.	Bashgali (of Kāndesh).	Wai-alā (Waigal).	Wasī-verior Veron.	Kalāshā.
52. Woman	Jugur	Mēshi	Westi	Istri-jah
53. Wife	Ishtri	Ishtri	Westi	Jah
54. Child	Parmṇ	Tana-muneh	Kiur	Tshātak
55. Son	Pitr	Piutr	Piē	Pūtr
56. Daughter	Juc̄r juk	Jū	Lushtu	Chhu
57. Slave	Lone	Lavēr	Īma	Baira
58. Cultivator	Kish-kule	Keryaoich	Nūmasto	Kish-karan
59. Shepherd	Pat̄sa	Pashpā	Shepauri or uza	Wal-mōch
60. God	Imra	Trasken	Pāchā	Khudai
61. Devil	Yush	Yesh, yōsh	Yush	Bhut
62. Sun	Su	Sōi	Isikh	Sūri
63. Moon	Mōs	Mās	Masekh	Mastruk
64. Star	Rash̄ta	Tair	Ish̄tikh	Tāri
65. Fire	Agō	Ēr	Anekh	Angār
66. Water	Ōv	Ao	Āveh	Uk
67. House	Ama	Ama	Warekh or tareq	Hāndūn
68. Horse	Ushp	Gaṛ	Iri	Hāsh
69. Cow	Gāo	Gā	Gūth	Gak
70. Dog	Kuri	Tsū	Keruk	Shūra, shēr
71. Cat	Pish̄sh	Pish̄ā	Pshikh	Pāsh̄ak
72. Cuck	Ni-kakak	Nāesta-kiakia	Mush̄ kakawak	Buār kakawak
73. Duck	Āṛ	Āsi	Zhelai	Āṛi
74. Ass	Kui	Gadā	Kui	Gardāk
75. Camel	Bilē-shtyur	Ūs	Ish̄tūr	Uṣ
76. Bird	Mrenze	Nigeze	N̄ze	Pachhiyek
77. Go	Pres	Chū i	Pez	Pāri
78. Eat	Yuh	Yū	Yūs	Zhuh

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
<u>Shigāli</u>	Mādā	Māshi or mādā	52. Woman.
<u>Mashī</u>	Hlikā	Shlika	53. Wife.
<u>Pola</u>	Kit̄lā (m.), kit̄lāk (f.)	.....	54. Child.
<u>Pult</u>	Put̄-hlā	Put̄-hlē	55. Son.
<u>Zū</u>	Wēya	.....	56. Daughter.
Lawand (man), lewindi (fem.).	Lawān	Lawant	57. Slave.
<u>Goet-kerithla</u>	Dēkān	....	58. Cultivator.
<u>Wāl</u>	Pādawān	Chōpān	59. Shepherd.
<u>Khudāi</u>	Khudai	.....	60. God.
<u>Shaitān</u>	Shaitān	.....	61. Devil.
<u>Suri</u>	Sur	.....	62. Sun.
<u>Masoi</u>	Maiyik	.....	63. Moon.
<u>Tare</u>	Tārā	Sitāra	64. Star.
<u>Angār</u>	Angār	.....	65. Fire.
<u>Aū</u>	Wark	.....	66. Water.
<u>Āma</u>	Gōsh'g	Gōsh'ing	67. House.
<u>Gora</u>	Gōrā	.....	68. Horse.
<u>Etsī</u>	Gā	.....	69. Cow.
<u>Shunā</u>	Shūring	Khōring	70. Dog.
<u>Psāsi</u>	Pishānak	Pishōndik	71. Cat.
<u>Kukur</u>	Kukūr	.....	72. Cock.
<u>Aṛi</u>	Murgħāwi	.....	73. Duck.
<u>Gadā</u>	Kār	....	74. Ass.
<u>Ūkh</u>	Shatār	.....	75. Camel.
<u>Pichin</u>	Parinda	Parhanikālē	76. Bird.
<u>Di</u>	Paik or shārik (infinitive)	Parik or shārik	77. Go.
<u>Zho</u>	Ēk (do.)	Aik	78. Eat.

English.	Bashgalī (of Kāndēsh).	Wai-alā (Waigal).	Wasī-veri or Veron.	Kalāshā.
79. Sit	Niz̄heh	Nish̄ū	Bish̄lus	Nish̄
80. Come	At̄s	At̄sh	Jots	Īh
81. Beat	Vih	Vi	Pesumtieh	Tyeh
82. Stand	Ūti	Ōsh̄t	Ish̄teh	Ush̄ti
83. Die	M̄rev	M̄ri	Omos	Nāshi
84. Give	Preh or gats	Ao, preh	Aphleh or ophliu	Deh
85. Run	Achun̄ð	Sanū	Ikint̄seh	A-dhiai
86. Up	Chīre	Wartiyā	Azh̄i	Wehak
87. Near	Tūre	Tavar	Tebatiuk	Tāda
88. Down	Nire	Iber	Ani	Prehak
89. Far	Bu-dyuñ	Sudu	Tikk̄e	Dē-sha
90. Before	Pa-myuk	Nishtupren, nishtāri-kati	Ti-mikh	Rū
91. Behind	P̄t̄ibar	Patk̄er, patk̄ereke	Te-kt̄seh	Pish̄t̄o
92. Who	Kachi	Kē	Kese or kes	Kūra
93. What	Kai	Kas	Pseh	Kia
94. Why	Kā-ḡe	Kasush	Pt̄shezni	Kō
95. And	Je . . . .	.....	Rē	Je or zhe
96. But . . . .	.....	.....	.....	.....
97. If	Ki	Bā . . . .	.....	.....
98. Yes	Ōv	Bōi	Uwoh	Av
99. No	Ner	Nai	Nieh	Ne
100. Alas	Utrasta	Tat̄s	Tätt̄s	Hai-darēk
101. A father	Ev tot	Tata	Attege yā	Ek dāda
102. Of a father	Ev tot	Tat̄s-ba	Attege yā-wak	Ek dadā-dādas
103. To a father	Ev tot-k̄e	Tat̄s-tat̄s-ka	Attege yā-sh	Ek dadā-hātia
104. From a father	Ev tot-tā	Tat̄s-k̄e	Attege yā-pa	Ek dadā-pi
105. Two fathers	Diu tot-kile	Du tat̄s-kele	Lue yā-kil	Du dādai

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
Nish	Nik (infinitive)	.....	79. Sit.
Ja	Ík (do.)	.....	80. Come.
Thla	Haník (do.)	.....	81. Beat.
Ush̄t	Töstik (do.)	.....	82. Stand.
Mi	Lik (do.)	.....	83. Die.
Thla	Dék (do.)	Daik .. .	84. Give.
Thlap	Hambalik (do.)	Dawālik .. .	85. Run.
Antar giran	Urē .. .	.....	86. Up.
Nera	Nazdik .. .	Nizdik .. .	87. Near.
Bair giran	Akurē .. .	Akur .. .	88. Down.
Durae	Dūr .. .	.....	89. Far.
Pudami	Pōrā .. .	Purā .. .	90. Before
Pata	Pashkin .. .	Pachařā .. .	91. Behind.
Kara or kenze	Kē .. .	Kiā .. .	92. Who.
Ki	Kō .. .	.....	93. What.
Kenia	Khut .. .	Kadē .. .	94. Why.
Bi	Au, wa .. .	.....	95. And.
.....	Khō .. .	Walē .. .	96. But.
.....	Kā .. .	.....	97. If.
Ēh	Ā .. .	.....	98. Yes.
Nai	Na .. .	.....	99. No.
.....	Afsōs, armān .. .	.....	100. Alas.
Yak bāb	Í tātī .. .	.....	101. A father.
Yak bāba-ni	Í tātis .. .	.....	102. Of a father.
Yak bābā or yak bābā-ke	Í tātī āntē .. .	.....	103. To a father.
Yak bābo pera-na	Í tātī udai .. .	.....	104. From a father.
Du bāb	Dō tātī .. .	.....	105. Two fathers.

English.		Pashgali (of Kāmdēsh).	Wai-alā (Waigal).	Wasī-veri or Veron.	Kalāshā.
106. Fathers . . .	.	Tot-kile	Tatē-kele	Yā-kili or kil	Dādai
107. Of fathers . . .	.	Tot-kilō	Tatē-keliā-ba	Yā-kiliō-wak	Dādai
108. To fathers . . .	.	Tot-kilō-gē	Tatē-keliā(-ka)	Yā-kiliō-panē	Dādai-hātia
109. From fathers . . .	.	Tot-kilō-dā	Tatē-keliā-kane	Yā-kiliō-panea	Dādai-pi
110. A daughter . . .	.	Ev ju	Jū	Attege lushtu	Ek chhū
111. Of a daughter . . .	.	Ev jn	Jū-ba	Attege lushtu-wak	Ek chhūā, chhūas
112. To a daughter . . .	.	Ev ju-gē	Jū-(ka)	Attege lushtu-pa	Ek chhūā-hātia
113. From a daughter . . .	.	Ev ji-dā	Jū-kē	Attege lushtu-panea	Ek chhūā-pi
114. Two daughters . . .	.	Diu ju	Du jū-kele	Lūe lusht-kil	Du chhūlai
115. Daughters . . .	.	Jn	Jū-kele	Lusht kili or kil	Chhūlai
116. Of daughters . . .	.	Jū	Jū-keliā-ba	Lusht kiliō-wak	Chhūlai
117. To daughters . . .	.	Jū-gē	Jū-keliā(-ka)	Lusht kiliō-panē	Chhūlai-hātia
118. From daughters . . .	.	Jū-dā	Jū-keliā-kane	Lusht kiliō-panea	Chhūlai-pi
119. A good man . . .	.	Ev lē mōch	Ek bōsta manash	Attege ischum mush	Ek prusht mōch
120. Of a good man . . .	.	Ev lē mōch	Ek bōsta manasha-ba	Attege ischum mush-wak, attege ischum warjemi-uri	Ek prusht mōches
121. To a good man . . .	.	Ev lē mōch-kē	Ek bōsta manasha-ka, ek bōsta manash-ka	Attege ischum mush-pa	Ek prusht mōches-hātia
122. From a good man . . .	.	Ev lē mōch-tā	Ek bōsta manasha-kē	Attege ischum mush-panea	Ek prusht mōches-pi
123. Two good men . . .	.	Diu lē mōch	Du bōsta manash	Lūe ischum warjemi or mush	Du prusht mōch
124. Good men . . .	.	Lē manjī	Bōsta manash-kele	Ischum warjemi	Prusht mōch
125. Of good men . . .	.	Lē manjī	Bōsta manash-keliā-ba	Ischum warjemi-wak	Prusht mōchen
126. To good men . . .	.	Lē manjā-gē	Bōsta manash-keliā(-ka)	Ischum warjemi-panē	Prusht mōchen-hātia
127. From good men . . .	.	Lē manjā-dā	Bōsta manash-keliā-kane	Ischum warjemi-panea	Prusht mōchen-pi
128. A good woman . . .	.	Ev lē jugur	Ek bōsta mēshi	Attege ischum weste	Ek prusht istri-jah
129. A bad boy . . .	.	Ev digar ari	Ek abar dabala	Attege digar wishōk	Ek khāche sūda
130. Good women . . .	.	Lē jugur	Bōsta mēshi-kele	Ischum weste-kil	Prusht istri-jah
131. A bad girl . . .	.	Digari juk	Ek abar dabi	Attege digar weste kiur	Khāche istri-jegupak
132. Good . . .	.	Lē-stē	Bōi	Ischumu	Prusht

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English
Bāb gila . . .	Tātilān . . .	.....	106. Fathers.
Bāb gila-ni . . .	Tātkuliy ^a nā . . .	Tātilasan . . .	107. Of fathers.
Bāb gilā . . .	Tātkuli āntē . . .	Tātilāya āntē . . .	108. To fathers.
Bāb gila pere-na . . .	Tātkuliyēna udai . . .	Tātilāya udai . . .	109. From fathers.
Yak zū . . .	Ī wēya . . .	.....	110. A daughter.
Yak zua-ni . . .	Ī wēy ^s . . .	Ī wayēs . . .	111. Of a daughter.
Yak zuā . . .	Ī wēyē āntē . . .	Ī wayē āntē . . .	112. To a daughter.
Yak zua pere-na . . .	Ī wēyē udai . . .	Ī wayē udai . . .	113. From a daughter.
Du zū . . .	Dō wēyē . . .	Dō wayē . . .	114. Two daughters.
Zū gila . . .	Wēyila . . .	.....	115. Daughters.
Zū gila-ni . . .	Wēlaiy ^a nā . . .	Wayā . . .	116. Of daughters.
Zū gilā . . .	Wēlaiy ^a āntē . . .	Wēyanas . . .	117. To daughters.
Zū gila pere-na . . .	Wēlaiy ^a udai . . .	Wēyanasē udai . . .	118. From daughters.
Yak lafila lauri . . .	Ī bai ād ^a mi . . .	.....	119. A good man.
Yak lafila laure-ni . . .	Ī bai ād ^a mis . . .	.....	120. Of a good man.
Yak lafila lauriā . . .	Ī bai ād ^a mi āntē . . .	.....	121. To a good man.
Yak lafila lauria pere-na . . .	Ī bai ād ^a mi udai . . .	.....	122. From a good man
Du lafila lauri . . .	Dō bai ād ^a mi . . .	Dō bai ād ^a mi . . .	123. Two good men.
Lafila manush . . .	Bai ād ^a mi . . .	Bai ād ^a mān . . .	124. Good men.
Lafila manusha-ni . . .	Bai ādmēy ^a nā . . .	Bai ād ^a mān nā . . .	125. Of good men.
Lafila manushā . . .	Bai ādmēy ^a nāntē . . .	Bai ad ^a mān āntē . . .	126. To good men.
Lafila manusho pere-na . . .	Bai ādmēy ^a n udai . . .	Bai ād ^a mān udai . . .	127. From good men
Yak lafili shigāli . . .	Ī bai mādā . . .	Ī bai māshi . . .	128. A good woman.
Yak khats tekura . . .	Ī nākār kitīlā . . .	.....	129. A bad boy.
Lafili shigāli nam . . .	Bai mādilā . . .	Bai māshilā . . .	130. Good women.
Yak khats tekuri . . .	Ī nākār kitālik . . .	.....	131. A bad girl.
Lafila . . .	Bai . . .	.....	132. Good.

English.	Bashgali (of Kāndēsh).	Wai-alā (Waigal).	Wasī-veri or Veron.	Kalāshā.
133. Better . . .	Belyuk lěste . . .	Echchu bōsta . . .	Opojogsō . . .	Bō prusht . . .
134. Best . . .	Lē lē . . .	At-kē-di bōsta . . .	Ischum opojogsō . .	Talē-aste prusht . .
135. High . . .	Üre . . .	Öi . . .	Lekerga . . .	Hūtala . . .
136. Higher . . .	E-chak-di üre . . .	Echchu öi . . .	Chikō-di lekerga . .	Bō hūtala . . .
137. Highest . . .	Belyuk üre . . .	At-kē-di öi . . .	Lippatikh . . .	Talē-aste hūtala . .
138. A horse . . .	Ev ushp . . .	Gur . . .	Attege iri . . .	Ek bāsh . . .
139. A mare . . .	Ev ishtri ushp . . .	Ishtreki gur . . .	Attege weste iri . .	Ek istriēk hāsh . .
140. Horses . . .	Ushpā . . .	Gure . . .	Irīō . . .	Hāshen . . .
141. Mares . . .	Ishtri ushpā . . .	Ishtreki gure . . .	Weste irīō . . .	Istriēk hāshen . .
142. A bull . . .	Ev azhe . . .	Trā . . .	Attege zhesht . . .	Ek dōn . . .
143. A cow . . .	Ev gāo . . .	Gā . . .	Attege gūth . . .	Ek gak . . .
144. Bulls . . .	Azhē . . .	Echchu trā . . .	Zheshteō . . .	Dōndan . . .
145. Cows . . .	Gō . . .	Echchu gā . . .	Gūthō . . .	Gāgan . . .
146. A deg . . .	Ev kuri . . .	Nāresta tsū . . .	Attege kirukh . . .	Ek shēr . . .
147. A bitch . . .	Ev ishtri kuri . . .	Ishtreki tsū . . .	Attege weste kirukh . .	Ek istriēk shēr . .
148. Dogs . . .	Kuri . . .	Echchu nāresta tsū . . .	Kiō . . .	Shēron . . .
149. Bitches . . .	Ishtri kuri . . .	Echchu ishtreki tsū . . .	Weste kiō . . .	Istriēk shēron . .
150. A he goat . .	Ev gash . . .	Grosh . . .	Attege gesh . . .	Ek bira . . .
151. A female goat . .	Ev wezeh . . .	Wasei . . .	Attege beir . . .	Ek pai . . .
152. Goats . . .	Shere . . .	Echchn wasei . . .	Shē . . .	Pai . . .
153. A male deer . .	Ev ni-rakyus . . .	....	Attege mush wakus . .	Ek birēra rōuz . .
154. A female deer . .	Ev ishtri-rakyus . . .	....	Attege weste wakus . .	Ek istriēk rōuz . .
155. Deer . . .	Rakyusō . . .	....	Skul wakus . . .	Rōuz . . .
156. I am . . .	Önts azem . . .	Yē vrem . . .	Unzū esmo . . .	Ā āsam . . .
157. Thou art . . .	Tu ushi . . .	To vresh . . .	Iyū eso . . .	Tu āsas . . .
158. He is . . .	Aske ze . . .	Se ver . . .	Sū eso . . .	Se āsōv . . .
159. We are . . .	In i azemūl . . .	Yema v̄amish . . .	As̄ esemish . . .	Ābi āsik . . .

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.	
Lau lafila . . .	Bai (<u>ūs</u> mī dē bai <u>shē</u> , <i>that is better than this</i>). . . . .	.....	133. Better
Manshūr lafila . . .	Bai (harkō <u>shai</u> dē yō bai <u>shē</u> . <i>this is best of all</i>). . . . .	.....	134. Best.
U <th>thalā</th> . . .	thalā	Utāl	Kil	135. High.
Lau u <th>thalā</th> . . .	thalā	„	„	136.. Higher.
Manshūr u <th>thalā</th> . . .	thalā	„	„	137. Highest.
Yak gōra . . .	Ī gōrā . . . . .	.....	138. A horse.
Yak goṛi . . .	Ī mādin	Ī mādiyān	139. A mare.	
Gōra nam . . .	Gōrēlā . . . . .	.....	140. Horses.
Gori nam . . .	Mādinēlā	Mādiyānēlā	141. Mares.	
Yak gā . . .	Ī gōlāng . . . . .	.....	142. A bull.
Yak eṭsl . . .	Ī gā . . . . .	.....	143. A cow.
Gā nam . . .	Bō gōlāng	Gōlāngēlā	144. Bulls.	
Eṭsl nam . . .	Bō gā	Gālā	145. Cows.	
Yak shunā . . .	Shūring	Khōring	146. A dog.	
Yak kurāki . . .	Ī mādi shūring . . .	Ī mādin khōring . . .	147. A bitch.	
Shunā nam . . .	Bō shūring	Khōringēlā	148. Dogs.	
Kurāki nam . . .	Bō mādi shūring . . .	Mādi khōringēlā . . .	149. Bitches.	
Yak laushā . . .	Ī pāj'rā	Ī shōtā	150. A he goat.	
Yak henī . . .	Ī pāj'r'k	Ī shōt'k	151. A female goat.	
Plang nam . . .	Bō pāj'rā	Shōtēlā (m.), shōtikēlā (j.)	152. Goats.	
Rāmūsai . . .	Kaṭawā	Āwū	153. A male deer.	
Rāmūsi . . .	Kaṭ'w'k	Mādi āwū	154. A female deer.	
Rāmūsai nam . . .	Bō kaṭawā	Āwūlā	155. Deer.	
Ā <u>thanaīm</u> . . .	Hāim . . . . .	.....	156. I am.
Tu <u>thanas</u> . . .	Hāi . . . . .	.....	157. Thou art.
Se <u>thana</u> . . .	Hās . . . . .	.....	158. He is.
Ama <u>thanaik</u> . . .	Hāis . . . . .	.....	159. We are.

English.	Bashgali (of Kāmdēsh).	Wai-alā (Waigal).	Wasī-veri or Veron.	Kalāshā.
160. You are . . .	Shā azēr . . .	Vī vērē . . .	Miū eseno . . .	Ābi āsa . . .
161. They are . . .	Amgi asht . . .	Tē veret vret . . .	Mū asto . . .	Teh āsan . . .
162. I was . . .	Ōn̄s azim . . .	Yē variem . . .	Unzū essem . . .	Ā āsis . . .
163. Thou wast . . .	Tiu azish . . .	To variesh . . .	Iyū esso . . .	Tu āsi . . .
164. He was . . .	Aske azi . . .	Se vari . . .	Sū esso . . .	Se āsis . . .
165. We were . . .	Imā azemish . . .	Yemā variēmish . . .	Ase asemsho . . .	Ābi āsimi . . .
166. You were . . .	Shā azī . . .	Vī varyū . . .	Miū esno . . .	Ābi āsili . . .
167. They were . . .	Amgi azi . . .	Tē vari . . .	Mū asto . . .	Teh āsini . . .
168. Be . . .	Bū . . .	¹ Bu . . .	Wos . . .	Hah . . .
169. To be . . .	Buste . . .	Būsta . . .	Inik . . .	Hik . . .
170. Being . . .	.....	.....	.....	Hik weov . . .
171. Having been . . .	Biti . . .	Bi . . .	Wosh shi . . .	Thī . . .
172. I may be . . .	Ōn̄s ka balatma . . .	Yē kas bāriam . . .	Unzū apōrgosme . . .	Ā kie bā-am-e . . .
173. I shall be . . .	Ōn̄s banum . . .	Yē bāriam . . .	Unzū apōrgosmo . . .	Ā bām . . .
174. I should be . . .	... . . .	Ī būsta ver . . .	Unzū inikso . . .	.....
175. Beat . . .	Vih . . .	Vi . . .	Pesumtich . . .	Tyeh . . .
176. To beat . . .	Viste . . .	Viyūsta . . .	Pesumtinik . . .	Tyek . . .
177. Beating . . .	Vihagan . . .	.....	Pesumtiuk . . .	Tik weov . . .
178. Having beaten . . .	Vīti . . .	Vibi . . .	Pesumti . . .	Tyai . . .
179. I beat . . .	Ōn̄s viānum . . .	Yē viām . . .	Unzū pesumtiemo . . .	Ā tem-dai . . .
180. Thou beatest . . .	Tiv viāne . . .	To viash . . .	Iyū pesumtimasih . . .	Tu tes-dai . . .
181. He beats . . .	Aske viāne . . .	Se viās . . .	Sū pesumtimaso . . .	Se tel-dai . . .
182. We beat . . .	Imā viāsh . . .	Yema viāmish . . .	Aē pesumtimsho . . .	Ābi tek-dai . . .
183. You beat . . .	Shā viār . . .	Vī viās . . .	Miū pesumtimasinch . . .	Ābi tet-dai . . .
184. They beat . . .	Amgi viāde . . .	Tē viast . . .	Mū pesumtimasto . . .	She-tch ten-dai . . .
185. I beat (<i>Past Tense</i>) . . .	Ī viāā . . .	Ī viāā, viāā . . .	Unzū pesumtiom . . .	Ā prah . . .
186. Thou beatest (<i>Past Tense</i>) . . .	Tiv viāā . . .	To viāā, viāā . . .	Iyū pesumtioksho . . .	Tu prah . . .

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
Mē <u>thanau</u>	Haida	.....	160. You are.
Teme <u>thanait</u>	Hāin	.....	161. They are.
Ā boem	Hākim (<i>m.</i>), hāichim (<i>f.</i>)	.....	162. I was.
Tu boes	Hāikī (<i>m.</i>), hāichī (<i>f.</i>)	.....	163. Thou wast.
Se bua	Hāik (<i>m.</i>), hāich (<i>f.</i>)	.....	164. He was
Ama boek	Hāikis (<i>m.</i>), hāichis (<i>f.</i>)	.....	165. We were.
Mē bō	Hāichō (<i>m.</i>), hāichida (<i>f.</i>)	Hāikida (<i>m.</i>), hāichida (<i>f.</i>)	166. You were.
Teme boet	Hāinch (<i>m. and f.</i>)	Hāink (<i>m.</i>), hāinch (<i>f.</i>)	167. They were.
Bō	B ^a	Bi	168. Be.
Biawa	Bik	.....	169. To be.
Bik	Bikālā	.....	170. Being.
Bi	Biwā	.....	171. Having been.
Ā ki boma	(Ā) t ^a wāim	.....	172. I may be.
Ā bima	T ^a m	.....	173. I shall be.
Mo biana <u>thana</u>	T ^a mai	.....	174. I should be.
<u>Thla</u>	Hana	.....	175. Beat.
<u>Thliāwo</u>	Hanik	.....	176. To beat.
Gom (<i>sic</i>)	Hanikālā	.....	177. Beating.
<u>Thli</u>	Haniwā (?)	.....	178. Having beaten.
Ā <u>thlimem</u>	(Ā) hanikam	(A) —	179. I beat.
Tu <u>thlimes</u>	Haniyā	Haniki	180. Thou beatest.
Se <u>thlimān</u>	Haniyadi	Hanēgi	181. He beats.
Ama <u>thlimek</u>	Hanikas	.....	182. We beat.
Mē <u>thlimāneo</u>	Hanēda	Hanikada	183. You beat.
Teme <u>thlimet</u>	Hanikan	.....	184. They beat.
Mui <u>thlitem</u>	(Mam) hanikam	.....	185. I beat (<i>Past Tense</i>).
Tui <u>thliteo</u>	(Tō) haniki	.....	186. Thou beatest (<i>Past Tense</i>).

English.	Bashgalî (of Kâmdêsh).	Wai-alâ (Waigal).	Wasî-veri or Veron.	Kalâshâ.
187. He beat (<i>Past Tense</i>)	Aske vinâ . . .	Tashô vinâ, vinâ : .	Sû pesumtiogo . .	Se prau . . .
188. We beat (<i>Past Tense</i>)	Imâ vinâ . . .	Yema vinô, vinâ . .	Asê pesumtiomsho . .	Âbi prômi . . .
189. You beat (<i>Past Tense</i>)	Shâ vinâ . . .	Vima vinô, vinâ . .	Miû pesumtegunch . .	Âbi prâli . . .
190. They beat (<i>Past Tense</i>)	Amgyâ vinâ . . .	Tôs vinô, vinâ . .	Mû pesumtiogosto . .	Teh prôn . . .
191. I am beating . .	Ônts vinum . .	Yê viyûstô-ka mayô vrem (I am in beating).	Unzû pesumtemo . .	Â tem-dai . . .
192. I was beating . .	Ônts vinazim . .	Yê viyûstô-ka mayô variem	Unzû pesumtimasêsum	Â timan âsis . .
193. I had beaten . .	Î vinessi . .	Î vinista varî . .	Unzû pesumtimasum	Â tyai âsam . .
194. I may beat . .	Ônts ka vilama . .	Yê kas viêram . .	Unzû pesumtiwolgosm	Â kie têma . .
195. I shall beat . .	Ônts vilam . .	Yê viêram . .	Unzû pesumtemo . .	Â tem . . .
196. Thou wilt beat . .	Tiu vilash . .	To vierešh . .	Iyû pesemtimasso . .	Tu ties . . .
197. He will beat . .	Aske vilâ . .	Se vier . .	Sû pesemtiogosso . .	Se tiel . . .
198. We shall beat . .	Imâ vimma . .	Yema vikarê . .	Asê pesemtemsho . .	Âbi tiek . . .
199. You will beat . .	Shâ vilâ . .	Vi viêre . .	Miû pesemtiogasno . .	Âbi tiet . . .
200. They will beat . .	Amgi vilâ . .	Tê vieret . .	Mû pesemtiogasto . .	Teh tien . . .
201. I should beat . .	Î vistize . .	Î viyûsta ver . .	Uuzû pesumtenikso . .	Mai tik bash . .
202. I am beaten . .	Î vinagan unguta . .	Yê vinasta vrem	Unzû pesumtiuggan puzokso	Â tigari thi âsam . .
203. I was beaten . .	Î vinagan ungutussi . .	Yê vinasta variem	Unzû pesumtiuggan pezagesh.	Â tigari thi âsis (I became beaten. â tigari hawis).
204. I shall be beaten . .	Ônts vinagan ungalam . .	Yê vinasta bâriam . .	Unzû pesumtiuggan pezmesh	Â ti-avna him . .
205. I go . .	Ônts yenum . .	Yê gyam . .	Unzû pezemo . .	Â parim-dai . .
206. Thou geest . .	Tiu yenji . .	To gyash . .	Iyû pezmasish . .	Tu paris-dai . .
207. He goes . .	Aske yene . .	Se grâs . .	Sû pezemaso . .	Se pariu-dai . .
208. We go . .	Imâ emmish . .	Yema gyâmish . .	Asê pazemsho . .	Âbi parik-dai . .
209. You go . .	Shâ enr . .	Vi gyâsê . .	Miû pezemasesh . .	Âbi para-dai . .
210. They go . .	Amgi ende . .	Tê gyâst . .	Mû pezemasto . .	Teh parin-dai . .
211. I went . .	Ônts go . .	Yê gom . .	Unzû pezekam . .	Â parah . . .
212. Thou wentest . .	Tiu gowash . .	To gash . .	Iyû pezegesish . .	Tu parah . . .
213. He went . .	Aske gwa . .	Se goâ . .	Sû pezagish or pezgusto	Se parau . . .

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
Ten <u>thlites</u>	(Ūs ^a) hanikin (<i>m.</i>), hanichan (<i>f.</i>).	.....	187. He beat (<i>Past Tense</i>).
Amai <u>thlita</u>	Hanikan (<i>m.</i>), hanichan (<i>f.</i>)	.....	188. We beat (<i>Past Tense</i>).
Mē <u>thlitau</u>	Hanikō (<i>m.</i>), hanichō (<i>f.</i>)	.....	189. You beat (<i>Past Tense</i>).
Tasui <u>thlitan</u>	Hanikan (<i>m.</i>), hanichan (<i>f.</i>)	.....	190. They beat (<i>Past Tense</i>).
Ā <u>thlimem</u>	(Ā) hanikam . . .	(A) — . . .	191. I am beating.
Ā <u>thlimān</u> boem	(Ā) hanghākamī . . .	(A) hanēgiāikim . . .	192. I was beating.
Mui <u>thli dārum</u>	(Mam) haniyāk ^a m . . .	(Mam) haniyāēk ^a m . . .	193. I had beaten.
Ā ki <u>thlēma</u>	(Ā) hanyikam . . .	(A) hanāwāimin . . .	194. I may beat.
Ā <u>thlēmo</u>	(Ā) hanyikamī . . .	(A) hauāwāimin . . .	195. I shall beat.
Tu <u>thlesā</u>	(T ^a) haniyā . . .	(T ^δ) hanāwāyā . . .	196. Thou wilt beat.
Se <u>thlibā</u>	(Ūs ^a) hanyidi . . .	(Ūsē) hanāwāidi . . .	197. He will beat.
Ama <u>thlikā</u>	(Hamā) hanyikas . . .	(Hamā) hanāwāēsi . . .	198. We shall beat.
Mē <u>thliwā</u>	(Hēmā) hanēda . . .	(Hēmā) hanāwāēda . . .	199. You will beat.
Teme <u>thletā</u>	(Ūt ^a) hanyikan . . .	(Ūtē) hanāwāirdi . . .	200. They will beat.
Ā zarūr <u>thlēmo</u>	(Ā) hanimī . . .	(A) hanimin . . .	201. I should beat.
Ā <u>gamshat</u> boem	(Ā) hanin biyim . . .	(A) hanin bigakum . . .	202. I am beaten.
Ā <u>gamshat</u> bi boem	(Ā) hanin bikim . . .	(A) hanin bitakim . . .	203. I was beaten.
Ā <u>gamshat</u> bōmo	(Ā) hanin bim . . .	(A) hanin biwāyim . . .	204. I shall be beaten.
Ā dimem	Pāyim . . .	Pākum . . .	205. I go.
Tu dimes	Pāi . . .	Pāki . . .	206. Thou goest.
Se dimān	Paghā . . .	Pagā . . .	207. He goes.
Ama dimek	Paēs . . .	Pāk ^a s . . .	208. We go.
Mē dimāneo	Pāēda . . .	Pākida . . .	209. You go.
Teme dimet	Pāin . . .	Fākiz . . .	210. They go.
Ā gaim	(Ā) gikyim . . .	... . .	211. I went.
Tu gais	(T ^a) gikyī . . .	... . .	212. Thou wentest.
Se ga	Ū ^a) gik . . .	.....	213. He went.

English.	Bashgali (of Kāmdēsh).	Wat-alā (Waigel).	Wasī-veri or Veron.	Kalashā.
214. We went . . .	Imā gomish . . .	Yema gōmish . . .	Asē pezaksamish . . .	Ābi parōmi . . .
215. You went . . .	Shā gōr . . .	Vī gōe . . .	Miū pezaksinch . . .	Ābi parāli . . .
216. They went . . .	Amgi gwa . . .	Tē gōt . . .	Mū pezegusto . . .	Teh parōn . . .
217. Go . . .	Pret̄s . . .	Chū or i . . .	Ish̄t . . .	Pāri . . .
218. Going . . .	Yenda . . .	.....	Pizmāsh . . .	Parik weov . . .
219. Gone . . .	Gusya . . .	Gōsta . . .	Pezeksaso . . .	Gālah . . .
220. What is your name ?	Tuse nam kai aze ? .	To-ba nam kas ver? .	Ī nam pesnemes? .	Tai nōm kie shiu? .
221. How old is this horse ?	Ina ushp chi-se bise ?	Ī gurō kiti vel beoosta ver? Uū iri nerag utgu esela?	Ia hāgh kimōn kau thi shiu?	
222. How far is it from here to Kashmir ?	Anista Kashmīr chōk Ateo-bē Kashmīr kiti sudu ver?	Alā Kashmīr nerag tikkē eso?	Andei Kashmīr kimōn dēsha shiu?	
223. How many sons are there in your father's house ?	Tu tot p-amā chi pitr ašht?	To-ba tatō-ba ama kiti piuti vret?	Ī ya tarage nerag piē ast?	Mimi dādo dura kimōn putr āsan?
224. I have walked a long way to-day.	Önts̄ pish̄truk gajar belyuk put-tā pilingi sum.	Yē anu garesh̄ echchu pōt gōsta vrem.	Unzū ittin ts̄era skal tüd pezaksom	Ā ūja bō phōn kāsi āsam .
225. The son of my uncle is married to his sister.	Ī mam̄ pitras aske-ste sus ish̄tri karisse.	Ima tatō-ba piutrus tash̄ba sōs ish̄tri keresta ver?	Melig piē mish̄ siusū weste palōgo.	Mai mōa putras tase bābas jah kai āsōv.
226. In the house is the saddle of the white horse.	Kazhiri ushp-pe-ste zin p-amā aze.	Kashira gurō adicham kara vüsta ama ter ver.	Kashire iri-āri ziu tarag t̄i eso	Gōra hāshes hun dura shiu
227. Put the saddle upon his back.	Ziu pa-p̄ti teh . . .	Tash̄ba yā-paṭi adicham karavē.	Zhin sumish̄ tu-gichi atāwe	Tā-se thāra hun thai .
228. I have beaten his son with many stripes.	Ī aske pitras belyuk brazi vinessi	Ī tash̄ba piutrus echchu bāza mili vibi vrem.	Unzū sumish̄ piē skal wezig mish̄ pe eshpōmo.	Ā tā-a putras bō badri gri tyai āsam.
229. He is grazing cattle on the top of the hill.	Aske ishtakyur-wai bada u-pachyur undrau-e.	Se eōlaknidiga adā sheo charayast.	Sū ish̄chuga lappērik thkhū ayāmeso.	Se chau-gūri bō-una brō-esh̄t-na chareik dai.
230. He is sitting on a horse under that tree.	Aske aki karū pagyur ev ushp pa-ṣer jenas-e.	Se ush-tuma-ka akē pē	Sū esle shtiup tu khuzhū attege iri tu-gich ashlekso.	Se ek hāshes thāra she-gurō-ka yā-paṭeō nish̄inista tarah muṭ nūṛō-na nisi ver.
231. His brother is taller than his sister.	Aske-ste brōs aske-ste susa-tā ūte aze.	Tash̄ba brōs tash̄ba sas- kane dredela ver.	Sumish̄ wayeh sumish̄ siusū litē eso	Tā-se bāyas tā-se bābas-pi hūtala āsōv.
232. The price of that is two rupees and a half.	Aske-ste muri din tānge je adili aze.	Tash̄ba miul du rupai ek adili ver	Sumish̄ milui lue tengā attege vish̄ nikh eso.	Tā-se kieh dū rupaya zhe khōndā shiu.
233. My father lives in that small house.	Ī-ste tot aske par mistuk amā t̄i nizhen-e.	Ima tatō-ba kāmestōk amā ka nish̄as	Um vā sū bannie tarag ashlekso.	Mai dāda tara tshātak hāndun-a nisu-dai.
234. Give this rupee to him	Ī-te tānge aske preh	Ī tuj aya tash̄b̄ preh .	Uū tengā sumish̄ aphleh	Shāma rupaya tā deh
235. Take those rupees from him.	Aske tā amgi tāngē ungaō	Tēv rupaya tash̄b̄-ka vēch.	Marza tengā sumish̄ pa ilgēsch.	Teh rupaya tā pigri .
236. Beat him well and bind him with ropes	Aske lēstekte vih kani ge mesh̄ gerū	Tash̄b̄ bōsta-ka vibi utrē-ka mili grāt.	Sā isehumogh̄ pesumtēh.	Toh prush̄t lāri zhe rajuk nana temōdeh. ḡi bhōni.

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
Ama gaïk (Hamā) gichis	Gikis	214. We went.	
Mē gaü (Hēmā) gichu	Gikyi	215. You went.	
Teme gaït (Ūt ^a) ginch . . . . .	.....	216. They went.
Di Pā or shār . . . . .	.....	217. Go.
Dimeni Shārwā (m.), shārwī (f.)	Ditto: also parēwā (m.), parēwi (f.).	218. Going.	
Disān Patik (m.), pat ^a ch (f.) . . . . .	.....	219. Gone.
To-na nam ki <u>thana</u> ? . Tēnā nāmī kō shē? . . . . .	.....	220. What is your name?
Woi gorā kata felio-na Ēl ^a gorā kau umari hās? . <u>thana</u> ? .	Yō gorā kā sālā hās? .	221. How old is this house?	
Itē-na Kashmīrā-ke kata Ēl ^a jai Kashmīr kau dūr durae <u>thana</u> ? <u>shē</u> ? .	Mētē Kashmīr kau dūr <u>shid</u> ? .	222. How far is it from here to Kashmir?	
To-no bābo-na āmā kata Tēnā tātē gōsh ^a g kā put-pult <u>thanait</u> ? .	Tēnā tātē gōshing kā put-hlēlā hāin? .	223. How many sons are there in your father's house?	
Ā nun lau giri tanaïm . N ^a n bō pan hanichamai .	N ^a n mam bō pan kaikam .	224. I have walked a long way to-day.	
Mo-na bobā-na pulta tasa-ni sase gaitus. Mēnā mambē puṭ-hlē ōti sāyā kāicha.	Mēnā mambisam puṭ-hlē nīsī sāyā pilā gōrawāl kāikin.	225. The son of my uncle is married to his sister.	
Ūzalo gora-ni shingāsan Gōsh ^a g shilic gōrā zina shē <u>āmā thini</u> .	Gōshing kuchā shilic gōrā zina <u>shid</u> .	226. In the house is the saddle of the white horse.	
Shingāsan tasa-ni pish ^a ta Ōti chana zin jā <u>thowo</u>	Ōti chanda zin jā	227. Put the saddle upon his back.	
Mui tasa-na pulta lau baḍlē Ōtis kit ^a lai mam bō hanikam.	Ūsē puṭ-hlē mam bō wāri-laidē hanikam.	228. I have beaten his son with many stripes.	
Se dal khurwodia gala ūs ^a māl charēghā dārē sātimān.	Ūs ^a ad ^a mī māl charēgā dārē mundā.	229. He is grazing cattle on the top of the hill.	
Se tene muṭa patoi yak gorā ūs ^a gōrā sh ^a rā mōtē lēnā ratai nishi <u>thana</u>	Ūs ^a ad ^a mī gōrā chandā nīwās kattī nelā.	230. He is sitting on a horse under that tree.	
Tasa-na bliaio tasa-ni sase pere-na ut <u>hala</u> <u>thana</u>	Ōsi lāyā ūsī sāyā dē gand hās.	231. His brother is taller than his sister.	
Tasa-na muldu rupaio adeli <u>thana</u>	Ōtis kimatē dō nim rūpāi <u>shē</u> .	232. The price of that is two rupees and a half.	
Mo-na bāp tasa āmā nishimān.	Mēnā tātim ūs ^a chanṭā gōsh ^a g tagħā.	233. My father lives in that small house.	
Woi rupai tasa <u>thla</u> Ōti antē hamē ēki rupai dēā	Hami i rupai usi dēā	234. Give this rupee to him.	
Tasa rupais tasa pere-na gah Ōti īdai t ^a rupai gōra	Ūsi udai ūtē rupai gōra	235. Take those rupees from him.	
Tasa lau gam <u>thli</u> koṭi Ōti khub hana d'm'nt ^a ki kheore <u>thli</u> genṭā.	Ūsi khub hana d'm'nt ^a -kilai dē tinga.	236. Beat him well and bind him with ropes.	

English.	Bashgali (of Kāmdēsh).	Wai-alā (Waigal).	Wasī-veri or Veron.	Kalāshā.
237. Draw water from the well.	Pani-le öv ūk <u>shōv</u> .	Bimkeō-pa ao vai- <u>shao</u> .	Ada mal panea āveh leksheh.	Pati- <u>shōya-ni</u> uk chhalai .
238. Walk before me .	Í pa-myuk pilingyū .	Í rishtāri-katí i .	Um timigi ūrias .	Mai pi- <u>shumber</u> kāsi .
239. Whose boy comes behind you ?	Tu piṭibar kō arian ?	Kuma dabala to-ka patkēr Tesh wishōki-tak tsā-maso ?	ēāst ?	Mimi pishōtō kās sūda iudai ?
240. From whom did you buy that ?	Aske kut-tan muri pre-ti unguta ?	Tashō-ba kū-ka miul prē vē	Sū tesh milyā pli ilgego ?	Ābi <u>she-tōh</u> kās pi kre-dai agri eli ?
241. From a shop-keeper of the village.	Bragam ev saudāgar-tā	Dēsh-kē ek saudā-chilō-ka .	Tigim saudā ilgia-panea	Grōmō-na ek östādas pi

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
Kuie-na aū khaṛo . . .	Chāē wark kannā . . .	Chaē kuchai wark kana . . .	237. Draw water from the well.
Mo-na pudami gir . . .	Mēnā pōra pā (or <u>shāṛ</u>) . . .	.....	238. Walk before me.
Kasa-na ṭekura to-na patana jimān?	Kis kiṭ'lē tēnā p'shkin <u>shāṛwā</u> hās?	Kis kiṭ'lai tēnā p'shkin <u>shāṛwā</u> hās?	239. Whose boy comes behind you?
Tasa kasa pere-na muli guteo?	El' kī ɔdai mōlē gurēkē? . . .	.....	240. From whom did you buy that?
Lāmo-na saudagar pere-na.	Lāmai dukāndār . . .	Lāmai dukāndār ɔdai mōlē gurēkam.	241. From a shop-keeper of the village.

KHŌ-WĀR, CHITRĀLī, OR ARNIYA.

This language passes under various names. It is called Khō-wār¹ by the people who speak it,—the Chitrālis, or as they call themselves, Khōs. It is usually called Chitrālī and sometimes Qāshqārī by the English. It was called ‘Arnyá’ by Leitner, the name being based on the Shin word *Arinah*, employed to designate a portion of Yāsin where Khō-wār is spoken.

‘Chitrār, or Qashqār as it is called by the Pathāns, is bounded on the north by the Hindū Kush range, separating it from Badakhshān and Wakhān; on the south by the Indus, Swāt, and Panjkōrā Kōhistāns, and the Asmar district: on the east by Kanjut, Gilgit, Punial, and Dir; and on the west by the Hindū Kush and Kāfiristān.’²

Khō-wār is the language generally spoken throughout Chitrāl, as far down as Drōsh. It is also spoken by people residing in the Ghizr valley (east of the Shandur Pass) as far as Gupis. In some parts such as Yāsin, Lutkoh, Madaglasht and Narsāt, the people have dialects of their own, but they all know Khō-wār.

According to tradition the whole Chitral Valley was once occupied by Kāfirs, and some Kāfir tribes, e.g. the Kalāshīs, still inhabit it. This tradition is borne out by the fact that the Kāfir languages are much more nearly related to those of the Dard Group than either of these groups is to Khō-wār. The last, though undoubtedly a Dardic language, differs from the other two in some essential particulars, such, even, as the forms of the personal pronouns, in which it agrees rather with the Ghalchah languages to the north. It looks as if the whole tract comprising the present Kāfiristān, Chitrāl, and Gilgit was once occupied by one homogeneous race, which was subsequently split into two by a wedge of Khō invasion, representing members of a different, but related, tribe coming from the north. In order to exemplify this, I here give a table showing a number of words in Khō-wār with the corresponding words in two Kāfir and two Dard languages.

English.	Khō-wār.	KĀFIR GROUP.		DARD GROUP.	
		Bādgali.	Kalkshā.	Shinā.	Kashmirī.
Bad	shum	dīgar	kluācha	kāchō	koch*
Behind	achē	p̄tibar	p̄iṣhtō	phatū	pata
Back	slā	z̄hi	krūna	kinō	krēhun*
Bone	hol	attī	ati	atī	adij*
Cow	lēshū	gāo	gak	gō	gāv
Deep	kulūm	gurū	gūt	gūtūmō	gūtūl*
Dog	rēni	kuri	sh̄er	sh̄ū	hān*

¹ The word is ‘Khō-wār,’ not ‘Khō-wār,’ as spelt by O’Brien. The people of Chitrāl pronounce it ‘Kō-wār’ or ‘Kū-wār,’ k being a slightly aspirated k. I am indebted to Major D. L. R. Lorimer, Assistant Political Agent at Chitrāl, for this information.

² O’Brien. *Khōwār Grammar*, 1. i.

English.	Khō-wār.	KĀFIR GROUP.		DARD GROUP.	
		Bashgali.	Kalashā.	Shinā.	Kashmīrī.
Eye	<i>gh̄v̄rl</i>	<i>achēh</i>	<i>ech</i>	<i>achhī</i>	<i>achh'</i>
Finger	<i>chamūt</i>	<i>angur</i>	<i>angō</i>	<i>agūi</i>	<i>ong"jū</i>
Head	<i>sor</i>	<i>sl̄ei</i>	<i>shish</i>	<i>shish</i>	<i>sl̄er</i>
Heavy	<i>kāyi</i>	<i>gāno</i>	<i>agūroka</i>	<i>agūrū</i>	<i>gōb"</i>
High	<i>zhang</i>	<i>ārc</i>	<i>hūtala</i>	<i>othalō</i>	<i>wōtul"</i>
Horse	<i>istōr</i>	<i>uśl̄p</i>	<i>hāsh</i>	<i>ashpō</i>	<i>gur"</i>
Husband	<i>māsh</i>	<i>mōsh</i>	<i>berū, mōch</i>	<i>barō</i>	<i>bartā</i>
Is	<i>asūr, shēr</i>	<i>aze</i>	<i>āsōr, shiu</i>	<i>hanū</i>	<i>chhuh</i>
Rise	<i>ruphēh</i>	<i>uśl̄ta</i>	<i>uśhti</i>	<i>uthē</i>	<i>wōth</i>
Silver	<i>druk̄hm</i> (cf. ḥραχμή)	<i>ariu</i>	<i>rūwa</i>	<i>rūp</i>	<i>rōp-</i>
Son	<i>zhan</i>	<i>pitr</i>	<i>pūtr</i>	<i>puch</i>	<i>pūt"</i>
Sour	<i>shānt</i>	<i>chēnai</i>	<i>chūkra</i>	<i>churkō</i>	<i>tsōkh"</i>
Star	<i>istāri</i>	<i>rash̄ta</i>	<i>tāri</i>	<i>tārū</i>	<i>tāruk"</i>
Stone	<i>bōrt</i>	<i>wōtt</i>	<i>batt</i>	<i>bat</i>	<i>kūñū</i>
Sweet	<i>shirin</i>	<i>marhā</i>	<i>māhora</i>	<i>mōrō</i>	<i>mōdur"</i>
Tongue	<i>ligini</i>	<i>dits</i>	<i>jib, jip</i>	<i>jib, jip</i>	<i>zēv</i>
Was	<i>ásistai</i>	<i>azī</i>	<i>āsis</i>	<i>asū</i>	<i>ōs"</i>

It must not be assumed that Khō-wār is so different from the other Piśācha languages as the foregoing table seems to show. It is designedly compiled to display points of difference, not points of agreement.

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The following sketch of Khō-wār grammar is based on Captain O'Brien's work and has been revised on the spot by Khan Sahib Abdul Hakim Khan, to whom I am indebted for many improvements and corrections.

I.—PRONUNCIATION.

(a) *Vowels.* *a*, *ā*, *i*, *ī*, *u*, *ū*, *ē*, *ai*, *āu*, as in Indian languages. *a*, as the *u* in *nut*; *ā*, as in English *hat*; *ē*, as in English *hot*, *o* like the first *o* in *promote*, or the *o* in the French word *vote*, the short sound of *o* in the English word *home*. An acute accent marks the accented syllable. Thus, *āsim*.

(b) *Consonants.* *kh*, *zh*, *gh*, *q*, are the Persian and Arabic *χ*, *ȝ*, *j*, and *ȝ*, respectively. The letter *l* has a lingual sound, between *l* and *r*. The letter *ng* is pronounced like the English *ng* in 'sing.' *Th* is pronounced like the *th* in *thin*. *Ph* is pronounced *p-h*, not *f*. The letters *ts* and *dz* represent the well-known sounds of Pashtō and Kāshmīrī.

II.—NOUNS.

The *Plural* is formed by adding *a*, *ān*, or *ān*. There are two *Declensions*: (a) *Animate*, (b) *Inanimate*.

1st Declension.

2nd Declension.

Sing.	Plur.	Sing.	Plur.
Nom. <i>Daq</i> , a boy.	<i>Daq</i> .	<i>An</i> , a mountain.	<i>An</i> .
Acc. <i>Daq-o</i> , a boy.	<i>Daq-ān</i> .	<i>An-o</i> , a mountain.	<i>An-ān</i> .
Gen. <i>Daq-n</i> , of a boy.	<i>Daq-īn</i> .	<i>An-n</i> , of a mountain.	<i>An-ān</i> .
Dat. <i>Daq-o-tē</i> , to a boy.	<i>Daq-in-tē</i> .	<i>An-tē</i> , to a mountain.	<i>An-ān-tē</i> .
Abl. { <i>Daq-o-sar</i> , from or by a boy.	<i>Daq-in-sar</i> .	<i>An-ār</i> , from or by a mountain.	<i>An-ān-ār</i> .
{ <i>Daq-o-sum</i> , with a boy.	<i>Daq-in-sum</i> .	<i>An-o-sum</i> , with a mountain.	<i>An-ān-sum</i> .
{ <i>Daq-o-sra</i> , on a boy.	<i>Daq-in-sra</i> .	<i>An-o-tēka</i> , on a mountain.	<i>An-ān-tēka</i> .

In the First Declension, the word for 'from' is *sar*, and for 'on' is *sora*, both added to the Genitive. In the Second Declension the word for 'from' is *ār*, added to the Nominative, and for 'on' is *tēka*, added to the Genitive. The word for 'with' is *sum*, added to the Genitive in both declensions. The interrogative is formed by adding *a*, or lengthening a final *a* to *ā*. Thus, *kimēri-a*, is it a woman?

Adjectives precede the nouns they govern, and remain unchanged for gender or number.

III.—PRONOUNS: (a) PERSONAL—

I				Thou.				He, she, it; This, That.			
				Singular.				Plural.			
Sing.	Plur.	Sing.	Plur.	Present.		Absent.		Present		Absent.	
				Near.	Remote.	More Remote.		Near.	Remote.	More Remote.	
Nom. <i>āwət</i> .	<i>isqāt</i> .	<i>tu</i> .	<i>pisət</i> .	<i>hāyət</i> .	<i>hēs</i> .	<i>has̄t</i> .	<i>hamit</i> .	<i>hēt</i> .	<i>hātēt</i> .		
Acc. <i>āwət</i> .	<i>isqāt</i> .	<i>tu</i> .	<i>pisət</i> .	<i>hāmən</i> .	<i>hāmən</i> .	<i>hāt̄i</i> , <i>phōm̄</i> or <i>to phō</i> .	<i>hamitān</i> .	<i>hētān</i> .	<i>hātētān</i> .		

These are all declined quite regularly like nouns. In the Ablative case of the pronouns of the third person, the appropriate post-positions must be used, according as the pronoun represents an animate or an inanimate object.

When *hēs* is a pronominal adjective, then *hē* may be used for the Nominative or Accusative Singular only. Thus, *hē mōsh̄ p̄t̄i*, that man gave or beat. Similarly, when *hās̄i* is used as an adjective, its Accusative Singular only may be *hāt̄ē*. Thus, *hāt̄ē n̄ ishō-tē p̄t̄i*, they gave to that man; *hāt̄ē mōsh̄ p̄t̄ i*, they beat 'at man.'

(b) INTERROGATIVE PRONOUNS—

kā, who; obl. form *kos*, e.g. *kos-te*, to whom?
kī, which? *kimā tē*, or *kiwālī*, which one?
kya, *kyanī*, what? do not change their form in declension.

(c) RELATIVE PRONOUNS—

There is no proper relative pronoun. For 'the man who went,' we say *b̄ phōm̄ mōsh̄*.

(d) REFLEXIVE PRONOUN—

tə, self.

GRAMMAR.

IV.—VERBS.

A.—Verb Substantive—

(a) *Defective*.—There are two; (1) referring to animate, and (2) referring to inanimate objects.(1) *Asik*, to be : noun of agency, *asák*, one who is.

Sing.	Plur.	Sing.	Plur.
Pres. 1. <i>asúm</i> .	<i>asúsi</i> .	Past. <i>ásistam</i> .	<i>ásistam</i> .
I am. 2. <i>asúš</i> .	<i>asúmi</i> .	I was. <i>ásistau</i> .	<i>ásistami</i> .
3. <i>asúr</i> .	<i>asúni</i> .	<i>ásistai</i> .	<i>ásistani</i> .

(2) *Shik*, to be : noun of agency, *shak*,

that which exists.

Pres. *shér*, it is; *shéni*, they are.Past. *o-shói*, it was; *oshóni*, they were.The second syllable is very lightly pronounced, and the second *s* is often omitted.(b) *Complete*, *Bik*, to become.

This is irregular.

Past Part., *biti*, having become ; Noun of agency, *bak*, he who becomes.

Sing.	Plur.	Pres. Definite, Sing.	Plur.	Past,	Sing.	Plur.	Perfect,	Sing.	Plur.
Pres.-Future, 1. <i>bōm</i> .	<i>bōsi</i> .	I am be-		I became, 1.	<i>hóstam</i> .	<i>hóstam</i> .	I have be-		
I become or 2. <i>bōx</i> .	<i>bōni</i> .	coming, 1. <i>bōm-an</i> .	<i>bōsy-an</i> .	2.	<i>hów</i> .	<i>hóstami</i> .	come, 1.	<i>biti asum</i> .	<i>biti asúsi</i> .
shall be- 3. <i>bōi</i> .	<i>bōni</i> .	2. <i>bōs-an</i> .	<i>bōmy-an</i> .	3.	{ <i>hōr</i> ,	<i>hōni</i> ,	2.	<i>biti asús</i> .	<i>biti asúmi</i> .
come.		3. <i>bōy-an</i> .	<i>bōny-an</i> .		{ <i>hoi</i> , or	or	3.	{ <i>biti asúr</i> ,	<i>biti asúni</i> ,
								{ <i>birū</i> .	<i>birū</i> .

Birai and *biráni* may also be used in the sense of the Present.

Sing.	Plur.	Pluperfect,	Sing.	Plur.	Subjunctive,	Sing.	Pl.
Imperfect, 1. <i>bá-oshtam</i> .	<i>bá-oshtam</i> .	I had become.	1. <i>birú-oshtam</i> .	<i>birú-oshtam</i> .	Should I become,	1. <i>bésám</i> .	<i>bésám</i> .
I was becoming. 2. <i>bá-oshō</i> .	<i>bá-oshā</i> .		2. <i>birú-oshō</i> .	<i>birú-oshā</i> .	2. <i>bésú</i> .	<i>bésimi</i> .	
3. <i>bá-oshoi</i> .	<i>bá-oshoni</i> .		3. <i>birú-oshoi</i> .	<i>birú-oshoni</i> .	3. <i>bésir</i> .	<i>bésini</i> .	

Imperative,—*bōs*, become thou ; *bār*, let him become ; *bōsi*, let us become ; *bōr*, become you ; *bāni*, let them become.B.—Auxiliary Verbs.—Pres. *asúm*, etc. The same as the Verb Substantive.

Sing.	Plur.	This is only used as an auxiliary, and never as a finite verb.
Pres. 1. <i>oshtam</i> .	<i>oshtam</i> .	
I was. 2. <i>oshō</i> .	<i>oshtami</i> .	
3. <i>oshoi</i> .	<i>oshoni</i> .	

Ganik, to take.Root, *gan* : Pres. Part., *gánika*, taking.Past Part., *gáni*, having taken :Imperfect Base, *ganá*; Pluperf. Base, *ganirú*.

C.—Regular Verb—

The Infinitive ends in *ik* or *ik*. The Root is found by dropping the *ik* or *ik* of the Infinitive.The Present Participle adds *a* to the infinitive.The Past Participle drops the *k* of the infinitive.The Imperfect Base adds *a* to the root.The Pluperfect Base adds generally *ru* to Past Participle.

Sing.	Plur.	
Present-Future, 1. <i>gan-im</i> .	<i>gan-isi</i> .	
I take or shall take. Root 2. <i>gan-is</i> .	<i>gan-imí</i> .	
plus termina- 3. <i>gan-ir</i> .	<i>gan-íni</i> .	tions.

Some verbs form the Present-Future and Present Definite with *o* and some with *u*. Thus, *pétsik*, to shoot ; Pres.-Fut. *pétsk-um*; *dík*, to give ; *d-om*.

Present Defte..	Sing.	Plur.
I am 1. <i>gán-im-an</i> .	<i>gan-isy-an</i> .	
taking. Adds 2. <i>gán-is-an</i> .	<i>gan-imy-an</i> .	
an to Pre- 3. <i>gán-ir-an</i> .	<i>gan-iny-an</i> .	sent-Future. or <i>gánian</i> .

Past, I took.	Sing.	Plur.
Past Parti- 1. <i>gáni-stam</i> .	<i>gáni-stam</i> .	
ciple plus ter- 2. <i>gáni-stau</i> .	<i>gáni-stami</i> .	

Verbs with infinitives in *éik* form the Past in *éstam* or *éstam*. Thus: from *réik*, to say : Past, *réstam*. The letter *s* in *stam*, etc., is often omitted. Thus, *gáni-tam*

Sing.	Plur.	
Imperfect, 1. <i>ganá-oshtam</i> .	<i>ganá-oshtam</i> .	
was taking. 2. <i>ganá-oshō</i> .	<i>ganá-oshā</i> .	
Imperfect 3. <i>ganá-oshoi</i> .	<i>ganá-oshoni</i> .	base plus Auxiliary Past.

Perfect, I have taken.	Sing.	Plur.
1. <i>gáni-asúm</i> .	<i>gáni-asúsi</i> .	
Past Part. 2. <i>gáni-asús</i> .	<i>gáni-asúmi</i> .	
plus Auxi- 3. <i>gáni-asúr</i> .	<i>gáni-asúni</i> .	liary Present.

Pluperf., I had taken.	Sing.	Plur.
1. <i>ganirú-oshtam</i> .	<i>ganirú-oshtam</i> .	
had tak- 2. <i>ganirú-oshō</i> .	<i>ganirú-oshā</i> .	

Subjunctive, Should I take.	Sing.	Plur.
Root plus terminations. 1. (<i>ki</i>) <i>gán-ésam</i> .	(<i>ki</i>) <i>gán-ésam</i> .	
2. (<i>ki</i>) <i>gán-ésn</i> .	(<i>ki</i>) <i>gán-ésmi</i> .	
3. (<i>ki</i>) <i>gán-ésr</i> .	(<i>ki</i>) <i>gán-ésní</i> .	

Imperative, Take thou.	Sing.	Plur.
Root plus terminations.	1. ...	
2. <i>gan-éh</i> .		<i>gan-ésr</i> .
3. <i>gan-é'r</i> .		<i>gan-éni</i> .

- D.—Irregular Verbs.—Verbs whose infinitives end in *éik* have the Imperfect Base in *éia*. Thus, *háshéik*, to sing. Imperfect base, *háshéia*.
- The following verbs are irregular, in the tenses shown below. In the other tenses they are regular:—
- (1) *bik*, to be able ; Past, *obéstam*, etc.
 - (2) *bik*, to go ; Imperfect base, *boghá* ; Pluperfect base, *boghdū* ; Past, Sg., *bághéstam*, *baghaú*, *baghaí* ; Pl., *bághéstam*, *bághastami*, *bi gháni* ; Subjunctive, *boghéstam*, etc. ; Imperative, *bo ghéch*, etc.
 - (3) *gik*, to come ; Past Part., *giti* ; Past, Sg., *há'stabam*, *hai* or *girú* ; Pl., *há'stam*, *há'stami*, *háni* or *girú* ; Imperative, *giéh*, *gyár*, etc.
 - (4) *an-gik*, to bring ; Past Part., *an-giti* ; Past, Sg., *al-éstam*, *al-aú*, *al-ai* or *an-giru* ; Pl., *al-é'stam*, *al-é'stami*, *al-áni* or *angiru*.
 - (5) *korik*, to do ; Pluperfect base, *kírdú* ; Past, Sg., *áréstam*, *arú*, *arér* ; Pl., *áréstam*, *aré'stami*, *aréni*.
 - (6) *dík*, to give ; Past Part., *dítí* ; Past, Sg., *phré'stam*, *prá* or *prau*, *prai* ; Pl., *phré'stam*, *phré'stami*, *práni* ; Imperative, Sg., *déit*, *déyá'r* ; Pl., *déyá'r*, *déyáni*.
 - (7) *alik*, to take away ; Past Part., *alíti* ; Past, Sg., *awé'stam*, *awaú*, *awaí* ; Pl., *awé'stam*, *awé'stami*, *awáni* ; Imperative, 2 Sg., *alós*.
 - (8) *nishik*, to sit ; Past, Sg., 2, *nisháu* ; 3, *nishai* ; Pl., 3, *nisháni*.
 - (9) *zhibik*, to eat ; Past Part., *zhuti* ; Pluperfect Base, *zhváli* ; Past, Sg., *oyistam*, *oyów*, *oyói* ; Pl., *oyóstam*, *oyóstami*, *oyóni*.
 - (10) *nízik*, to leave, come out ; Past, Sg., 2, *nízai* ; 3, *nízai* ; Pl., 2, *nízíri*.
 - (11) *azik*, to take out ; Imperative, Sg., 2, *nízéh* or *názeh*.

The language of the two following Specimens, for which I am indebted to Colonel B. E. M. Gurdon, C.I.E., D.S.O., Assistant British Agent, Chitral, closely agrees with that given in the preceding grammatical sketch, but, Khō-wār being an unwritten language, there are some minor differences which may be noted. The following are the principal.

There is a tendency to shorten the *o* of the oblique case singular so that it is sometimes reduced to *u*, as in *pulungusht-u* (acc. sg.), a ring.

In the pronouns we have *haya* for *haiya*, this.

In the verbs there is a tendency to contraction. Thus, *astai* for *ásistai*, he was, *astani* for *ásistani*, they were, and for *hóstām*, I became, *hótam*.

In the Present, Future and Present Definite, we have *kōsi* for *korosi*, we shall do.

In the Past Tense, the *s* of the typical *st* is sometimes dropped. Thus, *bozhitai* for *bozhistai*, he divided; *khulētai* for *khulēstai*, he consumed; both *rēstai* and *rētai*, he said; *poshtai* for *poshistai*, he saw; *chokitai* for *chokistai*, he fell upon.

In the Imperative mood, note *dyōr*, give ye.

[No. I.]

DARDIC SUB-FAMILY.

KHŌ-WĀR.

SPECIMEN I.

(Colonel B. E. M. Gurdon, C.I.E., D.S.O., 1898.)

I mōsh-o jū zhizhau astani. Hatēt-an muji
One man-of two sons were. Them (sign of accusative case) among
 tsirō tat-o-tě rěstai, ‘ē tat, ma-tě ma bash-o tan māl-är
younger father-to said, ‘O father, me-to my share own property-from
 ki ma-tě tariran dět.’ Hasa hatēt-an muji tan daulat-o
that me-to falleth give.’ He them among own wealth (acc. sg.)
 bozhitai. Ī kamā bas achhār tsiro zhau tan mālān chhik
divided. A few days after younger son own property (goods) all
 blatsēstai o-chě dudēri bhathan-o-tě rahi hōr, o-chě hatēra
collected and distant country-to started became, and there
 badmasti kori tan daulat-o tonjēstai. Kya
riotous-living having-done own wealth (acc. sg.) lost. At-the
 wakh̄ ki chik khulētai hatě mulk-a dish draghānj hoi,
time that all he-consumed that country-in bad famine became,
 o-chě hasa chan hoi. Hasa baghai o-chě ī quwating bhatandār
and he in-want became. He went and one wealthy native
 mōsh-o-sum just hoi. Hasa mōsh hatogho
man-with joined became. That man him
 tan chhatrān muji khukān rochhik-o wěshēstai; hatogho armān oshoi
own fields among swine grazing-for sent; of-him longing was
 khukān zhibarm phoṭan-sar tan khoyān-o arthiyēk-o. Kā hatogho-tě
swine food husks-from own belly satisfying-for. Anyone him-to
 no dya o-shoi. Thē fahm-a gitī tan jān-o-sum lyu prai,
not give would. Then senses-to coming own self-with words gave,
 ‘kanduri muzdūrān ma tat-o daulat-a shapik zhuti
 ‘how-many hired-servants my father’s wealth-with food having-eaten
 hatēt-an-sar běsh di boyan o-chě awa chhui-ěn bryūm-an.
them-from spare also becomes and I hunger-of dying-am.
 Ruphi tat-o gona bī hatogho-sum lyu dom, “ē tat,
Having-risen father near having-gone him-with words I-will-give, “O father,
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awa Khudāi o-chē ta prushṭa sharmanda hotam Awa ta zhau
 I God and thee before ashamed hare-become. I thy son
 bīk-o lāyiqa no asum; ma tan ī muzdūr-o chaqa
 of-being fit not am; me own one hired-servant (acc. sg.) like
 kori halawēh.” Ruphi tat-o nasa baghai; walēkin hasa
 having-made keep.” Hacin-risen father near went; but him
 dodēri-a gyawa tat hatogho poshtai togho jān pali
 distant-at coming father him saw his life (i.e. heart) having-burnt
 dē baghai zhau-o gōri chokitai o-chē bah arēr. Zhau tat-o-tē
 running went son's neck fell-on and kiss did. Son father-to
 rēstai, ‘ē tat, awa Khudāi o-chē ta prushṭa sharmanda hotam.
 said, ‘oh father, I God and thee before ashamed have-become.
 Awa hami-ghār achē ta zhau bīk-o lāyiqa no asum.’ Tat tan
 I now-from after thy son of-being fit not am’ Father own
 shādarbakan-tē bandēstai, ‘bo jam chalai angiti hamu anjaur,
 servants-to ordered, ‘very good clothes having-brought him put-on,
 ī pulungusht-u hamu chāmūt-o dyōr, kaush ham-u anjaur, thē
 one ring his finger-on give, shoes him put-on, then
 shapik zhibosi o-chē khushāni kōsi; guya-ki ma zhau bhirti astai,
 food ice-will-eat and merriment we-will-do; as-if my son dead was,
 hanise guya-ki wā junu hoi; guya-ki tonj biru oshoi, wā lēn
 how as-if again alive became; as-if lost become was, again found
 hoi.’ Hattēt khushāni korik-a prani.
 became.’ They merriment doing commenced.

Hatogho lyuṭhrō zhau hasa wakht tan chhatr-ān muji astai. Hat-ghār gyawa
 His elder son at-that time own fields among was. There-from coming
 dur-o-tē shoyēko bashēik o-chē phonik-o awāz togho kara prai. I
 house-to nearing singing and dancing-of sound his ears-on fell. One
 shādar-o hui diti bashar arēr, ‘kya bashēik o-chē kya phonik shēr?’
 servant call having-given enquiry made, ‘what singing and what dancing is?’
 Hasa yu prai, ki ‘ta brār gitit asur; ta tat hatogho tāza
 He words gave, that ‘thy brother come is; thy father his well
 gik-o-pachēn chash̄t diti asur.’ Hasa khafa hōr, adrēni bīk-o
 coming-for feast giren has.’ He annoyed became, inside of-going
 rai no arēr. Tat bēri nisi hatogho khēshēstai. Hasa
 wish not did-make. Father outside emerging him entreated. He
 tat-o-tē jawāb prai, ‘yā lolēh, hamūni sāl ta-tē khizmat arēstam;
 father-to answer gave, ‘here look. so-many years thee-to service I-did;
 kya wakht ta hukm-o khōr nō arēstam; hamūni khizmat
 at-any time thy owners-of otherwise not I-did-d'; so-much service
 korik-e tu hēch kya wakht ī chhani ma-tē no prau, ki
 having-done thou not at-any time one kid me-to not garest, that

tan yār-ān-sum ī-bitī zhuti khushāni korēsam.
own friends-with together having-eaten merriment I-would-have-made.
 Walēkin kya wakht ki ta haya zhau hai, kā ki ta daulat-o
But at-what time that thy this son came, who that thy wealth
 kachniyan-sum tonjēstai, tu hamu pachēn chasht prau.' Tat togho-īĕ
prostitutes-with lost, thou him for feast gave.' Father him-to
 rētai, 'ē zhau tu mudām ma-suñ asus, ma kya-rakh ki shēr ta
said, 'O son thou always me-with art, my whatever that is thine
 shēr; ispa-tē khushāni korik munāsib oshoi kya-pachēn-ki ta haya
is; us-to merriment making becoming was because thy this
 brār bhirti astai, junu hoi; tonj biti astai, wā lēn hoi.'
brother dead was, alive became; lost become was, again found became.'

[No. 2.]

DARDIC SUB-FAMILY.

KHŌ-WĀR.

SPECIMEN II.

(Colonel B. E. M. Gurdon, C.I.E., D.S.O., 1898.)

Ī-zamānā Yārkan-o bol Chitrār-o royan bandī kori
Once-upon-a-time Yarkand-of army Chitral-of people prisoner having-made
 Yārkan-a aldū birani. Nimēzh-o anus girū bādshā hukm kārdū
Yarkand-in carried-away had. Id-of day came king order made
 zindān-o duwarth-o hurūr tā-granish-a-pat kanduri bandī ki
prison-of door-of open up-io-midday as-many prisoners that
 yao-nisāni āzād. Ju mōsh birani ī dēh-ār. Tan muji
came-out would-be-free. Two men were one village-from. Themselves among
 janjāl kārdū. I-wālyo rārdū, 'Thamūnyak-ěn bisi,' tě i-wālyo
dispute made. One-of-them said, 'Thamūnyak-viā we-will-go,' while one-of-them
 rārdū, 'Kashālagah-ěn bisi.' Thamūnyak o-chě Kashālagah hatētan
said, 'Kashālagah-viā we-will-go.' Thamūnyak and Kashālagah their
 dēh-o sho-ya ju pōn birani. Hatēt haya janjāl-a bhēchiru. Roi
village near two roads were. They this dispute-in remained. People
 chhik khālās biti boghdū. Zindān-o duwarth wā botīn birū.
all liberated having-become went. Prison-of door again closed became.

FREE TRANSLATION OF THE FOREGOING

Once upon a time the army of Yārkand having made the people of Chitrāl prisoners carried them away to Yārkand. On the day of the 'Id festival the king (*i.e.* of Yārkand) gave an order that the door of the prison should be opened and kept open up till mid-day, and that as many prisoners as came out (during that time) should be allowed to go free. Among the prisoners there were two men from the same village. These men disputed among themselves. One said we will go home by the Thamūnyak road, while the other said we will go by the Kashālagah road. Thamūnyak and Kashālagah were two hamlets near different roads leading to their village. They continued to dispute in this manner, while all the rest of the people became free and went away. The prison door was closed again (and the two disputants remained inside).

NUMERALS.

I jū troi chōr pōnj chhoi sot osht něoh josh josh-i
One *two* *three* *four* *five* *six* *seven* *eight* *nine* *ten* *eleven*
joh-jū josh-troi josh-chōr josh-pōnj josh-chhoi josh-sot josh-osht
twelve *thirteen* *fourteen* *fifteen* *sixteen* *seventeen* *eighteen*
josh-něoh bishr bishr-josh jū-bishr jū-bishr-josh troi-bishr troi-bishr-josh
nineteen *twenty* *thirty* *forty* *fifty* *sixty* *seventy*
chōr-bishr chōr-bishr-josh pōnj-bishr or shōr.
eighty *ninety* *hundred.*

STANDARD LIST OF WORDS AND SENTENCES IN KHŌ-WĀR.

English.	Khō-wār.	English.	Khō-wār.
1. One	. . . I.	26. He	. . . Hasa.
2. Two	. . . Jū.	27. Of him	. . . Hatogho or togho or horo or hamu.
3. Three	. . . Troi	28. His	. . . Hatogho or togho or horo or hamu.
4. Four	. . . Chōr.	29. They	. . . Hattēt or hētt.
5. Five	. . . Pōnj.	30. Of them	. . . Hatētan or hētan.
6. Six	. . . Chhoi.	31. Their	. . . Hatētan or hētan.
7. Seven	. . . Sot.	32. Hand	. . . Host.
8. Eight	. . . Osht.	33. Foot	. . . Pōng.
9. Nine	. . . Nēoh.	34. Nose	. . . Naskār.
10. Ten	. . . Josh.	35. Eye	. . . Ghēch.
11. Twenty	. . . Bishr.	36. Mouth	. . . Apak.
12. Fifty	. . . Jū-bishr-josh.	37. Tooth	. . . Don.
13. Hundred	. . . Shōr or pōnj-bishr.	38. Ear	. . . Kār.
14. I	. . . Awa.	39. Hair	. . . Single drō, (of head) prēshā or phur.
15. Of me	. . . Ma.	40. Head	. . . Sor or kapal.
16. Mine	. . . Ma.	41. Tongue	. . . Ligini.
17. We	. . . Ispa.	42. Belly	. . . Khoyanu or ishkama.
18. Of us	. . . Ispa.	43. Back	. . . Krēm.
19. Our	. . . Ispa.	44. Iron	. . . Chumūr.
20. Thou	. . . Tu.	45. Gold	. . . Sōrm.
21. Of thee	. . . Ta.	46. Silver	. . . Drukhlm.
22. Thine	. . . Ta.	47. Father	. . . Pat.
23. You	. . . Pisa.	48. Mother	. . . Nan.
24. Of you	. . . Pisa.	49. Brother	. . . Brār.
25. Your	. . . Pisa.	50. Sister	. . . Ispusār.

English.	Khō-wār.	English.	Khō-wār.
51. Man . . .	<u>Mōsh.</u>	78. Eat . . .	<u>Zhibōh.</u>
52. Woman . . .	Kimēri.	79. Sit . . .	<u>Nishēh.</u>
53. Wife . . .	Bōk.	80. Come . . .	Giēh.
54. Child . . .	Azhēli.	81. Beat . . .	Dět.
55. Son . . .	<u>Zhau.</u>	82. Stand . . .	Ruphēh.
56. Daughter . . .	<u>Zhūr.</u>	83. Die . . .	Briyēh.
57. Slave . . .	Maristan.	84. Give . . .	Dět.
58. Cultivator . . .	Dēhqān.	85. Run . . .	Dāwēh.
59. Shepherd . . .	Pazhāl.	86. Up . . .	Aih.
60. God . . .	<u>Khudāi.</u>	87. Near . . .	<u>Shoi.</u>
61. Devil . . .	<u>Shaitān.</u>	88. Down . . .	Auh.
62. Sun . . .	Yōr.	89. Far . . .	Dodēri.
63. Moon . . .	Mās.	90. Before . . .	Prush̄ti.
64. Star . . .	Istāri.	91. Behind . . .	Achē.
65. Fire . . .	Angār.	92. Who . . .	Kā.
66. Water . . .	Ūgh.	93. What . . .	Kya.
67. House . . .	<u>Khatan.</u>	94. Why . . .	Ko.
68. Horse . . .	Istōr.	95. And . . .	O-che.
69. Cow . . .	Lēshu.	96. But . . .	Magar.
70. Dog . . .	Rēni.	97. If . . .	Agar or ki.
71. Cat . . .	<u>Pushi.</u>	98. Yes . . .	Di.
72. Cock . . .	Nar-kūkū.	99. No . . .	No.
73. Duck . . .	Āri.	100. Alas . . .	Ausūz.
74. Ass . . .	Gurdōgh.	101. A father . . .	Ī tat.
75. Camel . . .	Uṭ.	102. Of a father . . .	Ī tat-o.
76. Bird . . .	Boik.	103. To a father . . .	Ī tat-o-tē.
77. Go . . .	Boghēh.	104. From a father . . .	Ī tat-o-sar.

English.		Khō-wār.		English.		Khō-wār.
105. Two fathers . .	.	Jū tat-gini.		131. A bad girl . .	.	Í shum kumðru.
106. Fathers . .	.	Tat-gini.		132. Good . .	.	Jam.
107. Of fathers . .	.	Tat-gini-ān.		133. Better . .	.	Bo jam.
108. To fathers . .	.	Tat-gini-ān-tē.		134. Best . .	.	Nicho bo jam.
109. From fathers . .	.	Tat-gini-ān-sar.		135. High . .	.	Zhang.
110. A daughter . .	.	Í zhūr		136. Higher . .	.	Bo zhang.
111. Of a daughter . .	.	Í zhūr-o.		137. Highest . .	.	Nicho bo zhang.
112. To a daughter . .	.	Í zhūr-o-tē.		138. A horse . .	.	Í istōr.
113. From a daughter . .	.	Í zhūr-o-sar.		139. A mare . .	.	Í mādiān.
114. Two daughters . .	.	Jū zhūr-gini.		140. Horses . .	.	Istōr-ān or istōr.
115. Daughters . .	.	Zhūr-gini.		141. Mares . .	.	Mādiān or mādiān-ān.
116. Of daughters . .	.	Zhūr-gini-ān.		142. A bull . .	.	Í rēshū.
117. To daughters . .	.	Zhūr-gini-ān-tē.		143. A cow . .	.	Í lēshū.
118. From daughters . .	.	Zhūr-gini-ān-sar.		144. Bulls . .	.	Rēshū or rēshū-ān.
119. A good man . .	.	Í jam mōsh.		145. Cows . .	.	Lēshū or lēshū-ān.
120. Of a good man . .	.	Í jam mōsh-o.		146. A dog . .	.	Í rēni.
121. To a good man . .	.	Í jam mōsh-o-tē.		147. A bitch . .	.	Í istri rēni.
122. From a good man . .	.	Í jam mōsh-o-sar.		148. Dogs . .	.	Rēni or rēni-ān.
123. Two good men . .	.	Jū jam mōsh.		149. Bitches . .	.	I-stri rēni or istri rēni-ān.
124. Good men . .	.	Jam mōsh or jam roi.		150. A he-goat . .	.	Í nāri pai.
125. Of good men . .	.	Jam mōsh-ān or jam roi-ān.		151. A female goat . .	.	Í istri pai.
126. To good men . .	.	Jam mōsh-ān-tē or roi-ān-tē.		152. Goats . .	.	Pai-ān.
127. From good men . .	.	Jam mōsh-ān-sar or roi-ān-sar.		153. A male deer . .	.	Í rouz (a musk deer).
128. A good woman . .	.	Í jam kimēri.		154. A female deer . .	.	Í istri rouz.
129. A bad boy . .	.	Í shum daq.		155. Musk deer . .	.	Rouz or rouz-ān.
130. Good women . .	.	Jam kimēri-ān.		156. I am . .	.	Awa asum.
				157. Thou art . .	.	Tu asus.

English.	Khō-wār.	English.	Khō-wār.
158. He is . . .	Hasa asur.	185. I beat (<i>Past Tense</i>) .	Awa phrētam or phrēstam.
159. We are . . .	Ispa asusi.	186. Thou beatest (<i>Past Tense</i>). .	Tu prau.
160. You are . . .	Pisa asumi.	187. He beat (<i>Past Tense</i>) .	Hasa prai.
161. They are . . .	Hatēt asuni.	188. We beat (<i>Past Tense</i>) .	Ispa phrētam or phrēstam.
162. I was . . .	Awa asistam.	189. You beat (<i>Past Tense</i>). .	Pisa phrētami or phrēstami.
163. Thou wast . . .	Tu asistau.	190. They beat (<i>Past Tense</i>). .	Hatēt prāni.
164. He was . . .	Hasa asistai.	191. I am beating . .	Awa dōman.
165. We were . . .	Ispa asistam.	192. I was beating . .	Awa diā oshtam or diā oshostam.
166. You were . . .	Pisa asistami.	193. I had beaten . .	Awa dirō oshtam or dirō oshostam.
167. They were . . .	Hatēt asistani.	194. I may beat . .	Awa kya dōma.
168. Be . . .	Bōs.	195. I shall beat . .	Awa dōm.
169. To be . . .	Bik.	196. Thou wilt beat . .	Tu dōs.
170. Being . . .	Bika.	197. He will beat . .	Hasa doi.
171. Having been . . .	Biti.	198. We shall beat . .	Ispa dōsi.
172. I may be . . .	Awa kya bōma.	199. You will beat . .	Pisa dōmi.
173. I shall be . . .	Awa bōm.	200. They will beat . .	Hatēt dōni.
174. I should be . . .	Ma biko bash.	201. I should beat . .	Ma diko bash.
175. Beat . . .	Dōt.	202. I am beaten . .	Awa dēdno hotam.
176. To beat . . .	Dik.	203. I was beaten . .	Awa dēdno biru oshtam.
177. Beating . . .	Deōno.	204. I shall be beaten . .	Awa dēdno bōm.
178. Having beaten . . .	Diti.	205. I go . . .	Awa biman.
179. I beat . . .	Awa dōman.	206. Thou goest . . .	Tu bisan.
180. Thou beatest . . .	Tu dōsan.	207. He goes . . .	Hasa biran.
181. He beats . . .	Hasa dōian.	208. We go . . .	Ispa bisi.
182. We beat . . .	Ispa dōsyān.	209. You go . . .	Pisa bimi.
183. You beat . . .	Pisa dōmyān.	210. They go . . .	Hatēt bini.
184. They beat . . .	Hatēt dōnyān.	211. I went . . .	Awa baghēstam.

English.	Khō-wār.	English.	Khō-wār.
212. Thou wentest . . .	Tu baghau.	227. Put the saddle upon his back.	Hun-o hatogho-sora dēt.
213. He went . . .	Hasa baghai.	228. I have beaten his son with many stripes.	Awa hatogho zhau-o bo brazh-ān-sōra diti asum.
214. We went . . .	Ispa baghēstam.	229. He is grazing cattle on the top of the hill.	Hasa lēot-pongi-ān an-o phura rachhiran.
215. You went . . .	Pisa baghēstami.	230. He is sitting on a horse under that tree.	Hasa hatē kan-o mula i istōr-o-sōra nishi asur.
216. They went . . .	Hatēt baghani.	231. His brother is taller than his sister.	Hatogho brār hatogho ispusār-o sar zhāng asur.
217. Go . . .	Boghēh.	232. The price of that is two rupees and a half.	Hatogho wāgh jū rupaia o-chē phat shēr.
218. Going . . .	Boghawa or bika.	233. My father lives in that small house.	Ma tat hatē tsēq khatana hāl bōyan.
219. Gone . . .	Boghdū.	234. Give this rupee to him.	Haiya rupai-o hatogho-tē dēt.
220. What is your name ? .	Ta nām kya shēr ?	235. Take those rupees from him.	Hatē rupai-ān hatogho-sar ganēh.
221. How old is this horse ? .	Haiyā istōr kamā sāla asur ?	236. Beat him well and bind him with ropes.	Hatogho jam ban dēt o-chē shīmēni-ān sora botēh.
222. How far is it from here to Kashmir ?	Hami ghār Kashmīr-o-tē kanduri dodēri shēr ?	237. Draw water from the well.	Chah-ār ūgh nāzsh.
223. How many sons are there in your father's house ?	Ta tat-o dura kamā zhau asuni ?	238. Walk before me . . .	Ma sar nast biti kosēh.
224. I have walked a long way to-day.	Awa hanun bō pon kosi asum.	239. Whose boy comes behind you ?	Kōs daq ta achia gōian ?
225. The son of my uncle is married to his sister.	Ma mik-o zhau tan ispusār-o alti asur.	240. From whom did you buy that ?	Hatogho kōs-sar krēnitau ?
226. In the house is the saddle of the white horse.	Ishpēru istōr-o hun dari shēr.	241. From a shopkeeper of the village.	Dēh-o i dukāndār-o sar.

DARD GROUP.

The Dard Group includes the following languages,—Shinā, Kāshmīrī, and Kōhistānī. Of these, Shinā is the purest example of the group. Kāshmīrī, with its literary tradition, has imbibed too much civilization and vocabulary from India to make it a typical Dard language. Kōhistānī, on the other hand, is a group of uncultivated dialects near the Indian frontier, all of which have been influenced not only by Indian languages but also by Paṣhtō.

SHINĀ.

This is the language spoken in Gilgit and the neighbouring valleys. Properly it is the language of the Shinā tribe, who, although numerically inferior, have established their language to the exclusion of others wherever they have penetrated. Amongst the many dialects of Shinā now spoken, that of Gilgit, which was the seat of Shinā rule, is still considered the most refined, but it is much mixed with Burushaskī, and of late, with Kāshmīrī, owing to an immigration of Kāshmīris which took place about a century and a half ago.¹

In various dialects, Shinā is the language of the Gurēz Valley in Kashmīr, of the Astōr Valley, and of the Gilgit² district as far north as Yāsīn and Hunza. It also extends down the Indus Valley through the Chilās country, as far as Pālus and Kōlī, close to the Indus Kōhistān, on the left bank of that river. Again, to the east, in Baltistān, there are isolated colonies of Dards, still speaking their original language.

Shinā has many dialects. The principal are,—

1. Gilgiti, the dialect of the Gilgit Valley.
2. Astōrī, the dialect of the Astōr Valley.
3. Chilāsī. This is the dialect spoken lower down the Indus, not only in Chilās, on the south side of the river, but also on the north side, in Darēl, Hudar, etc. It continues down both sides of the Indus as far as Tangīr and Sazīn, and it is thence spoken as a second language as far as Kōlī and Pālus. It is also spoken in the valley of Roshan, and, sporadically, to the north and west of the true Shinā area, owing to one branch of the original Chilāsīs, the Machūchīs, having become widely scattered. The other branch of the original Chilāsīs is known as 'Bhōt.' Chilāsī closely resembles Astōrī.
4. Gurēzī. This is the dialect of the Gurēz (Gurais) Valley. It resembles Chilāsī, the sister dialect spoken in Chilās, and the Brōkpā of Drās. It is also spoken by a colony of Gurēzīs who have settled in the village of Niāt, which lies to the west of the Gurēz Valley, in the Chilās country, north-east of the Babusar Pass.
- 5 & 6. Brōkpā of Drās and of Dāh-Hanū. The Shins of Baltistān are called Brōkpā, or Highlanders, by the Baltī, and are scattered over various parts of the country. The Brōkpā of Skārdū and the vicinity speak Astōrī, and those of Drās and the neighbouring country, a peculiar dialect of their own. Higher up the Indus, on the frontier between Baltistān and Ladākh, in the country round Dāh, and in the Hanū Valley, they speak another dialect of Shinā. This differs so much from those spoken by the other Brōkpā, that they are obliged to use the Baltī language when conversing with them.
7. A North-Western dialect, without a name, spoken to the north-west of Gilgit.

¹ Biddulph, *Traces of the Hindu Kush*, p. 6. Writing in 1880, he says 'about a hundred years ago.' Mr. Grahame Bayley informs me that the correct name of the language is 'Shinā' with the accent on the last syllable, not 'Shīnā'.

² According to Drew, *Jummu and Kashmīr*, p. 46, the people themselves call this word Gilyit, but all people of other races who have had occasion to use the name, vāshmīris, S̄khs, Dēgrās, and Europeans, have caught the sound as Gilgit. Vigne says that the real name is Gili, and Dr. Leitner speaks of Ghilghit or Gilgit.

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GILGITI.

The following account of the grammar of the Gilgit dialect of Shinā is mainly based on the Specimen and List of words which are here given. I am indebted for both to the kindness of Captain J. R. Roberts, who prepared them himself in Gilgit. I have also utilised other specimens of the dialect which I have received from various quarters, but which are not here printed, and Colonel Biddulph's and Dr. Leitner's works mentioned in the List of Authorities.

The quantity of the vowels was not regularly marked in the Specimens as originally received. I have supplied the deficiency, so far as was possible, from Colonel Biddulph's and Dr. Leitner's vocabularies.

I. PRONUNCIATION.—Besides the usual pairs of short vowels, *a* (as in 'America,' or the *u* in 'nut') and *ā*, *e* and *ē*, *i* and *ī*, *o* and *ō*, *u* and *ū*, there are two very common sharpened vowels represented by *á* and *é* (here the ' does not represent the accent). These are pronounced like the *a* in 'have,' and the *e* in 'shell,' respectively.

There is one diphthong, represented in the List and Specimen by *ei*. Colonel Biddulph represents it by *eyi*. Other writers represent it by *ai*. The transliterations *ai* and *ei* probably represent local differences of pronunciation. The former is evidently the original.

The letters *ū* and *ō* are continually interchanged. Thus, *dēgō* or *dēgū*, he gave; *būn* or *bōn*, we shall become. In *mālūs* for *mālōsé*, *ō* has been changed to *u*. The Gilgit specimens give the Agent case of *rō*, he, as *rosé*. I presume that this *ō* is to be pronounced as in German.

Final vowels, especially *é*, are over and over again elided. Thus, *másé* or *más*, by me; *malosé* or *malus*, by a father; *dijété* or *dijét*, to a daughter; *gótérō*, *gótérū* or *gótér*, in a house; *mishtō* or *misht*, good.

When a final long vowel is elided, it often affects the vowel of the preceding syllable by epenthesis. Thus we have *béin* for *béyānū*, she is becoming; *tēgun* for *tēgānō*, he has made; *pinēgun* for *pinēgānū*, he is seated; *wátun* for *wátānū*, he has come.

As regards consonants, the most prominent peculiarity is the frequency with which letters which in India proper are aspirated here lose their aspiration. Examples are *muk*, a face, Hindostānī *mukh*; *koiki*, to eat, H. *khānā*; *kojoiki*, to ask, H. *khōjnā*, to seek; *bāgō*, a share, H. *bhāg*; *majā*, among, H. *mājh*; *sāti*, with, H. *sāth*. Indeed the only certain aspirate occurring in the List and Specimen is in the word *phatū*, after, in which it is distinctly reported, as something peculiar, that the *h* is clearly heard. Less certain is the word *dhog*, joined. The original writer may intend to represent by *dh*, the sound of *th* in 'this.'

On the other hand, the spirant letters *f* (as in 'fan'), *kh* (as the *ch* in 'loch') and *th* (as the *th* in 'thin') are not uncommon. Thus, *faroiki*, to turn (compare Hindi *phirnā*); *toiki* or *thoiki*, to do, to make (Sanskrit root *dhā*, place); *tei* or *thei*, thy; *khunk*, a pig.

The existence of cerebral letters in *Shinā* is doubtful. Neither Colonel Biddulph nor Dr. Leitner recognises them, but some writers of specimens of *Shinā* which have been collected in the Chitral country from visitors from Gilgit write the word for 'house,' *gōt*, and the Dative postposition as *té*, not *té*. The *Shinā* word for 'great' takes two different forms in the Specimen. We have *barō kohner*, a great famine; *bodō dūr*, very far; *barō pñch*, the elder son; and *bodé baré-ji*, for many years.¹

The letter *zh*, pronounced as the *s* in 'pleasure,' is interchangeable with *jr*. Thus, *manuzhō* or *manujrō*, a man; *zhā* or *jrā*, a brother. Similarly *ch* is interchangeable with *tr*, as in *ché* or *tré*, three; *chakoiki* or *trakoiki*, to see.

II.—NOUNS.—Gender.—There are two genders, masculine and feminine. Examples of feminine nouns are *mālī* or *māñ*, a mother; *tikī*, bread; *dūr*, distance; *dér*, belly. Nouns in *ō* form their feminines in *ī*. Thus, *mālō*, father; *mālī*, mother. Some nouns indicate gender by prefixing *bīrō*, male, and *sonchī*, female. Thus, *bīrō hāren*, a male deer; *sonchī hāren*, a female deer.

Number.—The nominative plural almost always ends in *é*. Examples are—

Singular.	Plural.
<i>mālō</i> , a father.	<i>mālé</i> .
<i>manuzhō</i> , a man.	<i>manuzhé</i> .
<i>ashpō</i> , a horse.	<i>ashpé</i> .
<i>dōnō</i> , a bull.	<i>dōné</i> .
<i>bām</i> , a mare.	<i>bāmé</i> .
<i>gō</i> , <i>gāo</i> , a cow.	<i>gāré</i> .
<i>mūgar</i> , a goat.	<i>mūgaré</i> .
<i>hāren</i> , a deer.	<i>hārené</i> .
<i>chai</i> , a woman.	<i>chaiyé</i> .
<i>rupai</i> , a rupee.	<i>rupaié</i> .
<i>bandish</i> , a command.	<i>bandishé</i> .

¹ Since the above was put into type, Mr. Grahame Bailey has informed me that cerebral letters certainly do occur in *Shinā*,—in the name itself of the language there is a cerebral *n*.—but that they are not commonly marked in writing or recognized by Indian scribes. He says that the word for 'house' is certainly 'gōt,' not 'gōt.'

Other plurals are *dāré*, sons; *pēzāré*, shoes. Of these there are no examples of the singular.

The following seem to form their plurals irregularly :—

Singular.	Plural.
<i>dī</i> , a daughter.	<i>dījāré</i> .
<i>shū</i> , a dog.	<i>shūi</i> .
<i>dēs</i> , a day.	<i>dēsi</i> .
<i>khukī</i> , a pig.	<i>khukī</i> , swine.

With regard to *shūi*, *dēsi* and *khukī*, it may be noted that Colonel Biddulph makes all nouns, except those ending in *ō*, form their plurals in *i*.

Case.—All nouns appear to be declined in the same way. We commence by giving the declension of *manuzhō*, a man, and of *puch*, a son.

Manuzhō, a man.

Singular.	Plural.
Nom. <i>manuzhō</i> , a man.	<i>manuzhē</i> , men.
Acc. <i>manuzhō</i> , a man.	<i>manuzhē</i> , men.
Ag. <i>manuzhō-sé</i> , by a man.	<i>manuzhē-sé</i> , by men.
Inst. <i>manuzhō-sāti</i> , with a man.	<i>manuzhē-sāti</i> , with men.
Dat. <i>manuzhē-té</i> , to a man.	<i>manuzhē-té</i> , to men.
Abl. <i>manuzhē-jō</i> , from a man.	<i>manuzhē-jō</i> , from men.
Gen. <i>manuzhei</i> , of a man.	<i>manuzhō</i> , of men.
Loc. <i>manuzhē-rō</i> , in a man.	<i>manuzhō-rō</i> , in men.

Puch, a son.

Singular.	Plural.
Nom. <i>puch</i> , a son.	<i>puché</i> , sons.
Acc. <i>puch</i> , a son.	<i>puché</i> , sons.
Ag. <i>puch-sé</i> , by a son.	<i>puché-sé</i> , by sons.
Inst. <i>puch-sāti</i> , with a son.	<i>puché-sāti</i> , with sons.
Dat. <i>puché-té</i> , to a son.	<i>puchō-té</i> , to sons.
Abl. <i>puché-jō</i> , from a son.	<i>puché-jō</i> , from sons.
Gen. <i>puchei</i> , of a son.	<i>puchō</i> , of sons.
Loc. <i>puché-rō</i> , in a son.	<i>puchō-rō</i> , in sons.

Note that in the above a final vowel is very frequently elided, so that we have words like *manuzhōs*, for *manuzhō-sé*; *manuzhét*, for *manuzhē-té*; and *manuzhér*, for *manuzhē-rō*.

It will be seen from the above that the only real case is the genitive. The other cases are formed by suffixing postpositions either to the nominative or to the genitive, *ei*, in the latter case, being contracted to *e*. We shall now consider these cases one by one, dealing first with the genitive, and then with the other cases in the order given above.

The genitive singular is shown in the above declension as ending in *ei*. Thus, *puchei*, of a son. This *ei* is often written *ai*. Colonel Biddulph writes it *é*, and this occurs once or twice in the Specimen, and is the termination here employed before postpositions. Other examples of this case occurring in the List of Words and in the

specimen are *mālei*, of a father; *dīiei*, of a daughter; *ashpeitilén*, the saddle of the horse; *chinché chérū-jé*, on the top of a hill (compare Colonel Biddulph's spelling above); *kūiei dūkāndāré-jō*, from a shopkeeper of the village; *jābei bāgō*, the share of the property; *griei*, (a man) of the country; *ūnai*, of hunger; *kromei matlab*, the meaning of the work (*matlab* being feminine).

The genitive plural always ends in *ō*. Thus, *mālō*, of the fathers; *dījārō*, of the daughters.

The *Accusative* is always the same as the nominative. Thus, *agui-rō barōnō vich*, *neh pēzāré rései pā*, put a ring on his finger and shoes on his feet.

The *Agent* case plays a more important part in *Shinā* than in Indo-Aryan languages. In them the subject of a transitive verb is put into the agent case only when the verb is in one of the tenses derived from the past participle. In *Shinā*, on the contrary, the subject of a transitive verb is put into the agent case, in whatever tense (even the present or the future) the verb may be. Thus, not only have we *másé* (Agent case of *má*, I) *shidēgas*, I struck; but also *másé shidamus*, I am striking, and *másé shidam*, I shall strike.

This case is formed by adding *sé* to the nominative. The final *é* is often dropped, so that we find only *s*. Examples of its employment occurring in the Specimen are *chunō-sé rēgō*, the younger one said; *chunō puch-sé asbāb jamā-tēgō*, the younger son collected the property; *jéki khuk-sé kāsō*, (husks) which the swine were eating; *kō-gá manujrōk-sé ne dēgō*, no man gave; *mālus* (with elision of final *é*, and change of *ō* to *u*) *rō pachēgō*, the father saw him; *lei mālō-sé onus tēgun*, thy father has made a feast; and many others.

The *Instrumental* is formed by suffixing *sāti*, with. This word is used to mean both 'by means of' and also 'together with.' In the Specimens it is usually, but not always, suffixed to the nominative. Sometimes it is suffixed to the genitive. Examples of the use of this postposition are *sáié-* (genitive of *sáh*) *-sāti*, (married) with the sister; *bāli-sāti gané*, bind with ropes; *guiārnéké-sāti dhog bū*, he became joined with a citizen; *dilé-sāti puroiki*, to fill with husks; *tomō sōmē sāti shuriār tham*, I may make rejoicing with my friends.

The *Dative* is formed by suffixing *té*, often reduced to *t*, to the genitive. Thus, *mālē-té* or *mālēt*, to a father; *dījétē* or *dījét*, to a daughter; *dūr guiékélē*, to a far country; *chunō-sé tomō bābétē rēgō*, the younger said to his father. Sometimes the postposition is suffixed to the nominative, as in *ekōlé hō-thēgō*, he called to one (of his servants); *javābō-majō mālōtē rēgō*, in answer he said to his father. In two instances the postposition appears to have been dropped. These are, *más aisei puché bohtō mustekāh dēyām*, I have given a great beating to his son; *manujrōke*, to a man (there were two sons). Examples of the dative plural are *mālō-té* or *mālōt*, to the fathers; *dījārō-té* or *dījārōt*, to the daughters; *kachāk naukurō-té tiki bēin*, to how many servants is there bread; *bābō-sé tomō shādarō-té rēgō*, the father said to his servants; *kanchaniō-té*, to harlots.

The postposition of the *Ablative* is *jō*, which in the singular is added to the genitive. In the plural it is added to the nominative. Examples are, *mālē-jō*, from the father or from the fathers; *dījé-jō*, from a daughter; *dījāré-jō*, from daughters; *sáié-jō zhigū*, taller than the sister; *kulhé-jō wōi nikālé*, draw water from the well; *dūkāndāré-jō*, from

a shopkeeper ; *dēsī-jō phatū*, after (a few) days ; *bohté-jō mishté chilé*, clothes better than all, the best clothes ; *naukaré-jō ekoté hō-thēgō*, he called to one from (a-nong) his servants.

The *Locative* is formed by adding *rō* (often written *rū*)¹ to the genitive. The final vowel is often dropped. Thus, *gōtér* (List No. 223) or *gōté-rō* (226), in the house ; *éh guié-rō ek kohner wátō*, in that country a famine came ; *cheché-rō*, in the field ; *agui-rō* (for *aguié-rō*), on (his) finger.

Other postpositions.—Several other suffixes or postpositions occur in the Specimens, of which the following may be noted.

K added to a noun gives the force of an indefinite article. It is a contraction of *ek*, one. Thus, *manuzhōr-ké*, of (or to) a man (there were two sons) ; *guiārné-ké-sāti*, with a countryman ; *kō-gá manuzhōr-k-sé ne dégō*, no man gave.

Ajé or *'jé* means 'on.' Thus (Biddulph) *gōté-ajé*, on the house ; *aisei deiki-'jé tilén dé*, put the saddle on his back ; *chinché chérū-'jé*, on the top of a hill ; *ashpé-'jé pinēgun*, he is seated on a horse ; *rō charchi-'jé wátō*, he came on thought, he came to himself ; *chakei-'jé* (nom. sing. *chak*) *ditō*, he fell on (his) neck.

Kāreō, for. Thus, *khukī cheroiki-kāreō*, for feeding swine. When added to pronouns these are put in the agent case ; for examples see below.

Majā, among, in. Thus, *shadar-majā*, among (thy) servants ; *rōsé jawābō-majā mālō-té régō*, he in answer said to his father.

Kirih, under, as in *oh tomā-kirih*, under that tree.

Phatū, behind, after. Thus, *kaisei shūō tū-jō phatū woyei*, whose boy comes behind you ?

Āpē dēsī-jō phatū, after a few days. It will be noted that in both cases it governs the ablative.

Kach, near. Thus, *tomō bābē-kach bojam*, I will go near (i.e. to) my father ; *karē-gá rō . . . gōté kach bū*, when he . . . became near the house. Note that in both cases it governs the shortened form of the genitive.

Adjectives.—Adjectives ending in *ō* (and nearly all do so) form their feminine singular in *ī*, their plurals (both masculine and feminine) in *é*. They agree with their nouns in gender and number, but do not, so far as the Specimens show, change for case. In some Shinā papers which I have seen the nominative plural masculine ends in *ī*, the feminine and the other masculine cases of the plural ending in *é*. This is like Colonel Biddulph's nominative plural of nouns ending in a consonant, which also ends in *ī*, but it is not borne out by the Specimens, in which *é* is always used throughout the plural. Perhaps the use of *ī* is a dialectic difference. It is certainly the rule in the Gurēzī dialect (*vide post*).

It appears that adjectives ending in *ō* are (as in the case of nouns) liable to drop the termination. We shall first take the adjective *mishtō*, good, in its various forms, and then some other adjectives which occur in the List and Specimens.

mishtō manuzhōr, a good man.

mishtō manuzhēi, of a good man.

mishté manuzhē, good men.

¹ Compare *rē*, *rā*, the sign of the Dative in Dras and elsewhere. Also the Persian *rā*.

- mishté manužlō*, of good men.
mishti chei, a good woman.
mishté cheiyé, good women.
mishté chilé, good clothes.
oh mishté shidé, beat him well.
ané misht asī, this was good (*i.e.* proper) (that we should rejoice).
kachō shūō, a bad boy.
kachī mōteiek, a bad girl.
kach yáoiké-beoiké-sāti karach-tēgō, he expended in bad walking and sitting
 (*i.e.* behaviour).
sheiō ashpei tilén, the saddle of the white horse.
bohtō mustekāh dēgānus, I have given a great beating.
mei mālō oh chunō goté-rō bēi hanō, my father lives in that small house.
chunō puch-sé bohti asbāb jamā-tēgō, the younger son collected all the property.
tomō mālē-kach wátō, he went to his own father.
tomī dēr puroiki, to fill his own belly.
pūri tiki laik bén, enough bread is found.
barō puch cheché-rō asū, the elder son was in the field.
ané bodé baré-ji, for these many years.
sonchī shū, a female dog.
sonché shūi, female dogs.

Adjectives are compared in the usual way, by placing the noun with which comparison is made in the ablative. Thus :—

- sáié-jō zhigū hanō*, he is taller than the sister.
bohté-jō mishtó, better than all, best.
bohté-jō othalō, highest.
bohté-jō mishté chilé, the best clothes.

III.—PRONOUNS.—The pronouns of the first and second persons are :—

	I.	Thou.	We.	You.
Nom.	má	tū	béh	<u>tsoh</u> .
Agent	másé, más	tūsé, tūs	bésé, bés	<u>tsose</u> , <u>tsoz</u> .
Gen.	mei	tei, <u>thei</u>	asei	<u>tsei</u> .
Obl.	má	tū	asō	<u>tso</u> .

For the second person, the genitive singular is often written *thei*. In the case of the agent, the final *é* is often dropped. Examples of the employment of these pronouns are :—

- má bojam*, I will go.
má ash gānus-paiyūk, I walked to-day.
másé gunā tēgānus, I have done sin.
más tei khidmat tēgas, I did thy service.
mei chunōmālei puché-té, to the son of my uncle.
mei mālō oh chunō gōtē-rō bēi hanō, my father lives in that small house.
mei mālei kachák naukarō-te, to how many servants of my father.

mei anō puch mū asū, this my son was dead.
má mōchōt tihré, walk before me.
bāgō má-té dé, give the share to me.
ek chalé-gá māt ne dēgānō, thou didst not give to me even one kid.
béh bojōn, we shall go.
bēsé shuriār tōnas, we are making rejoicing.
tū bojé, thou wilt go.
tūsé ek chalé-gá ne dēgānō, thou didst not give even a kid.
tei ghā wātūn, neh tei mālō-sé onus tēgun, thy brother has come, and thy father
has given a feast.
kéh waqat tei puch wātū, when thy son came.
kaisei shūō tū-jō phatū woyei, whose boy comes behind you?
Khudā warī gunā tēgānus tū mōchō, I have done sin against God (and) before
thee.

It may be noted that some specimens purporting to represent the *Shinā* of Gilgit give a feminine plural of the pronoun of the second person, viz. *tsā*, you, agent *tsā-sé*. This form is not borne out by the present Specimen or List, nor is it mentioned by Colonel Biddulph. A similar feminine form does occur in Gurēzi.

There are at least three demonstrative pronouns, each of which can be used for the pronoun of the third person. These are *ō* or *rō*, both used when the object referred to is remote, and *anō* used when the object referred to is near. *ō* and *rō* may therefore be translated 'he, she, it' or 'that,' and *anō*, 'he, she, it' or 'this.' All three have distinct forms for the feminine in the singular. In the plural there is no distinction of gender.

The following forms of *ō* occur :—

SING.		PLUR.
Masc.	Fem.	Com. Gen.
Nom. <i>ō, oh</i>	(?) <i>eh</i>	<i>ai</i>
Agent <i>ōsé</i>	?	(?) <i>aisé</i>
Gen. <i>aisei</i>	?	<i>ainei</i>
Obl. <i>aisé</i>	<i>eh</i>	<i>aine, ainō</i>

The following examples occur :—

rōsé oh cheché-rō chanēgō, he sent him into his fields.
aisei deiki-jé tilén dé, put the saddle on his back.
mas aisei puché bohtō mustekāh dēgānus, I have given a great beating to his
son.
aisei ghā tomī sáié-jō shigū hanō, his brother is taller than his own sister.
aisei gōch, the price of that.
anéh rupai aisé-té dé, give this rupee to him.
ō mushai sáié sāti, with the sister of that man.
oh chunō gōté-rō bēi hanō, he lives in that small house.
eh Guié-rō, in that country.

ai rupaié ghiné, take those rupees.
ainé-jō chunō-sé régō, from (among) them, the younger said.
asbāb ainō-majā bāgēgō, he divided the goods among them.
ai shadar-majā sāti té, put me among those servants.

The pronoun *rō* is thus declined—

	SING.	PLUR.
Masc.	Fem.	Com. Gen.
Nom. <i>rō</i>	<i>rēh</i>	<i>rēh</i>
Agent <i>rōsé</i>	<i>rōsé</i>	<i>rōsé</i>
Gen. <i>rōsei</i>	<i>rōsei</i>	<i>rōsei</i>
Obl. <i>rōsí</i>	<i>rōsí</i>	(?) <i>rēné</i> , (?) <i>rēnō</i>

It will be noted that the agent case singular is *rōsé*, not *rōsé*. In the original manuscript of the Specimen the two dots over the *o* are carefully marked wherever the word occurs. All other specimens of the Gilgit dialect which I have seen give *rōsé*, and so also does Colonel Biddulph. The *ō* is meant, I presume, to sound as in German.

The following examples occur of this pronoun :—

rō hun-bū, he arose.
rō bodō dūr asū, he was very far off.
rōsé tomé asbāb ainō-majā bāgēgō, he divided his own property among them.
rōsei agui-rō barōnō vich, put a ring on his finger.
rōsé rōsé-té régō, he said to him.
rōsé tānē, put on to him.
rōsé kāreō ūnus dēga, for him thou gavest a feast.

The pronoun *anō* is thus declined—

	SING.	PLUR.
Masc.	Fem.	Com. Gen.
Nom. <i>anō</i>	<i>anéh, ané</i>	<i>anéh</i>
Agent <i>anōsé</i>	<i>anésé</i>	(?) <i>anésé</i>
Gen. <i>anōi</i>	<i>anei</i>	(?) <i>anei</i>
Obl. <i>anō</i>	<i>ané</i>	<i>ané</i>

Examples are :—

- *mei anō puch mū asū*, this my son was dead.
- *kaisé-jō anéh* (fem.) *gōch ginēgānō*, from whom have you bought this?
- ané* (fem.) *misht asī*, this (thing) was right.
- anéh rupai aisé-té dé*, give this rupee to him.

anō ashpei umer, the age of this horse.

anisé kāreō rései mālō dárū wátū, for this reason his father came outside.

ané kromei jék matlab hanī, what is the meaning of this thing?

ané bodé báré-ji, during these many years.

anō Kashiré-té kachák dür hanī, how far is it from here to Kashmir?

The *Reflexive Pronoun* is *tomō*, own, referring to any person, like the Hindostāni *apnā*. It is treated like an adjective. Thus :—

aisei zhā tomī sáié-jō zhigū hanō, his brother is taller than his own sister.

chunō-sē tomō bábé-té rēgō, the younger said to his own father.

rōsé tomé asbāb bāgēgō, he divided his own goods.

tomī dēr puroiki khial-tēgō, he wished to fill his own belly.

tomō bábé kach bojam, I will go to my own father.

má tomé shadar majā sāti té, put me among thine own servants.

tomō sōmē sāti, with my own friends.

Other pronouns are :—

Kō, who, both relative and interrogative; Agent sing. *kō-sé*; Gen. sing.

kaisei; Obl. sing. *kaisé*. As an adjective, the oblique form is *kéh*. Ex-

amples,—*kō-sé tei jāb fanā-tēgun*, by whom thy property was wasted;

kaisei shūō tū-jō phatū woyei, whose boy comes behind you? *Kaisé-jō*

anéh gōch ginēgānō, from whom did you buy that? *Kéh waqat tei puch*

wátū, at what time (*i.e.* when) thy son came.

jék, what, both relative and interrogative; plural *jéki*. Examples,—*tei nōm jék hanō*, what is thy name? *jéki khuk-sé kāsō*, (husks) which the swine were eating; *jék má kach hanō*, *tei hanō*, what is mine is thine.

kachák, how much, how many, both relative and interrogative. Examples,—

anō ashpei kachák umer hanī, how much age is there of that horse, *i.e.*

how old is it? *kachák dür hanī*, how far is it? *dāré gōtér kachák hané*,

how many sons are there in the house? *jābei bāgō má-té dé*, *kachák māt wán*, give to me the share of the property, as many (things) as come to me.

kō-gá, anyone, *kō-gá manuzhōk-sé ne dégō*, no man gave.

kō-ek, a certain, *kō-ek manuzhōké dū dāré asilé*, a certain man had two sons.

kai-khén, *karé-gá*, when; *kéh*, why?

IV.—VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The Present Tense of the Verb Substantive has, in the singular, separate forms for the Masculine and for the Feminine. In the plural it is of common gender. It is conjugated as follows :—

I am, etc.

Ma-c	SING.	Fem.	Com. Gen.	PLUR.
1. <i>hanus</i>		<i>hanis</i>		<i>hanas</i>
2. <i>hanō</i>		<i>hané</i>		<i>hanat</i>
3. <i>hanō</i> , <i>hanū</i>		<i>hanī</i>		<i>hanē</i>

When used as an auxiliary verb, these forms are, as will be seen, generally shortened by the omission of the initial *h*.

The following examples (amongst others) of this tense occur in the List and in the Specimens :—

- tū harkhén má sāti hanō*, thou art ever with me.
jék má kach hanō, *tei hanō*, what is mine is thine.
tei nōm jék hanō, what is your name?
anō oshpei kachák umer hanī, of his horse how much age is there, i.e. how old is it? (*umer* is feminine).
ané kromei jék matlab hanī, what is the meaning of this thing?

The Past Tense has two forms, a longer with *l* in the termination, and a shorter without *l*. Like the present, it has two genders in the singular only.

I was, etc.

	SING.		PLUR.
	MASC.	FEM.	COM. GEN.
1.	<i>asulus, assus</i>	<i>asilis, assis</i>	<i>asilas, asas</i>
2.	<i>asul̄, ass̄</i>	<i>asil̄, ass̄</i>	<i>asilat, asat</i>
3.	<i>asul̄i, ass̄i</i>	<i>asili, assi</i>	<i>asilé, assé</i>

The form without *l* is the only one that is used as an auxiliary verb.

This tense is spelt by some authorities (including Dr. Leitner) with a double *s*. Thus, *assus*, which shows that the accent is on the first syllable.

There are several examples of the third person singular of the shorter form of this tense in the Specimen. We may quote two, one in the masculine and the other in the feminine gender.

- ammáh rō kaikhén dárum bodō dár ass̄i*, but when he was now a great way off.
ané misht ass̄i, this (thing, *fem.*) was good.

An infinitive *hanoiki*, to be, also occurs.

Other tenses of the verb substantive are supplied from the verb *boiki*, to become. Thus, *bé*, having been; *bō*, be; *bōm* or *bōm*, I shall be, I am; *bōn* or *bān*, we shall be, we are; *béyānū*, he is becoming; *béyānī* or *bēin*, she is becoming; *bōnas*, we are becoming; *bū*, he became. Examples are :—

- hun bōm*, I will become arisen
yashki ne bān, I am not fit.
dhop bū, he became joined.

With another infinitive, this verb takes the meaning of 'to begin' as in *rō garib bōki bū*, he began to be poor. The same is the case in the Kāfir dialects.

The word *bān*, given in the above example as a form of the first person singular present-future, is really a first person plural, *bān* or *bōn*, we are, used in the sense of the singular.

B.—The Active Verb.

There is only one real tense of the Active verb, *viz.* the present-future, which, as its name implies, has the sense of the present and of the future. The usual sense is that of the future, the definite present being generally employed for the simple present. It may be observed that exactly the same condition of affairs exists in Kāshmirī.

As for the other tenses, the past is formed by taking the past participle, to which, in the first and second persons, pronominal suffixes are added. In the case of transitive verbs, the past participle is formed by adding *ēgō* or *ēgū* to the root. In the case of intransitive verbs it is formed by adding *ō* or *ū* to the root. Sometimes intransitive verbs take the transitive form of the past participle, and *vice versa*.

The remaining tenses are formed by suffixing auxiliary verbs to the present-future and past tenses.

A conditional mood is formed by suffixing *ajé*, perhaps, to any form of the indicative mood.

Shinā is peculiar in its treatment of transitive verbs. In Indo-Aryan dialects, the subject is placed in the agent case when a transitive verb is in a past tense, and the latter is construed either passively, agreeing in gender with the object, or else impersonally. Thus, *us-nē bāt kahī*, he said a word, literally, by him a word (*feminine*) was said; *us-nē strī-kō mārā*, he struck the woman, literally, by him with reference to the woman a striking was done.

In the case, however, of tenses not formed from the past participle, the sentence is construed actively, and the subject is put into the nominative case, with which (and not with the object) the verb agrees in gender, number and person. Thus, *woh bāt kahtā-hai*, he says a word; *woh us-kō mārti-hai*, she strikes him.

In Shinā, on the contrary, when the verb is a transitive one, in whatever tense it may be, the subject is put into the case of the agent. Thus, we have not only *rōsē* (agent case of *rō*) *shidēgō*, he struck, but also *rōsē shidei*, he strikes or will strike. With this subject (although it is in the agent case) the verb agrees in number and person, and, so far as I can ascertain (though I am doubtful on the point), also in gender.

It is probable that this passive or impersonal construction of all the tenses of a transitive verb is borrowed from the Tibetan dialects spoken to the east of the Shinā country.

I now proceed to give the conjugation of the transitive verb *shidoiki*, to strike.

Principal Parts.

Infinitive,—*shidoiki*, to strike.

Present Participle,—(?) *shidētō*, fem. -*tī*, striking.

Past Participle,—*shidēgō*, *shidēgū*, fem. -*gī*, struck.

Conjunctive Participle,—*shidé*, having struck.

Gerund,—*shidojé*, on striking.

Noun of Agency,—*shidoikik*, one who strikes.

NOTES.—The infinitive ends in *oiki*. It is also a verbal noun, and then means 'the act of striking.' It is frequently governed by postpositions, and in that case the specimen usually, but not always, makes it end in *ke*. Other instances of the use of the infinitive are *puroiki khial-tēgō*, he wished to fill; *koiki dé*, give to eat; *bachoiki-gá natedoiki pārudū*, he heard singing and dancing; *árū bojoiki khush ne bū*, he was not willing to go inside; *kāch yáoiké-leoiké sāti*, with bad walking and sitting (*i.e.* behaviour); *cheroiki kāreō chanēgō*, he sent (him) to graze; *tei puch reoiké-té yashki*, fit for calling thy son.

I cannot find any authoritative example of the present participle. The form which I have given is based on a stray word found in Dr. L-itner's Dardistan.

Past Participle.—The form *shidēgō*, etc., is only used in the formation of the past tense. When used as a true participle, the form is probably *shidō* or *shidū*, and this form is sometimes employed for the past tense even in the case of transitive verbs, while it is the rule in the case of intransitive ones (see below). An example of a transitive verb is *pārudū*, he heard (singing and dancing), the past tense of *pāréjoiki*, to hear.

It will be observed that this last mentioned past participle is irregular in other respects. There are doubtless many irregular past participles as in other cognate languages. Colonel Biddulph mentions only one, *gō*, gone. I have collected the following small list in the course of my limited reading:—

<i>Infinitive.</i>	<i>Past Participle.</i>
<i>bējoki</i> , to sit.	<i>bēitō</i> .
<i>boiki</i> , to become.	<i>bū</i> .
<i>bojōiku</i> , to go.	<i>gō, gaō</i> .
<i>dijoiku</i> , to fall.	<i>ditō</i> .
<i>miroiki</i> , to die.	<i>mū, (mūē, they died)</i> .
<i>naiyoiki</i> , to lose.	<i>nāt</i> .
<i>pāréjoiki</i> , to hear.	<i>pīrudū</i> .
<i>woyoiki</i> , to come.	<i>ālō or wātō (Imperative wā, ē; wām, I shall come)</i> .

Besides these, *jīnō*, alive; *laik*, found; and *dhog*, joined, are probably past participles of verbs the infinitives of which are unknown to me. In the above list I have included both transitive and intransitive verbs for the sake of completeness.

The Gerund is the shortest form of the past participle, governed by the postposition *ajé*, on.

The Noun of Agency is formed by adding *k* to the infinitive. In *talab ginoiki shadar*, a servant who receives wages, there is no final *k*.

The Conjunctive participle is formed by adding *é* to the root. When a root ends in a vowel contractions occur. The following are further examples of this participle:—*bé*, having become; *aré*, having brought; *ké*, having come; *paché*, having seen; *pi*, having drunk; *rē*, having spoken; *gyé*, having gone; *bēi*, having sat; *ké*, having eaten. Most of these are given on the authority of Dr. Leitner. There is not a single instance of this participle in the specimen, and it does not play anything like the important rôle that it does in India proper.

Imperative. *shidé*, strike thou; *shidyá*, strike ye. Other examples are *bō*, go; *ká*, eat; *bé*, sit; *wá*, ē, come; *miri*, die; *dé*, give; *tihré*, walk; *thé*, do. The following imperatives in the father's order to his servants in the specimen are all plurals, but they are singular in form:—

walé, bring; *baneré*, put on; *dé*, give; *teré*, make.

Possibly the termination *ré* of *baneré* and *teré* indicates the plural.

Present-Future.

This tense was originally the present, but is now generally used in a future sense. It does not change for gender either in the singular or in the plural.

I strike, I shall strike, etc.

SING.	PLUR.
1. <i>misi' shilam</i>	<i>br̄sé shidēn, shidēn</i>
2. <i>tūsé zedé</i>	<i>tsos' shidyāt</i>
2. <i>rosé</i> (fem. <i>r̄sé</i>) <i>shidé</i>	<i>r̄sé shidén</i>

The examples of this tense occurring in the Specimen are *hun-hōm*, I will become arisen; *bojam*, I will go; *ram*, I will say; *būn* (plural for singular), I am (not fit); *shnriār tham* (often written *them*), I shall (*i.e.* may) make merry (with my friends); *tū-jō phatū woyei*, he comes behind you; *kachāk māt wán*, what things come to me.

The Present Definite is formed by suffixing the present tense of the verb substantive to the Present-Future. As stated above, the initial *h* of the auxiliary verb is generally

dropped, and when there are concurrent vowels at the junction of the two members of the compound, the vowels are lengthened or contracted into one. Thus, *shidé-hanō* becomes first, *shidé-anō*, and then *shidénō*. Again *shidei-hanū* becomes *shideiānū*. Moreover, in this tense, the first person singular is irregular, the *n* of the auxiliary being changed to *m*. We thus find that this tense is conjugated as follows :—

I am striking, etc.

SING.		PLUR.
Masc.	Fem.	Com. Gen.
1. <i>másé shidamus</i>	<i>másé shidémis</i>	<i>bésé shidónas</i>
2. <i>túsé shidēnō</i>	<i>túsé shidéné</i>	<i>tsosé shidéyānat</i>
3. <i>rósé shideiānū</i>	<i>rósé shideiānī</i>	<i>résé shidénén</i>

The following examples of this tense occur in the Specimen :—*tōnas*, we are making ; *bōnas*, we are becoming. In *béi-hanō* (List, 233), he is sitting, he dwells, the initial *h* of the auxiliary has not been dropped. In *buskiyān*, it (fem.) is to spare, the final *i* has been dropped.

The *Imperfect* is formed by suffixing the shorter form of the past tense of the auxiliary verb to the present-future. The following is its conjugation :—

I was striking, etc.

SING.		PLUR.
Masc.	Fem.	Com. Gen.
1. <i>másé shidamasō</i>	<i>másé shidam</i>	<i>bésé shidónasus</i>
2. <i>túsé shidéasō</i>	<i>túsé shidéasé</i>	<i>tsosé shidéyasat</i>
3. <i>rósé shideiasū, -asō</i>	<i>rósé shideiasī</i>	<i>résé shidénasé</i>

The only example of this tense in the Specimen is the somewhat irregular *kāsō* for *keiasō*, he was eating (the husks which the swine were eating).

The third person of the past tense is the past participle itself, changed for gender or number. The first and second persons take pronominal suffixes. The following is therefore an example of its conjugation :—

I struck, etc.

SING.		PLUR.
Masc.	Fem.	Com. Gen.
1. <i>másé shidēgas</i>	<i>másé shidēgis</i>	<i>bésé shidégés</i>
2. <i>túsé shidēga</i>	<i>túsé shidēgē</i>	<i>tsosé shidēgét</i>
3. <i>rósé shidēgā, -gō</i>	<i>rósé shidēgī</i>	<i>résé shidēgē</i>

The following examples of the past tense of transitive verbs occur in the List and Specimens:—

tēgas, I did (thy commands) (*toiki*) ; *farēgas*, I turned away (my face) (*faroiki*).

dēga, thou gavest (a feast) (*doiki*).

rēgō, he said (*reoiki*) ; *bāgēgō*, he divided (*bāgoiki*) ; *jamā-tēgō*, he collected (*toiki*) ; *ehtiār-tēgō*, he took (his journey) ; *karach-tēgō*, he spent ; *chanēgō*, he sent (*chanoiki*) ; *khiāl-tēgō*, he wished ; *dēgō*, he gave (*doiki*) ; *pachēgō*, he saw (*pachoiki*) ; *tēgō*, he did (*toiki*) ; *hō-thēgō*, he called (*toiki*) ; *kojēgō*, he asked (*kojoiki*).

tēgē, they made (rejoicing) (*toiki*).

Irregular is *pārudū*, he heard (*pārējōiki*), which is treated like an intransitive verb. Note that the verb *toiki*, to do, is sometimes spelt *thoiki*.

The *Perfect* tense is formed by suffixing the present tense of the verb substantive to the past participle. Thus :—

I have struck, etc.

SING.		PLUR.
Masc.	Fem.	Com. Gen.
1. <i>másé shidēgīnus</i>	<i>másé shidēginis</i>	<i>bésé shidēgenas</i>
2. <i>tūsé shidēgīnō</i>	<i>tūsé shidēginé</i>	<i>tsosé shidēgenat</i>
3. <i>rōsé shidēgīnō, -nū</i>	<i>rōsé shidēgīnī</i>	<i>résé shidēgené</i>

The third person singular frequently appears in a contracted form. Thus, *shidēgun*, for *shidēgānū*. Examples of this tense of transitive verbs occurring in the List and Specimen are:—*dēgānus*, I have given (*doiki*) (List No. 228) ; *tēgānus*, I have done ; *dēgānō*, thou hast given (not a kid); *tēgun*, (thy father) has made (a feast) (*toiki*) ; *fanātēgun*, he has wasted.

The *Pluperfect* is formed by suffixing the past tense of the verb substantive to the past participle. Thus :—

I had struck, etc.

SING.		PLUR.
Masc.	Fem.	Com. Gen.
1. <i>másé shilēgīns</i>	<i>másé shidēgīsis</i>	<i>bésé shidēgesas</i>
2. <i>tūsé shilēgīnō</i>	<i>tūsé shilēgīsē</i>	<i>tsosé shidēgesat</i>
3. <i>rōsé shilēgīnō, -nū</i>	<i>rōsé shilēgīsī</i>	<i>résé shidēgesé</i>

No example of this tense occurs in the Specimen.

After allowing for the different formation of the past participle, the conjugation of an intransitive verb does not differ from that of a transitive one. It must, however, be remembered that the subject is put in the nominative, and not in the Agent case. It

will suffice to give briefly the conjugation of the irregular verb *bojoiki*, to go. This tense is irregular in the formation of its past participle. In other respects it presents nothing abnormal.

Infinitive,—*bojoiki*, to go. Other examples will be found under the transitive verb.

Present Participle,—(?) *bojéto*, fem. *-ti*, going. See remarks under the transitive verb.

Past Participle,—*gō*, *gaō*, gone. See remarks under transitive verbs. Other examples are *béitō*, seated; *bū*, become; *ditō*, fallen; *mū*, dead; *wátō* or *wátū*, come.

Conjunctive Participle,—(?) *bojé*, having gone.

Gerund,—(?) *bojojé*, on going.

Noun of agency,—*bojoikik*, one who goes.

Present-Future.

I go, I shall go.

SING.	PLUR.
1. <i>má bojam</i>	<i>béh bojōn</i>
2. <i>tū bojé</i>	<i>tsoh bojyāt</i>
3. <i>rō</i> (fem. <i>réh</i>) <i>bojei</i>	<i>réh bojén</i>

So *wám*, I come or shall come; *woyei*, he comes or will come; *wán*, they come or will come.

Present Definite,—*ma bojamus*, I am going, and so on.

Imperfect,—*ma bojamasus*, I was going, and so on.

Past.

I went, etc.

SING.		PLUR.
Masc.	Fem.	Com. Gen.
1. <i>má gās</i>	<i>má gis</i>	<i>béh gés</i>
2. <i>tū gā</i>	<i>tū gé</i>	<i>tsoh gét</i>
3. <i>rō gaō, gō</i>	<i>réh gi</i>	<i>réh gé</i>

The following examples of this tense occur in the Specimens :—

wátō or *wátū*, he came; *gaō*, he went; *ditō*, he fell.

Perfect,—*má gānus*, I have gone, and so on. Other examples :—

pinēgun, he is seated (on a horse) (List No. 230); *wátun*, (thy brother) has come.

Pluperfect,—*má gásus*, I had gone.

Passive Voice—Causal Voice.

By adding *ár* to the root, we make it either Causal or Passive. Thus, *shidoiki*, to strike; *shidároiki*, to cause to strike, or to be struck. In the present definite and imperfect, *ij* is substituted for *ár*, but not, apparently, in the present-future. According to Colonel Biddulph, the past participle is formed with *gō*, so that the verb is apparently conjugated transitively. I have no means of checking this statement. It is possible that when the root has a causal meaning it is conjugated transitively, and when it has a passive meaning, intransitively.

The following are the principal tenses, as given by Colonel Biddulph. He does not give the personal pronouns, so that I cannot say whether the subject is put into the agent case or not :—

Present-Future,—*shidáram*, I am being struck, or will be struck.

Present Definite,—*shidijamus*, I am being struck.

Imperfect,—*shidijamasus*, I was being struck.

Past,—*shidárēgas*, I was struck.

Perfect,—*shidárégānus*, I have been struck.

Pluperfect,—*shidárégāsus*, I had been struck.

V.—INDECLINABLES.

The negative is *ne*, not, as in *ne dēgō*, he did not give. *Niā* is ‘no.’

The copulative conjunction is either *neh*, and, or *gá*, and, also, even. The latter is an enclitic, as in *bachoiki-gá natedoiki*, singing and dancing.

[No. I.]

DARDIC SUB-FAMILY.

DARD GROUP.

SHINĀ.

(Captain J. R. Roberts, I.M.S., 1899.)

(GILGIT.)

Kō-ek manujröké dū dāré asilé. Ainéjo chunōsé tomō
A-certain man-of two sons were. Them-from by-the-younger his-own
 bābétē régō, 'bābō, jābei bāgō māté dé, kachā k
father-to it-was-said, 'father, of-the-goods the-share me-to give, how-much
 māt wán.' Neh rōsé tomé asbāb ainō majā bāgēgō. Neh
me-to they-come.' And by-him his-own goods them among was-shared. And
 āpé dēsījō phatū chunō puchsé bohtī asbāb jamā-tēgō,
a-few days-from after the-younger son-by all property collected-was-made,
 neh ek dūr guiékétē safar ehtiār-tēgō, neh állé tomé asbāb
and a far country-to journey recourse-was-made, and there his-own goods
 kāch yáoiké-beoké sāti bēfāidā karach-tēgō. Neh kaikhén rōsé
bad walking-sitting with useless expenditure-was-made. And when by-him
 bohtī karach-tēgō, éh guiérō ek barō kohner wátō, neh
all expenditure-was-made, that country-in a great famine came, and
 rō garib boiki-bū. Neh rō gaō neh eh guiei ek
he poor to-be-became (i.e. began). And he went and that of-country a
 guiārnéké sāti dhog bū; neh rōsé oh chechérō khukī
country-man-of with joined became ; and by-him he field-in swine
 cheroiki kāreō chanēgō. Neh rōsé tomī dēr garolé dilé sāti
feeding for was-sent. And by-him his-own belly of-corn-cob husk with
 puroiki khiāl-tēgō, jéki khuksé kāsō, neh kō-gá
to-fill wish-was-made, which by-the-swine was-being-eaten, and any-even
 manujrōksé résété ne dēgō. Neh karē-gá rō charchijé wátō, rōsé
man-by him-to not was-given. And when-also he thought-on came, by-him
 régō, 'neh mei mālei kachāk naukarōtē pūrī tiki laik
it-was-said, 'and my father-of how-many servants-to enough bread found
 bēin, neh buskiyān, neh mā ūnai mirijamus. Mā
is-becoming, and it-is-to-spare, and I of-hunger am-dying. I
 hun-bōm, neh tomō bābē kach bojam, neh résété ram,
arisen-will-become, and my-own father near will-go, and him-to I-will-say,
 "bābō, másé Khudā warī gunā tēgānus tū mōchō; neh
"father, by-me God before sin has-been-done-by-me thee before; and

tei puch reoikété yashki' ne būn. Má tomé talab ginoiki ai
thy son saying-for fit not I-am. Me thine-own wage taker those
shadar majā sāti té." Neh rō hun-bū, neh tomō mālē
servants among with make." And he arisen-became, and his-own father
kach wátō. Ammáh rō kaikhén dārum bodō dūr asū, résé mālus rō
near came. But he when now very far was, his father-by he
pachēgō, neh afsōs tēgō, neh hai-tēgō, neh résé chakeijé
was-seen, and pity was-made, and running-was-done, and his neck-on
ditō, neh résétē mā-thēgō. Neh puchsé aisétē rēgō,
he-fell, and him-to kiss-was-done. And the-son-by him-to it-was-said,
'i bābō, másé Khudā warī gunā tēgānus neh tū mōchō;
'father, by-me God before sin has-been-done-by-me and thee before;
neh tei puch reoikété yashki ne būn.' Ammáh bābōsé tomō
and thy son saying-for fit not I-am. But by-the-father his-own
shadarōtē rēgō, 'bohtéjō mishté chilé walé, neh rését baneré;
servants-to it-was-said, 'all-than good clothes bring-ye, and him-to put;
neh rései aguirō barōnō vich, neh pēzāré rései pā, neh koiki
and his finger-in ring put, and shoes (on-)his feet, and to-eat
dé, neh shuriār teré; khētobal mei anō puch mū asū, neh
give, and rejoicing make; because my this son dead was, and
dūgniā jinō bū; rō nāt asū, neh laik bū.' Neh shuriār
again alive became; he lost was, and found became. And rejoicing
tēgē.
was-made-by-them.

Tén rései barō puch chechérō ásū. Neh karē-gá rō wátō, neh
Now his eldest son field-in was. And when-also he came, and
göté kach bū, rōsé bachoiki-gá natedoiki pārudū. Neh
the-house near became, by-him music-also dancing was-heard. And
rōsé naukaréjō eköté hō-thēgō, neh kojēgō, 'ané
by-him servants-from one-to calling-was-done, and it-was-asked, 'these
kromei jék matlab hanī? Neh rōsé résétē rēgō,
work (i.e. thing)-of what meaning is? And by-him him-to it-was-said,
'tei jrā wátun (or wátū), neh tei mālōsé onus tēgun
'thy brother come-is (or come), and thy by-the-father feast been-made-has
khētobal rōsé résétē mishto bé tan-drust bé dhog
because by-him him-to well having-become healthy having-become joined
bū.' Neh rō khafa bū, neh árū bojoki khush ne bū.
he-became. And he angry became, and within to-go willing not became.
Anisé kāreō rései mālō dárū wátū, neh résétē darkhās-tēgō. Neh
This for his father outside came, and him-to entreaty-was-made. And

rōsé jawābō-majā mālōté rēgō, 'traké, ané bodé baré-ji
by-him answer-in the-father-to it-was-said, 'see, these many years-during
 más tei khidmat tēgas, neh tei bandishé kaikhén-gá muk ne
by-me thy service was-done-by-me, and thy orders ever-eren face not
 farēgas; neh dārum tūsé ek chalé-gá māt ne
was-turned-by-me; and yet by-thee one kid-even me-to not
 dēgānō, anisé kāreō tomō sōmē sāti shuriār tham:
been-given-has-by-thee, this for my-own friends with rejoicing I-may-make:
 ammāh kēh waqat tei puch wátū, kōsé tei jāb kanchaniōté
but at-ichat time thy son came, whom-by thy property harlots-to
 fanā-tēgun, tūsé rōsé kāreō onus dēga.' Neh
destroyed-been-made-has, by-thee him for a-feast was-given-by-thee.' And
 rōsé résété rēgō, 'puch, tū harkhén mā sāti hanō, neh
by-him him-to it-was-said, 'son, thou always me with art, and
 jék mā-kach hanō, tei hanō. Ané misht asī, khētobal bésé
whatever me-near is, thine is. This good was (fem.), because by-us
 shuriār tōnas neh khush bōnas; khētobal tei anō jrā
rejoicing we-making-are and happy becoming-are; because thy this brother
 mū asū, neh dūgniā jinō hanō; neh nāt asū, neh laik bū.
dead was, and again alive is; and lost was, and found became.'

As an additional specimen of the Gilgit dialect, I give another rendering of the Parable of the Prodigal Son by Khan Sahib Abdul Hakim Khan, which I owe to the kindness of the late Sir Harold Deane, K.C.S.I. This version was not made in Gilgit, but in Chitral where the Khan Sahib was then stationed. The language of Chitral is, of course, Khō-wār, not Shinā, but Gilgit people come there, and no difficulties were found in making the translation.

I give this version in order that it may be used as a check upon the preceding one. It is needless to say that it does not possess the authority of a specimen prepared in Gilgit itself, but it has, nevertheless, a value of its own. Khan Sahib Abdul Hakim Khan has had so much experience in preparing specimens of languages of the country on the north-western frontier of India, and has shown so much skill in doing so, that we may be confident that the specimen which he has now provided accurately represents the words of the man who was the source of his translation. Shinā is an unwritten language, and the version now given was evidently made quite independently of Colonel Biddulph's Grammar and Vocabulary. In spite of numerous divergencies of spellings, such as *mushāi* for *mushei* or *mushé*, *dāri* for *dāré*, *rēigu* for *rēgū*, and so on, the language is substantially identical with that described by Colonel Biddulph, and is a remarkable testimony to the accuracy of that distinguished officer's work.

I do not propose to alter Khan Sahib Abdul Hakim Khan's spelling so to make it agree with that of the preceding Specimen. The variations of spelling add to the value of what he has written, and allow comparisons to be made, which will enable the student to grasp more accurately the rather fluctuating sounds of this language.

It will suffice to draw attention to a few forms which are not provided for in the preceding grammatical sketch. Towards the end of the Specimen we have *hanōk* for *hanō*, it is. In the phrase *na/o-su*, was lost, the *a* of *asū*, he was, has been dropped.

Note the use of a cerebral / in the dative postposition /e and elsewhere.

The suffix *k* added to form an indefinite article, is common. Thus, *kūyeke-te*, to a country ; *icatandāreke-sāti*, with a native.

The use of the conjunctive participle is as common as it is rare in the preceding Specimen.

Note the frequent occurrence of the locative of the infinitive, used as a kind of gerund. Thus, *wayōke-rū*, on coming.

Tushomish, I would have become satisfied ; *dēnas*, he would give ; and one or two others are forms not provided for in the Grammar.

[No. 2.]

DARDIC SUB-FAMILY.

DARD GROUP.

SHINĀ.

GILGIT DIALECT.

(CHITRAL.)

(Khan Sahib Abdul Hakim Khan, 1898.)

Ek mushāi dū dāri asile. Ainō-joh chunu puch-se mālo-ṭe rēigu,
One man's two sons were. Of them younger son father-to it-was-said,
 'O mālo, tōmo zhābe-joh māh-ṭe jēkek ewājanto māh-ṭe deh.' Mālo-se.
'O father, own property-from me-to whatever falleth me-to give.' Father
 tōmo zhābe-joh ainō majā bagē dēgu. Kachāk chhake-joh phaut
own property-from them among haring-divided gave. A-few days-from after
 chunu puch-se tōmo zhābe singalēgu dūr kūyeke-ṭe gau; ādi gē
younger son own property collected distant country-to went; there having-gone
 tōmo zhāb badmasti thē nayēgu. Jēk-khēna-rū buṭo phash thēgu
own property debauchery having-done lost. When all consume did
 ei kūyaro kōnar bigū, o līcho bigū. Roh gē shatilc
that country-in famine became, he in-want became. He having-gone wealthy
 watandāreke-sāti just bū. O mushā-se o tōmo chhēcha-rū khūki
native-with joined became. That man him own fields-in scime
 charōki chhanigu. O mushāi armān bei-asili, 'khūke-joh mute ei
grazing-for sent. That man's longing uscd-to-be, swine-from spare those
 phoṭi khē tushomish.' Kō-se resa-ṭe na dēnas.
husks having-eaten satisfied-I-would-hare-become.' Anyone him-to not would-give
 Ho phahmar wai tōmo jile-sāti mori thēgu, 'kachāk būwe-se
Then senses-to having-come own self-with talk did, how-many hired-servant
 khē mai mālai ṭiki rino-joh baskiga beyani. māh uyano bē
having-eaten my father's food of-them spare becomes, I hungry having-becon-e
 mirijumus; oṭhē tōmo mālō kachi bojam rese-sāti mor thēm,
am-dying; having-risen own father near I-will-go him-with talk I-would-do,
 "O bābo, māh Khudāi ga tu muchhō sharminda biganus, māh thei puch bōki
"O father, I God and thee before ashamed have-become, I thy son to-be
 lāyiq noshi; māh tōmo būweke parulo thē chhore." Oṭhē tōmo
fit am-not; me own hired-servant like having-made keep." Having-risen own
 mālō kachi gau. Lēkin roh dūr wayōke-rū mālo-se roh pashēgu, rese jil
father near went. But he distant coming father him saw, his heart or life
 daji ochē gau mālō resa-ṭe shābē bōtsyak digu. Puch-se
having-burnt running went father him-to having-embraced kiss gave. Son

mālo-ṭe rēigu, ‘O mālo, māh Khudāi ga tu muchhō sharminda biganus. Māh father-to said, ‘O father, I God and thee before ashamed hare-become. I āneo phatu thei puch bōki lāyiq noshi.’ Mālo-se tōmo shadarō-ṭe hukm from-now after thy son to-be fit am-not.’ Father own servants-to order thigu, ‘bōdo mishto chhileke atē anesa-ṭe banaryā, ek boronok made, ‘much good clothes having-brought this-person-to put-on, one ring anesei aguye-rū thyā, kafshe-ek atē anesa-ṭe banaryā; ho this-person’s finger-on put, shoes having-brought this-person-to put-on; then tiki khōn to khushāni thōn, yāne mai puch mū-asū, nau food we-will-eat then merriment we-will-make, as-if my son dead-was, new jīnu bū; naṭo-su, nē leigas.’ Ei-se shuryār thēge. alive became; lost-was, again I-have-found-him.’ They merriment made.

Esei baro puch ei khēna-rū tōmo chhēcha-rū asū. Ādeo His eldest son that time-at own fields-in was. From-there wayōke-rū gōte-ṭe kachōke-rū bashōki ga naṭe-dōki shongo resei kōna-rū coming house-to nearing music and dancing sound his ears-on dito. Ek shadareke-ṭe hō-thē rese-ṭe khojēgu, ‘jēk bashōki ga fell. One servant-to having-called him-to enquired, ‘what music and jēk naṭe-dōkyak hano?’ O-se mor-thēgu, ‘thei zhā waton, what dancing is?’ He said, ‘thy brother hath-come, thei mālo-se roh mishto-bē-wato thē tiki thē dēgun.’ thy father him welcome making food having-made has-given.’ O khafa bigū arū bujōki rak nē thiū. Mālo daru He annoyed became inside going wish not did-make. Father outside nikhē roh julēgu. O-se tōmo mālo-ṭe juwāb digu, ‘in cheke, haring-emerged him entreated. He his-own father-to answer gave, ‘here look, achyāk barish tu-te khizmat thēganus; kē khēna-rū ga thei hukme-joh so-many years thee-to service I-have-done; any time-at also thy order-from muto ne thēganus; achyāk khizmat thōke-rū tus karē māh-ṭe otherwise not I-have-done; so-much service having-done thou any-time me-to ek chhālak ne digā, tōmo yārāne-sāti gaṭi-bē khē shuryārak one kid not gore, own friends-with together having-eaten merriment them-tsiki; walēkin jēk-khēneke-rū thei anūh puch wato, kō-se thei I-could-hare-made; but when thy this son came, who thy māl kanchaniyo-sāti nayēgu, tus esei kāri tiki digā.’ Mālo-se rese-ṭe property prostitutes-with lost, thou his sake food gave.’ Father him-to rēigu, ‘O puch, tu hamēsha māh-sāti hano; mai jēk hanōk, thei hano. Aso-said, ‘O son, thou always me-with art; my whatever is, thine is. Us-te shuryār thōki munāsib asili, jēke-kāreo thei anūh zhā mū-asū nē to merriment making becoming was, because thy this brother dead-was again jīnu bū; naṭo-su nē leigas.’ alive became; lost-was again I-have-found-him.’

NUMERALS.

Ek dū chē chār poẽ sha sat ach naõ dai ekāi bāi choẽ
One two three four five six seven eight nine ten eleven twelve thirteen
 chōdai panzē shoẽ satāi ashṭāi kūnī bī bī-ga-dai do-beo
fourteen fifteen sixteen seventeen eighteen nineteen twenty thirty forty
 do-beo-ga-dai chab-beo chab-beo-ga-dai chār-beo chār-beo-ga-dai shal.
fifty sixty seventy eighty ninety hundred.

ASTORĪ.

No specimens have been received of the Shinā of Astor. According to Drew, the Shinā of Astor is the same as the Brōkpā of Dras, of which a full account is given on pages 186ff. It is described in Dr. Leitner's Dardistan, and closely resembles the Shinā of Gilgit, but in some respects follows Gurēzī. Thus the pronouns of the first person is *mō*, not *má*, and that of the third person is *z̄hō*, instead of *rō*. In the conjugation of verbs the infinitive ends in *nō* instead of *ki* (compare Gurēzī *on* and the Dras *nō*). The present tense of the verb substantive is contracted, as in Gurēzī and Dras, thus *mō hāos*, I am. In other respects the conjugation of the verb is practically the same as that of the Shinā of Gilgit, allowance being made for minor variations of spelling and pronunciation.

CHILĀSTI.

The Shinā of Chilās closely resembles the dialect of Astor, and no separate specimens are necessary. I devote a column to it in the List of Words which will show that the only variations are minor differences of pronunciation, and the preference for the cerebral letters *t* and *d*. The latter is hardly a local peculiarity; everywhere in the Shinā area these dotted letters are occasionally met with and are due to the use of the Pashtō-Persian alphabet for recording the sounds. The truth probably is that in Shinā the *t* and *d* are pronounced somewhat as in English, neither cerebrals nor dentals but something between both, and are shown as one or other according to the personal equation of the writer. In no other way can I account for these varieties of spelling, and the question is one which can only be settled on the spot by a trained ear.¹ It must therefore remain over for future decision.

¹ See, however, the footnote on p. 152.

GUREZI.

The valley known in English as Gurais and in Persian as Guréz, is called by its inhabitants Gorāī. It is about five miles long by half a mile broad, and contains some six villages with a total population of perhaps 1,500 or 2,000 souls. The people call themselves Dārds,¹ the principal inhabitants being Lun by tribe.² Their language is a dialect of Shinā, and is said to be most closely connected with those spoken in Chilās, Kanē, and Dras. Although Gorāī is within thirty miles of the Kashmir Valley, with which it communicates by the Rāzdiangan Pass, 11,800 feet above the sea, the dialect is quite different from Kāshmīr,—so different that an inhabitant of Gorāī and a Kāshmīrī, each speaking only his own mother tongue, would be quite unintelligible to each other.³ It is very much simpler than Kāshmīrī, having far fewer inflections, and is even simpler than Pañjābī or Urdu, which it resembles in structure and syntax, though the vocabulary and inflections are almost entirely different.

The dialect frequently employs the sound of the sibilant in the word ‘pleasure,’ *i.e.* the French *j*, which is transcribed zh in the system of transliteration adopted for this Survey. We also meet the half-pronounced *u* and *i* at the end of a word which are so common in Kāshmīrī, and which are also found in some of the languages of Eastern Hindustan. These are represented by small letters above the line; thus, *āl'*, came; *dōn'*, a bullock; *āship'*, horses.

AUTHORITY—

The only work which gives any account at all of the dialect of Gurēz is Dr. Leitner's *Language and Races of Darlistan*, Lahore, 1877, which contains a few dialogues in Gurēzi (p. 41). These have been reprinted in the same author's *Hunza and Nagyr Handbook*, Calcutta, 1889.

The information hitherto available regarding this interesting dialect being so scanty, I have the greater pleasure in being able to give here the following notes on the Grammar of the language, for which I am indebted to the kindness of Sir James Wilson, K.C.S.I. I am also indebted to the same gentleman for much of the information contained in the preceding remarks, and for the translation of the Parable of the Prodigal Son, which is annexed. He wishes it to be understood that the notes are rough ones, and do not pretend to be either complete or very accurate.

The following are the principal points in which Gurēzi, as exhibited by Sir James Wilson, differs from Gilgit Shinā :—

Pronunciation.—The letters *r* and *j* of Gilgit often become zh. Thus we have *zhō* instead of *rō*, he, and *mazhā* instead of *majā*, among.

Nouns.—The Nominative plural ends in *ē* or *'*. *Puch*, a son, makes its plural *pē*, and *sass*, a sister, makes its plural *sazār* (compare Gilgit *dī*, a daughter, plural *dījāré*).

Few nouns seem to change for the oblique form. *Mushā*, a man, drops the final *ā* in the agent and genitive singular, but retains it in the dative, and *sass*, a sister,

¹ So spelt by Drew. Sir James Wilson spells the word Dard.

² This tribe is not mentioned by Drew. I am indebted to Sir James Wilson for the information.

³ The relationship between Shinā and Kāshmīrī is dealt with elsewhere. Suffice it to say that there is a stock of vocables which are common to the two languages, and which are not met in any language of India proper.

changes to *saz* in all cases of the singular. In the plural all nouns take *ōn* in the dative case before the final *t*.

The case suffixes are very loosely employed. The only ones which have any fixity are those of the dative, which is *t*, or, with a junction vowel, *at*, *it*, or *ut*, and that of the locative, which is *izh* (*azh*). The junction vowel is probably the remains of an oblique termination.

For the other cases we have :—

Agent.—*se*, *si*, *is*, *s*; *eī*; *ō*.

Abl.—*ō*, *lo*.

Gen.—*ō*.

Loc.—*izh* (= Gilgit *rō*. Compare Gilgit *rō*, Gurēzi *zho*, he).

It will be seen from the above that *ō* can be used for the Agent, the Ablative, or the Genitive.

In adjectives, the termination *n* corresponds to the Gilgit *ō*.

Pronouns.—Comparing the pronouns of the first person we have :—

SINGULAR.		PLURAL.	
Gilgit.	Gurēzi.	Gilgit.	Gurēzi.
Nem. <i>má</i>	<i>mo</i>	<i>b<u>z</u>h</i>	<i>be</i>
Ag. <i>másé</i>	<i>meī</i>	<i>b<u>z</u>sé</i>	<i>aseiz<u>z</u>h</i>
Gen. <i>mei</i>	<i>miō</i>	<i>asei</i>	<i>asō</i>
Dat. <i>muíté</i>	<i>mote</i>	<i>asōté</i>	<i>asonte</i>

With the Gurēzi *miō*, my, and *asō*, our, we can compare the Kāshmīri *myón^u* and *sún^u*.

The pronoun of the second person is built on the same principle. It exhibits the same fluctuation between *t* and *ts* as in Gilgit. In the plural it has a separate form for the feminine.

The pronoun of the third person *zho* corresponds to the Gilgit *rō*.

Verb Substantive.—The present is built on the form *hōs*, instead of *hanus*, I am. The past closely follows the longer form of the Gilgit dialect. There is a future, *ās*, he will be (compare Pashai *hās*, he is), and a negative form, *nīsh*, he is not.

Active Verb.—This closely follows the Gilgit conjugation. Transitive verbs do not always take the subject in the agent case. Sometimes the nominative is used. The past participle of transitive verbs does not appear to take *gō*. The only doubtful case is the word *razhau* (Gilgit *rēgō*), he said, in which the *z* may be a corruption of *g*.

On the whole Gurēzi does not differ in its essence from Gilgit Shinā. Most of the variations can be explained as corruptions of Gilgit forms. The change of *r* to *z* will be understood when we remember that in Gilgit Shinā itself *jr* and *z*, and *tr* and *ch*, are in each case mutually convertible. Any real changes can be explained by the influence of the neighbouring Kāshmīri.

With these preliminary remarks I here give Sir James Wilson's grammatical sketch and specimen.

PRONUNCIATION.

A final *u* is sometimes distinctly pronounced, is sometimes hardly audible, and is sometimes not heard at all. So also a final *i*. Thus, *butu*, *but'*, or *but*, all (masc. sing.); *āshipi* or *āship'*, horses (masc. pl.). In the following pages * and ' are generally written, but all three pronunciations are to be understood as thereby implied.

Pronounce,—

- ā* as the *a* in *hat*.
- ā* as the *a* in *all*.
- ā* as the *a* in *father*.
- ē* as the *e* in *met*, *hen*.
- ā* as the same sound lengthened, the *e* in *there*, as pronounced in the north of England and in Scotland.
- ē* is the ordinary long *ē*, pronounced like the *a* in *mate*.
- e* is the short sound of the foregoing, pronounced something like the *é* in the French word *était*.
- ō* is the second *o* in *promote*.
- o* is the short sound of the preceding. It is the first *o* in *promote*, and is the *o* in the French word *votre*, as distinguished from *vôtre*.
- ō* is the *o* in *hot*.
- ö* as in German.

The ligatured letters, *sh*, *zh*, *kh*, and *gh*, represent ϖ, ϕ, ς, and χ, respectively. When not ligatured, *kh* and *gh* represent the well-known Dēva-nāgari letters. The mark ~ over a vowel nasalizes it.

ARTICLE.

The definite article “the” is not expressed, but the indefinite article “a” is generally expressed by adding *ek*, *ik*, or *ak* to the noun, e.g.,

bārī chē-ak, a tall woman.

gāt-ik, a cow.

NOUNS.

Masc.

Fem.

<i>mushā</i>	man, pl. <i>mushē</i> .	<i>chēi</i>	woman, pl. <i>chē-e</i> .
<i>bāl</i>	boy, pl. <i>bāl</i> .	<i>mulāi</i>	girl.
<i>māl</i>	father.	<i>āz̄ki</i>	mother.
<i>bāb</i>		<i>māi</i>	
<i>pūch</i>	son.	<i>dhī</i>	daughter.
<i>z̄kā</i>	brother.	<i>sus̄s</i>	sister.
<i>dōn</i>	bullock, pl. <i>dōne</i> .	<i>gār</i>	cow, pl. <i>gāvē</i> .
<i>bāt̄sō</i>	calf.	<i>bāt̄sōi</i>	heifer.
<i>kurāi</i>	ram.	<i>ēsh</i>	sheep.
<i>urānl</i>	lamb, m. and f.		
<i>shū</i>	m. and f. dog.		
<i>āship</i>	m. and f. horse.		
<i>chhati</i>	he-goat.	<i>āi</i>	she-goat.
<i>chhāl</i>	kid, m. and f.		

NOUNS—*contd.*

Masc.	Fem.
<i>pūsh</i> *	cat, pl. <i>pūshe</i> .
<i>mūzh</i>	rat, pl. <i>mūzhē</i> .
<i>kōkō</i>	cock, pl. <i>kōkōi</i> .
<i>bīr</i> *	male.
<i>bīr</i> * <i>āship</i>	male horse, pl. <i>āship</i> .
	<i>pūshi</i> f. cat, pl. <i>puse</i> .
	<i>kōkōi</i> hen, pl. <i>kōkōe</i> .
	<i>sōch</i> female.
	<i>sōch</i> <i>āship</i> female horse, pl. <i>āshpe</i> .

OTHER NOUNS.

<i>rōi</i>	water.	<i>lach</i>	flock of sheep.
<i>khwon</i>	hill, pl. <i>khānī</i> .	<i>batuk</i>	duck.
<i>tōm</i>	tree, pl. <i>tōmē</i> .	<i>gōsh</i>	house.
<i>bāt</i>	stone, pl. <i>bāt</i> .	<i>sinn</i>	river.
<i>gīr</i>	boulder, pl. <i>gīrē</i> .	<i>hulo</i>	large river.
<i>sūri</i>	sun, f., pl. <i>sūri</i> .	<i>yab</i>	small stream.
<i>yūn</i>	moon, f.	<i>z̄hēl</i>	forest.
<i>tār</i>	star, pl. <i>tārē</i> .	<i>kūi</i>	f. village.
<i>ažh</i> *	rain.	<i>z̄hut</i>	grass-land.
<i>hin</i>	snow.	<i>ich</i>	bear.
<i>mōs</i>	month	<i>kākas</i>	hill-partridge.
<i>dēs</i>	day.	<i>hangōl</i>	<i>bāra sing</i> deer.
<i>rāt</i>	night.	<i>rōs</i>	musk-deer.
<i>pichīh</i>	m. father's brother.	<i>kēl</i>	ibex.
<i>phīphī</i>	f. father's sister.	<i>chhim</i> *	fish.
<i>dād</i> *	m. father's father.	<i>kunūl</i>	pigeon.
<i>dādīh</i>	f. father's mother.	<i>kā</i>	crow.
<i>bring</i>	kite.	<i>kuruhin</i>	hail.
<i>hōnz</i>	goose.	<i>angei</i>	thunder.
<i>mōt</i>	earth.	<i>bichīsh</i>	lightning.
<i>sōr</i>	hoarfrost.	<i>larit</i>	house; building.
<i>lān</i>	dew.	<i>dāra</i>	household.
		<i>tiki</i>	food.

DAYS OF THE WEEK.

Sunday	<i>Aitwār.</i>	Wednesday	<i>Bidhwār.</i>
Monday	<i>Sandarwār.</i>	Thursday	<i>Bariswār.</i>
Tuesday	<i>Bōicār.</i>	Friday	<i>Zhumā.</i>
Saturday		<i>Batwār.</i>	

NAMES OF THE MONTHS.

<i>Wēhak</i>	Balsākh.	<i>Kārtika</i>	Kātik.
<i>Z̄ista</i>	Jēth.	<i>Muzhōrō</i>	Magaz.
<i>Hā mōs</i>	Hār.	<i>Poh</i>	Pōh.
<i>Shāwanā</i>	Sāwan.	<i>Māgh</i>	Māgh.
<i>Bhādrēte</i>	Bhadru.	<i>Phāgomāh</i>	Phaggan.
<i>Ashta</i>	Assu.	<i>Chitra</i>	Chēt.

Mushā—MAN, masc.

	Sing.	Pl.
Nom.	<i>mu<u>shā</u></i>	<i>mu<u>shē</u></i> .
Ag.	<i>mu<u>sh</u>-e̤i</i>	<i>mu<u>shē</u>-s.</i>
Gen.	<i>mu<u>sh</u>-ō</i>	<i>mu<u>sh</u>-ō.</i>
Dat.	<i>mu<u>shā</u>-t</i>	<i>mu<u>sh</u>-ōnt.</i>

Pūch—SON, masc.

Nom.	<i>pūch</i>	<i>pē.</i>
Ag.	<i>pūch-se</i>	<i>pē-se.</i>
Gen.	<i>pūch-ō</i>	<i>pē-ō.</i>
Dat.	<i>pūch-at</i>	<i>pē-ōnt.</i>

Chēi—WOMAN, fem.

Nom.	<i>chēi</i>	<i>chē-e.</i>
Ag.	<i>chē-ō</i>	<i>chē-is.</i>
Gen.	<i>chē-ō</i>	<i>chē-ō.</i>
Dat.	<i>chē-it</i>	<i>chē-ōnt.</i>

Sazs—SISTER, fem.

Nom.	<i>sazs</i>	<i>sazār.</i>
Ag.	<i>saz-ō</i>	<i>sazār-is.</i>
Gen.	<i>saz-ō</i>	<i>sazār-ō.</i>
Dat.	<i>saz-nt</i>	<i>sazār-ōnt.</i>

NOTE.—There is a curious dearth of words distinguishing between the male and female of animals. This is done by prefixing the word *bīr* (male), or *sōch* (female), e.g.:—

<i>bīr āship</i>	male horse.	<i>sōch āship</i>	mare.
<i>bīr shū</i>	male dog.	<i>sōch shū</i>	bitch.

ADJECTIVES.

Adjectives agree with their nouns in gender and number, but do not alter with the case of the noun. This rule applies also to genitives in *ō*, which change it to *ī* in the fem. sing. and masc. plural and *ē* in the fem. plural. [The rule as to the formation of the feminine is not complete, as will appear from the following examples.]

<i>bār</i>	<i>mu<u>shā</u></i>	great man.
<i>bāri</i>	<i>chēi</i>	great woman.
<i>mō</i>	<i>āship</i>	my horse.
<i>mē</i>	<i>āship</i>	my horses.
<i>meii</i>	<i>āship</i>	my mare.
<i>mē</i>	<i>āshipē</i>	my mares.

ADJECTIVES—*contd.*

<i>ā</i>	<i>mushō</i>	<i>āship</i>	that man's horse.
<i>āyā</i>	<i>chēō</i>	<i>āship'</i>	these women's horses.
<i>anu</i>	<i>mushā</i>	<i>sīō hō</i>	this man is good.
<i>ani</i>	<i>chēi</i>	<i>sī hī</i>	this woman is good.
<i>ane</i>	<i>mushē</i>	<i>sīē hā</i>	these men are good.
<i>ania</i>	<i>chēe</i>	<i>sīē hā</i>	these women are good.

Sing.		Pl.	
Masc.	Fem.	Masc.	Fem.
<i>sīō</i>	good.	<i>sī</i>	<i>sīē</i>
<i>bar</i>	great.	<i>bari</i>	<i>bari.</i>
<i>atsak</i>	bad.	<i>atsaki</i>	<i>atsaki.</i>
<i>zhig"</i>	long.		
<i>khut"</i>	short.		
<i>chun</i>	small.		
<i>zhār"</i>	old.	<i>zhāri.</i>	
<i>miō</i>	my.	<i>meiī</i>	<i>mē</i>
<i>thō</i>	thy.	<i>theiī</i>	<i>thē</i>
<i>asō</i>	our.		
<i>tēē</i>	your.		
<i>āsō</i>	of that man.	<i>āseiī</i>	<i>āsē.</i>
<i>shō</i>	white.		
<i>kōn"</i>	black.		
<i>lōl"</i>	red.		
<i>kumūm</i>	yellow.		
<i>but"</i>	all.	<i>but'</i>	
<i>misht"</i>	good.	<i>mishti</i>	<i>mishta</i>
<i>tushār</i>	much, many.		
<i>mutt</i>	other.		
<i>bēng</i>	both.		
<i>tōm</i>	own.		

NUMERALS.

1	<i>ek.</i>	12	<i>bāi.</i>	30	<i>chih.</i>
2	<i>dū.</i>	13	<i>chōi.</i>	40	<i>dō bīh.</i>
3	<i>chē.</i>	14	<i>chōdei.</i>	50	<i>dō bīh ga deii.</i>
4	<i>chār.</i>	15	<i>fanzilei.</i>	60	<i>chō bīh.</i>
5	<i>punsh.</i>	16	<i>shōin.</i>	70	<i>chō bīh ga deii.</i>
6	<i>sha.</i>	17	<i>satāi.</i>	80	<i>char bīh.</i>
7	<i>sut.</i>	18	<i>ashṭāi.</i>	90	<i>char bīh ga deii.</i>
8	<i>ashṭ.</i>	19	<i>kunyīh.</i>	100	<i>shal.</i>
9	<i>naū.</i>	20	<i>bīh.</i>	200	<i>dū shal.</i>
10	<i>deii.</i>	21	<i>bīh ga ek.</i>	300	<i>chē shal.</i>
11	<i>akāi.</i>	22	<i>bīh ga dū,</i>	1000	<i>sās.</i>
			etc.		

NOTE.—After thirty, the enumeration is by scores, e.g. 70 is "three twenties and ten."

PRONOUNS.

1st person—

	Sing. M. and F.	Plur. M. and F.
Nom. and Acc.	<i>mo</i>	<i>be.</i>
Agent	<i>mei</i>	<i>asei^zh.</i>
Genitive	<i>miō</i>	<i>asō.</i>
Dative	<i>mote</i>	<i>asonte.</i>

2nd person—

	Sing. M. and F.	Plur. M. F.
Nom.	<i>tu</i>	<i>tso</i> <i>tsā.</i>
Agent	<i>thō</i>	<i>tsei^zh</i> <i>tsāse.</i>
Genitive	<i>thō</i>	<i>tso</i> <i>tsānō.</i>
Dative	<i>tute</i>	<i>tsōnte</i> <i>tsōntē.</i>

3rd person—

	Sing. M.	F.	Plur. M. and F.	
Nom.	<i>zho</i>	<i>zhe</i>	<i>zhe.</i>	
Agent	<i>zhesi</i>	<i>zhesō</i>	<i>zheni^zh.</i>	
Genitive	<i>zhesō</i>		<i>zhenēō.</i>	
Dative	<i>zhesit</i>		<i>zhusut.</i>	
		Fem. Sing.	Plur. M.	Plur. F.
<i>anu</i>	this	<i>ani</i>	<i>ani</i>	<i>neā.</i>
<i>ā</i>	that	<i>ā</i>	<i>ā</i>	<i>āyā.</i>
<i>parā</i>	yonder	<i>parāi</i>		
<i>zho</i>	who (relative)			
<i>kōi</i>	who?	<i>kōi</i>	<i>kōi</i>	<i>kōia.</i>
<i>zheg</i>	what?			
<i>kōi</i>	some, any	<i>kōi</i>	<i>kōi</i>	<i>kajāk.</i>

VERBS.

Auxiliary Verb.

PRESENT—I am.

	Sing.		Plur.	
	M.	F.	M.	F.
1.	<i>mo</i>	<i>hōs</i>	<i>be</i>	<i>hās</i>
2.	<i>tu</i>	<i>hō</i>	<i>tso</i>	<i>hānt</i>
3.	<i>zho</i>	<i>hō</i>	<i>zne</i>	<i>hā.</i>

PAST—I was.

	Sing.		Plur.	
	M.	F.	M. and F.	
1.	<i>asulus</i>	<i>asilis</i>	<i>asilis.</i>	
2.	<i>asulō</i>	<i>asile</i>	<i>asilit.</i>	
3.	<i>asul</i>	<i>asil</i>	<i>asil.</i>	

FUTURE—I shall be.

Sing.	Plur.
1. <i>ās-im</i>	<i>ās-on.</i>
2. <i>ās-e</i>	<i>ās-at.</i>
3. <i>ās</i>	<i>ās-in.</i>

Negative Verb.

I am not.

Sing.	Plur.
1. <i>nīsh-is</i>	<i>nīsh-is.</i>
2. <i>nīsh-e</i>	<i>nīsh-it.</i>
3. <i>nīsh</i>	<i>nīsh.</i>

Active Verb.

IMPERATIVE.

The 2nd singular imperative is the root of the verb; e.g. *bōh*, go; *tiki kha*, eat bread; *rēi pīh*, drink water. The 2nd person plural is formed by adding *ā* to the root; e.g. *vōi pīā*, drink water; *khaliā*, get out.

FUTURE—I shall speak.

Sing.	Plur.
1. <i>mose rāz-im</i>	<i>bese rāz-ōn.</i>
2. <i>tuse rāz-e</i>	<i>tsōse rāz-at.</i>
3. <i>zhuse rāz-e</i>	<i>zhese rāz-in.</i>

PAST—I did.

Sing.	Plur.
1. <i>mei thās</i>	<i>bēsi thī-is.</i>
2. <i>thō thā</i>	<i>tsōsi thī-it.</i>
3. <i>zhēsei thāu</i>	<i>zhēnijh thī-e.</i>

NOTE.—The past tense of a transitive verb may be used either with the nominative or agent case of the subject, and in either case agrees with it in person. The forms given for the pronouns of the 1st and 2nd persons plural, are apparently variants from those given above.

PAST—I came.

Sing.	Plur.
1. <i>mo āl-us</i>	<i>be āl-is.</i>
2. <i>tu āl-o</i>	<i>tsō āl-it.</i>
3. <i>zhō āl-</i>	<i>zhē āl-e.</i>

PAST—I went.

Sing.	Plur.
1. <i>mo gās</i>	<i>be gē-us.</i>
2. <i>tu gā</i>	<i>tsō gē-it.</i>
3. <i>zhō gā</i>	<i>zhē gē.</i>

PRESENT TENSE.

The present tense is formed by adding the present tense of the auxiliary verb to the future, e.g.—

PRESENT—I am doing.

	Sing.	Plur.
1.	<i>mose thim hōs</i>	<i>bese thōn hās.</i>
2.	<i>tuse thē hō</i>	<i>tsōse thiāt hānt.</i>
3.	<i>zhusē thēt hō</i>	<i>zhesē thēin hā.</i>

List of Verbs.

Root.	Meaning.	Infinitive.	Pres. Part.	3rd Sing. Past.	3rd Sing. Fut.
<i>thē</i>	do, make.	<i>thiōn</i>	<i>theihū</i>	<i>thāu</i>	<i>thēi.</i>
<i>ēh</i>	come.	<i>ōn</i>	<i>eihū</i>	<i>āl"</i>	<i>ēi.</i>
<i>bōh</i>	go.	<i>bojhōn</i>	<i>bōjhū</i>	<i>gāu</i>	<i>bōzh.</i>
<i>khā</i>	eat.	<i>khōn</i>	<i>khōhū</i>	<i>khiāu</i>	<i>khā.</i>
<i>sōh</i>	sleep.	<i>sōn</i>	<i>seihū</i>	<i>sutt'</i>	<i>sēi.</i>
<i>bēh</i>	sit.	<i>bēōn</i>	<i>bēhū</i>	<i>bēht"</i>	<i>bēc.</i>
<i>pīh</i>	drink.	<i>pīōn</i>	<i>pīhū</i>	<i>pīāu</i>	<i>pīe.</i>
<i>wali</i>	fall.	<i>waliōn</i>	<i>waleihū</i>	<i>walau</i>	<i>walei.</i>
<i>chōk bōh</i>	get up.	<i>chōkbōn</i>	<i>chōkbeihū</i>	<i>chōkbil"</i>	<i>chōkubei.</i>
<i>bei</i>	become.	<i>beihōn</i>	<i>beihū</i>	<i>bil"</i>	<i>bei.</i>
<i>shilā</i>	be ill.	<i>shiliōn</i>	<i>shilāhū</i>	<i>shilāl</i>	<i>shilā.</i>
<i>uni (?)</i>	be hungry.	<i>vñzāilōn</i>	<i>vñzāilhū</i>	<i>vñyāil</i>	
<i>yās</i>	go on.				
<i>hun bōh</i>	get up.				
<i>de</i>	give.	<i>deōn</i>	<i>deihū</i>	<i>dāu</i>	<i>dei.</i>

A question is signified by adding *dā* to the verb, e.g.—

<i>tu ān hō dā?</i>	Art thou here?
<i>tsō ānēhi hānt dā?</i>	Are you just here?

The 1st person plural is not used for the 1st person singular, as in Urdu, nor is the 2nd person plural used for the 2nd person singular as in English.

The present tense of the auxiliary verb has different forms for the masculine and feminine, e.g. *hō*, he is; *hī*, she is.

EXAMPLES.

<i>thō gōsh kōn hō?</i>	.	.	.	.	.	Where is thy house?
<i>thō nōm zōbōn hō?</i>	.	.	.	.	.	What is thy name?
<i>miō nōm Gafār hō</i>	.	.	.	.	.	My name is Gafār.
<i>mei gāo pashās hūs</i>	.	.	.	.	.	I have seen the cow.
<i>mei dōne pashās hūs</i>	.	.	.	.	.	I have seen the bullocks.
<i>mei rōi piā hūs</i>	.	.	.	.	.	I have drunk water.
<i>thō rōi pīe hā</i>	.	.	.	.	.	Thou hast drunk water.
<i>ēsei krum thān</i>	.	.	.	.	.	He did the work.

EXAMPLES—*contd.*

<i>āseī dōn* pashau</i>	.	.	.	.	He saw the bullock.
<i>āseī gāo pashau</i>	.	.	.	.	He saw the cow.
<i>āseī dōne pashau</i>	.	.	.	.	He saw the bullocks.
<i>āseī gāwe pashau</i>	.	.	.	.	He saw the cows.

ADVERBS.

<i>chē</i>	now.	<i>aʒha</i>	above.
<i>karega</i>	at some time, any time.	<i>kharte</i>	below.
<i>nē</i>	not.	<i>dārō</i>	outside.
<i>kare</i>	when?	<i>aʒhō</i>	inside.
<i>kyē</i>	why?	<i>lōko</i>	quickly.
<i>kadāt</i>	how?	<i>chhūt chhūt</i>	slowly.
<i>anāt</i>	thus.	<i>inne</i>	hither.
<i>adāt</i>	so.	<i>āwari</i>	thither.
<i>ān</i>	here.	<i>āniō</i>	hence.
<i>sad</i>	there.	<i>ādō</i>	thence.
<i>kōṇ</i>	where?	<i>āsh</i>	to-day.
<i>kōṇit</i>	whither?	<i>lōsht</i>	to-morrow.
<i>kōṇō</i>	whence?	<i>bilāh</i>	yesterday.
<i>parāda</i>	yonder.	<i>bās</i>	in the evening.
		<i>chid</i>	the day after to-morrow.

POSTPOSITIONS.

<i>ō</i>	of, sign of genitive.	<i>eī, si</i>	by, sign of agent case.
<i>-t, te, it, at</i>	to, sign of dative.	<i>khaire</i>	under.
<i>iʒl</i>	to, at, on, in.	<i>maʒha</i>	between.
<i>ō, lo</i>	from.	<i>muthō</i>	before.
<i>ēl</i>	near.	<i>pātōn</i>	{ behind. after.
<i>seī</i>	along with.		

CONJUNCTIONS.

<i>ge, ga, ha</i>	and.	<i>amma</i>	but.
<i>bara</i>	then, again.	<i>si ki</i>	because, that.

[No. 3.]

DARDIC SUB-FAMILY.

DARD GROUP.

SHINĀ.

GUREZI DIALECT.

(Sir James Wilson, K.C.S.I., 1898.)

Ek mushāt dū bāl asil. Si duō zhō chunei mālit
A man-to two sons were. These two from by-the-young to-father
 razhau, 'Bāb, zhābō mo-te hissa ēik, deh.' Bara sēst
sai, 'Father, from-the-goods me-to the-share will-come, gire.' Then to-them
 zhāb butu bagē dau. Barah zhēk dēzō patō chuno pūch-se
goods all haring-divided he-gave. Then some days after, the-young son-by
 butu jama-thē, dūr mulk-at safar thū; sad tomu
all haring-collected, a-distant country-to journey he-made; then his-own
 arāmit butu zhāb khārich thāu. Zhe sei zhu zhāb butu khārich
pleasure-to all goods spent he-did. When by-him that wealth all spent
 thāu, zhu-mulk-azh bap drāz hua-bila. Zhu manuzh ho
he-had-made, that-country-in great famine happened. That man became
 uniāl. Zho gau zhō mulk-ō ekēt nōkar bētu. Zhēsi chhēnyau
hungry. He went that country-of to-a-man servant sat. By-him he-was-sent
 tōme chhēchōnj sorōt rāchh. 'Zhuse sōrse khākh dileh akōut khum
his-own field-into to-pigs herding. What pigs eat husks my-own eating
*thēi-asul.' Bara zhēs khōy nē dēn asii. Bara zhēsit fikuzh
I-shall-make.' Then they eating not giring were. Then to-him in-thought
 āl, zhēs razhau, 'Miō bāb kach tushār nōkar-ōnt tikih tushār hī.
came, by-him said, My father with many servants-to fool much is
 Mo nirōnu mirijim-hōs. Mo chōkubōi tōm bāb-il bōzhim, zhēsit mōse
I hungry am-dying. I standing-up own father-to will-go, to-him I
 rāzim. 'Vo bāb, mēi Khulāi ge tu mūthō gunāi thās. Mo
will-say, O father, by-me Go i and thee before sin I have-done I
 zhēsit laiak nush-is, zhēs rāzin-bil thō pūch hū. Mo tōm nōkar-lānu
to-this fit am-not, they will-say the son it-is Me own servant-like
 kālt.' Bara chōku-bōi tōmu māl-el ālu. Zhe dūr pāsh
consider.' Then standing-up own father-to become. By-him for haring-sen
 mālus darbak thē bōshāi mālēt thāu. Hā
by-father running haring-ande haring-give, whence kissing he-were And
 pūch-se mālit razhau. 'Vo bāb, mēi Khulāi ge tu mūthō gunāi
*by-sin to-father was-said, O father, by-me Go i and thee before sin**

thās. Mo zhēsit laiak nush-is, zhēs rāzin-bil thō pūch hū.' Amma done. I to-this fit am-not, they will-say thy son it-is.' But mālei tōm nōkarō-vāri razhau, 'Butizhō sīē chilakhōi khaliā, zhēsit by-father own servants-towards he-said, 'Of-all good clothes get-out, to-him bunyeā; zhēsē hātizh vāzhi viyā, zhēsē pēont pāezār bunyāyā; bara bēs put-on; his hand-on ring put-on, his feet-to shoes put-on; then we khōn, khushī thōn; si-ki zho miō pūch mū asul, bara zhinil; let-eat, pleasure let-make; for this my son dead was, again he-lives; lip bilu asul, bara hāt āl.' Zhē khush bil'. lost been was, again to-hand has-come.' They happy became.

Chē zhēsō bar pūch chhēchh asul. Zho gōzh-ēl eh natiōn Now his great son in-field was. He house-near coming dancing bāshōn krū pārūd. Ho sēsei ek nokar-kit hōthē khōzhin thau, singing noise heard. And by-him a servant-to calling question he-made, 'Nu zhōg hū?' Zhēsi zhēsit razhau, 'Thō zhā āl. Thō bābei 'This what is?' By-him to-him said, 'Thy brother came. Thy father-by khushī thau hū, siki thō zhā zhōnu lādu hū.' Bara sēsit pleasure he-made has, because thy brother living got is.' Then to-him malāl bilu. 'Mo azhō nē buzhim.' Zhēsei-kār māl darō āl, anger became. 'I inside not will-go.' For-this-cause father outside came, zhēsit madār thau. Zhēsi jhawāb mālit razhau, 'Chake, mōse to-him entreaty he-made. By-him answer to-father he-said, 'Listen, by-me ani barzhōnt thēi khidmat thās, mei karēgē thō razhōn-it these years-to thy service I-made, by-me at-any-time thy saying-to badal nē thās, amma thō zāt mo-te āiō chhāl nē dā, contrary not I-did, but thou at-any-time me-to goat kid not thou-gavest, siki mo-se tōme shulō-sei khushī thim; amma kare ālu hū an' that I own friends-with pleasure shall-make; but when come is this thō pūch, thō zhāb kanzhērō-sei khyau hū, thō zhēsi-kar bārī thy son, thy goods harlots-with eaten has, by-thee for-him great khushī thā hū.' Mālus zhēsit razhau, 'Vo pūch, tu zap pleasure made is.' By-father to-him said, 'O son, thou always mōsei hāno, miō butu zhāb thō hō. Lāzim asul, asunt khushī with-me art, my all goods thine is. Proper it-us, for-us pleasure thōn, siki anu thō zhā mū asul, zhunū bil; lip bil asul, making, for this thy brother dead was, living became; lost became was, bara hāt ālu.' again to-hand came.'

BRÖKPĀ OF DRAS.

According to Drew, the Brökpā of Dras is the same as the Shinā of Astor. Specimens of true Astor Shinā have not been received, but I am indebted to the kindness of Mr. R. T. Clarke, I.C.S., for the following Specimens of Dras Brökpā. They were obtained with considerable difficulty, and allowance must be made for this fact in considering the inconsistencies which appear here and there.

Dras and Astor are much nearer to Kashmir than is Gilgit, and hence the Brökpā is now and then mixed with Kāshmīrī idioms. Curiously enough, in the conjugation of the verb substantive it seems to have been influenced by the Burushaskī of Hunza-Nagar which lie far to the north beyond Gilgit. It looks as if the inhospitable highlands in which Brökpā is now spoken were once inhabited by speakers of Burushaskī.

We are fortunate in having ready to our hand a short grammar and vocabulary of Dras Brökpā on pp. 40 and following of Shaw's article on *Stray Arians in Tibet* quoted in the list of authorities on Shinā. The following account of the grammar is based partly on this article and partly on the Specimens and List of Words and Sentences given by Mr. Clarke.

I.—PRONUNCIATION.—As compared with the Shinā of Gilgit, the Brökpā of Dras shows considerable divergencies of pronunciation. We may note the following points.

As in Gilgit, the vowels *ō* and *ū* are practically interchangeable. A good example is *baskōchōk* or *baskōchūk*, a servant.

Vowels are frequently nasalised for no apparent reason. We may note in this connection that past participles end in *ō* or *au*, and that the *au* is constantly nasalised. Thus, we have both *dau* and *dau*, he gave. It is possible that, in this case, the nasalisation is a relic of an old neuter gender.

We have noticed that in Gilgit Shinā *zh* and *jr* are interchangeable. It is probable that this distinction of spelling indicates a slightly different pronunciation. If that is the case the inconsistencies of spelling observed in the Specimens indicate that the two sounds are liable to be confused. In Dras Brökpā, there is a similar pair of sounds, which I represent by *zh* and *zhr*, respectively. Shaw describes the latter sound as follows. It is ‘intermediate between an *r* and a French *j* or the *z* in “azure”; that is, the *r* is not clearly trilled but slurred over; while the tongue is almost in the position for an *r* a stream of air is passed, without vibration of the tip, between it and the palate. Thus in the word *potz̄hro*, grandson, the sound is intermediate between *potro* and *potjo* (as in English we may sometimes hear people pronounce the word “trill” almost like “chill”).’ As in Gilgit Shinā, these two sounds are commonly interchanged in the Specimens and List. Often both spellings of the same word are found almost side by side.

Very similarly, as in Gilgit *ch* and *tr* are interchangeable, in Dras Brökpā there is a pair which I transliterate *ch* and *tsh̄r*, respectively. Again, these two are often confounded, and, moreover, *tr* often appears in the place of *tsh̄r*.

K often appears instead of *g*. Thus, *gā*, and, also, becomes *ka* in *dü-bio kā dāi*, two twenties and ten, fifty, but is preserved in *mōrē-gā*, to me also. So we have *kūi*, a country, as compared with Gilgit *gui*. Again, we have *z̄hōk* or *z̄hōg* (Gilgit *jék*), what?

Ch is optionally interchanged with *sh*, as in *puch* or *push*, a son; *pashau* (Gilgit *pachēgō*), he saw. In *tshilē* (Gilgit *chilé*), clothes, it has become *tsh*; similarly Gilgit *chai* becomes *tshaī* or *chēī*, a woman.

Ts becomes *chh* in *chhō* or *tshō* (Gilgit *tsoh*), you.

Gilgit *chh* becomes *tsh* in *atshī* (G. *achhī*), an eye.

The letter *zh* is very common. It is not only often used instead of *sh*, but it also represents a Gilgit *j* in *ažhā* (G. *ajāh*), up; *z̄hōk* (G. *jék*), what? and *z̄hab* (G. *jāb*), property. It represents a Gilgit *s* in *dēz̄hī* (G. *dēsī*), days. It sometimes represents a Gilgit *r*, as in *z̄hō*, he.

Aspirated consonants are more common than in Gilgit. Thus we have both *khā* and *kā* (Gilgit *kā*), eat. Note the form *uthilō*, not *uṭhilō*, he arose. The spelling with a dental *th* also occurs in the corresponding Kāshmīri root *wōth*.

II.—NOUNS.—Gender.—There are several instances of the feminine. We may quote *dēr*, the belly; *z̄hush*, anger; *shūrā*, rejoicing; *tikī*, a loaf (2nd Specimen). As pointed out above, the nasalised participles in *aū* may possibly be remains of an old neuter gender.

Number.—The singular number is emphasised by adding *ek*, one, to the end of a word. In such cases the *e* is elided after a vowel, and the remaining *k* may be taken as the equivalent of the indefinite article. Thus, *baskōchō-k*, a servant; *angēlu-k*, a ring; *ēshā-k* or *ēchhā-k*, a day, one day.

The plural ends in *ē* or *i*. I have not discovered any rule as to which is to be employed. The following examples of plurals occur in the List and Specimens. We do not know the singular forms in all cases. *Dīz̄hārē* (sing. *dī*), daughters; *z̄hakōrē*, men; *dōnē* (sing. *dōnō*), bulls; *gārē* (sing. *gāō*), cows; *chhurē* (sing. *chhurē*), deer; *bōshē*, kisses; *tshilē*, clothes; *krumē*, works; *āshpī* (sing. *āshp*), horses; *shūi* (sing. *shū*), dogs; *shunī*, swine; *baskōchī* (sing. *baskōchō*), servants; *paizārī*, shoes. As regards *z̄hakōrē*, it looks as if this word (List No. 124) is really a dative plural, which is erroneously shown as a nominative. The List also shows *bābō*, a father, as making its nominative plural *bābai* or *bābēlā*. If these forms are correct, *bābai* is probably another way of spelling *bābē*. The other I am unable to explain. It looks like a Pashai, not a Shīnā, form.

Case.—The Brökpā of Dras has two forms of the Agent case, one ending in *sā* or *sē*, which I call Agent I, and another ending in the singular in various vowels, generally *i*, and in the plural in *z̄lā* or *z̄lē*. The latter I call Agent II. Agent I is used for the subject of a transitive verb in all tenses except the past. Agent II is used for the subject of a transitive verb in the past tense. The terminations *sā* and *z̄hā* are those given by Shaw. The Specimens and List have regularly *sē*. They have both *z̄hā* and *z̄lē* for the Agent II.

The following paradigms of declension are based on those given by Shaw :—

Esh or *e_zh*, a ewe.

	Singular.	Plural.
Nom.	<i>esh</i> or <i>e_zh</i>	<i>e_zhē</i> .
Agent I.	<i>esh-sā</i> (- <i>sē</i>)	<i>e_zhē-sā</i> (- <i>sē</i>).
Agent II.	<i>e_zhū</i>	<i>e_zhē-_zhā</i> (- <i>z</i> _z hē).
Acc.	<i>e_zhū</i>	<i>e_zhō</i> .
Dat.	<i>e_zhū-rē</i>	<i>e_zhō-rē</i> .
Abl.	<i>e_zhū-_zhō</i>	<i>e_zhē-_zhō</i> .
Gen.	<i>e_zhō</i>	<i>e_zhō</i> .
Loc.	<i>e_zhū-_zhā</i> (or - <i>z</i> _z hē)	<i>e_zhē-_zhā</i> (or - <i>z</i> _z hē).

Āi, a she-goat.

	Singul'ar.	Plural.
Nom.	<i>āi</i>	<i>āiē</i> .
Agent I.	<i>āi-sā</i> (- <i>sē</i>)	<i>āiē-sā</i> (- <i>sē</i>).
Agent II.	<i>āiō</i>	<i>āiē-_zhā</i> (- <i>z</i> _z hē).
Acc.	<i>āi</i>	<i>āiō</i> .
Dat.	<i>āi-rē</i>	<i>āiō-rē</i> .
Abl.	<i>āi-_zhō</i>	<i>āiē-_zhō</i> .
Gen.	<i>āiō</i>	<i>āiō</i> .
Loc.	<i>āi-_zhā</i> (or - <i>z</i> _z hē)	<i>āiē-_zhā</i> (or - <i>z</i> _z hē).

Gōzhr, a house.

	Singular.	Plural.
Nom.	<i>gōzhr</i>	<i>gōzhrī</i> .
Agent I.	<i>gōzhr-sā</i> (- <i>sē</i>)	<i>gōzhrī-sā</i> (- <i>sē</i>).
Agent II.	<i>gōzhrī</i>	<i>gōzhrī-_zhā</i> (- <i>z</i> _z hē).
Acc.	<i>gōzhr</i> or <i>gōzhr-rē</i>	<i>gōzhrō</i> or <i>gōzhrō-rē</i> .
Dat.	<i>gōzhr-rē</i>	<i>gōzhrō-rē</i> .
Abl.	<i>gōzhr-_zhō</i>	<i>gōzhrī-_zhō</i> .
Gen.	<i>gōzhrō</i>	<i>gōzhrō</i> .
Loc.	<i>gōzhr-_zhā</i> (or - <i>z</i> _z hē)	<i>gōzhrī-_zhā</i> (or - <i>z</i> _z hē).

The above declensions are not quite identical with those given by Mr. Shaw, as I have made a few alterations on the strength of the language of the Specimens. On the other hand they do not, as will be seen from the following remarks, altogether agree with the Specimens. I shall now discuss each case separately.

Agent I.—With pronouns the termination *sē* is almost the only one used in the Specimens. There is only one occurrence of a noun in this case. Here the termination is *sā*, not *sē*, and *sā* also occurs once as the termination of the Agent I of a pronoun. The two examples are *mālō-sā gruṇ diñ*, the father is giving a feast, and *mā-sā khūs̄t̄i thiam-bili*. I might have made rejoicing. In the latter example, *thiam* is in the present-future.

Agent II.—Wherever a singular substantive occurs in this case it ends in *i*. Thus, *mālī daū*, the father gave; *bālī ražhau*, the son said. For the plural we have *renō-žhā* *kutiē*, they struck; *senō-žhā shūrā thiē*, they made merry. In the second Specimen, we have *Baghdūrō-jē khili*, *Baghdūr* ate. Here *jē* is simply another way of spelling *žhē* (see the locative, below), and the noun is put in the plural, apparently as an honorific form.

Accusative.—According to Shaw the accusative of *ežh* is *ežhu*, while in the case of the other two nouns it is the same as the nominative or as the dative. In every case in which the accusative of a noun substantive occurs in the Specimens, it is the same as the nominative.

Instrumental.—Shaw gives no form for this case. Two instances of the instrumental occur in the Specimens, *viz.* :—*shūra-i-tā*, with joy (he would have filled his belly), and *ghās-rē*, (he would have filled his belly) with grass. In the first instance, *tā* has been added to the agent. The second instance is the same in form as the dative.

Dative.—This is usually formed by adding *rē* (compare Persian *rā*, and Gilgit *té*), before which a noun ending in *ō* drops its final letter. Thus, *bābō*, a father, dative *bāb-rē*; *mālō*, a father, dative *māl-rē*; *manužhō*, a man, dative *manužh-rē*. Other instances of this case are *dīžhā-rē*, to a daughter; *baskōchōk-rē*, to a servant (in which the final *ō* of *baskōchō* is protected by the *k* suffixed). In the plural we have *bābō-rē*, to fathers; *dīžhārō-rē*, to daughters. Sometimes (compare Gilgit *kē*) we have a *ka* inserted before the *rē*. Thus, *mushā-ka-rē*, to a man (there were two sons); *kūz-ka-rē*, (he went) to a (far) country; *ražhā-ka-rē*, to (thy) order (I did not do disobedience). This *ka*, like the *k* in *baskōchōk-rē*, is the suffix of the indefinite article. In one case *rē* is weakened to *rī*, *viz.* :—in *tū-rī*, (I have sinned) to. (*i.e.* before) thee. The Gilgit suffix *té* appears in *khudāi-tē*, (I have sinned) to (*i.e.* before) God. In *mālē-lī bōžhūm*, I will go to (my) father, unless *mālē-lī* is a copyist's slip for *mālētē*, *rē* or *rī* has become *lī*. After verbs of saying, the dative of the person addressed sometimes takes *warī*, near. Thus, *mālī ražhau baskōchō-warī*, the father said to the servants (plural); *ražhau mālē-warī*, or *ražhau māl-rē*, he said to the father. In *mālē-warī*, *mālē* is for *mālai*, the Gilgit genitive.

Locative.—It will be convenient to consider the locative before the ablative. Shaw makes it end in *rē*, like the dative, but in the List and Specimens it always ends in *žhē* or *žhā* (also spelt *jē* or *jā*). It will be noticed that, in the plural, the Agent II takes the same termination. Examples of the locative are *gōsh-žhē*, in the house; *žhāu-žhā*, in a country; *kūi-žhā*, (he sent him) into a field; *tshrešh-žhā*, (the elder son was) in the field. With this termination we may compare the Gilgit *ajé* or *'jé*, or, perhaps, the Gilgit *rō*, with change of *r* to *žh*.

Ablative.—The typical letter of the ablative is *ō*. The most common suffix is *žhō* or *jō*, which is connected with the *žhē* of the locative. Thus, *bābē-žhō*, from the father; *kupē-žhō*, from the well; *vānyō-jō*, from a shopkeeper; *ashe-žhō*, from him. In the plural, we have *bābē-žhō*, from fathers. *Kachō*, from near, also occurs, as in *dīžhā-kachō*, from the daughter; *manužhē-kachō*, from a man: *dīžhārē-kachō*, from daughters; *bābrē-kachō*, from fathers. *Tō* is also used, as in *tā-tō*, thereafter, then; *sādō-tō*, afterwards; *bābrē-žhā-tō*, from in the fathers (an ablative of a locative); *žhakō-žhā-tō*, from

among the men ; *senē-zhā-tō*, from among them ; *tshréshī-zhā-tō*, from in the fields. It will be noticed that, as in Gilgit, the ablative suffix is, in the singular, added in the oblique form, and, in the plural, to the nominative. The same is true of the locative and of the Agent II plural.

Genitive.—Shaw makes the genitive, both singular and plural, end in *ō*, and this has been reproduced in the above paradigm. We have examples of this in (List No. 223) *thō bābō gōzhr-zhē*, in your father's house ; *Kashirō shish*, a Kāshmīri's head (Specimen II) ; *ēchhākō safar*, a journey of one day ; *umrō safar*, a journey of a lifetime. Several different forms of the genitive are given in the grammatical portion of the List. Thus, we have the Gilgit termination *ai* in *bābai*, of a father ; *dīzhai* (also *dīzhō*), of a daughter ; *bābelai*, of fathers. In No. 116, 'of daughters' is translated *dīzhārō-re*, which is evidently a dative of possession. In No. 125, 'of men' is *zhakālī* (cf. the form *mālēlī* of the dative). No. 120 gives *manuzhō gōsh* for 'of a man,' which seems to mean really 'the man's house.'

Other postpositions. *Kāryō* is 'for,' as in *sēsēi kāryō*, for that, therefore.

To give the sense of 'with' we have *-sī nālā*. Thus, *bāskōchō-sī nālā*, with servants ; *parūlō-sī nālā*, with friends ; *darichē-sī nālā*, with harlots. Compare Pāñjābī *nāl*.

Kachō, from near, has already been mentioned. *Wāryō*, connected with *wari*, the sign of the dative, has the same meaning.

Adjectives.—Shaw states that adjectives do not seem to change for gender. There are, however, several instances in the List and Specimens in which we see adjectives changing when in agreement with a feminine noun. On the other hand they do not seem to change usually for number or case. We may quote the following examples :—*siō manuzhō*, a good man ; *sī chēi*, a good woman ; *siō zhakōrē*, good men ; *sī chē*, good women ; *kachī mīlai*, a bad girl ; *siō manuzhē kachō*, from a good man ; *miō māl-re*, to my father. In *thānē baskōchō-sī nālā*, with thy servants, the adjective *thānō* has changed for number. Other examples will be found under the head of participles. Comparison is made as in Gilgit.

III. PRONOUNS.—Shaw gives the following forms for the pronoun of the first person. I have added a few forms occurring in the Specimens :—

Mō, I.

	Sieg.	Plur.
Nom.	<i>mī</i>	<i>bē</i>
Agent I.	<i>mī-sī (-sē)</i> , <i>mū-sī</i>	<i>bē-sī (-sē)</i>
Agent II.	<i>mi</i>	<i>assō-zhī (-zhē)</i>
Acc.	<i>mī</i>	<i>assō</i>
Dat.	<i>mī-re</i>	<i>assō-re</i>
Abl.	<i>mī-zhī</i>	<i>assō-zhī</i>
Gen	<i>mī</i>	<i>assō</i>
Loc.	<i>mī-zhī (-zhē)</i>	<i>assō-zhī (-zhē)</i>

There is also a possessive pronoun, *miānō* or *miāñō*, my, mine, and *assānō*, our. In the Specimen we have *mōi*, used as a feminine possessive pronoun in *z̄hōg mōi hāk*, what is mine. *Bē*, we, corresponds to the Gilgit *bēh*, while *miānō* and *assānō* must be compared with the Kāshmīrī *myón*^u and *són*^u. *Mū-sū* occurs in the Parable in *mūsū thiambili*, I might have made.

The declension of the pronoun of the second person is as follows :—

Tū, thou.

	Sing.	Plur.
Nom.	<i>tū</i>	<i>tsō</i> , (fem.) <i>ts̄i</i>
Agent I.	<i>tū-sā</i> (- <i>sē</i>)	<i>tsō-sā</i> (- <i>sē</i>)
Agent II.	<i>tō</i> , <i>t̄hō</i>	<i>tsō-z̄hā</i> (- <i>z̄hē</i>)
Acc.	<i>tū</i> , <i>t̄hō</i>	<i>tsō</i>
Dat.	<i>tū-rē</i> , <i>tū-r̄i</i>	<i>tsō-rē</i>
Abl.	<i>tū-z̄hō</i>	<i>tsō-z̄hō</i>
Gen.	<i>tō</i> , <i>t̄hō</i> , <i>tū</i>	<i>tsō</i> , <i>ts̄i</i>
Loc.	<i>tū-z̄hā</i> (- <i>z̄hē</i>)	<i>tsō-z̄hā</i> (- <i>z̄hē</i>)

There is a possessive pronoun, *thānō* or *tānō*, thy, thine, and *tsānō*, your. In the Specimens the singular forms are generally *thō*, *thānō*, etc., while Shaw always gives *tō*, *tānō*, etc. Forms beginning with *ts* are often spelt with *chh*. Thus, *chhō*, *chhā*, *chhānō*, etc. In the Specimens we have two forms of the genitive in agreement with feminine nouns. They occur in the phrases *thaī khidmat thās*, I did thy service ; *thaī raz̄hā-ka-rē*, to thy command ; *z̄hōg mōi hāk*, *thēi bil*, what is mine, is thine. *Tū-r̄i*, as a dative, has been discussed under the head of the dative of substantives. With *tsō* and *chhānō* compare the Kāshmīrī *ts̄h*, thou, *ch̄yōn*^u, thy. The plural *tsō* has a feminine *tsā*. I have only met this form in the nominative. It probably occurs in all cases as in Gurēzī *Shinā*.

The pronoun of the third person is identical with the Demonstrative pronouns. There are several of these. The Proximate Demonstrative pronoun is *nō* or *anō*, this, he, she, it. *Nō* is thus declined :—

Nō, this, he, she, it.

	Sing.	Plur.
Nom.	<i>nō</i> , <i>nū</i> ; fem. <i>nī</i>	<i>nī</i>
Agent I.	<i>nō-sā</i> (- <i>sē</i>), <i>nū-sā</i> (- <i>sē</i>), fem. <i>nī-sā</i> (- <i>sē</i>)	<i>nī-sā</i> (- <i>sē</i>)
Agent II.	<i>nīsī</i>	<i>nīnō-z̄hā</i> (- <i>z̄hē</i>)
Acc.	<i>nīsē</i>	<i>nīnō</i>
Dat.	<i>nīsē-rē</i>	<i>nīnō-rē</i>
Abl.	<i>nīsē-z̄hō</i>	<i>nīnō-z̄hō</i>
Gen.	<i>nīsō</i> , <i>nīsēi</i>	<i>nīnō</i>
Loc.	<i>nīsē-z̄hā</i> (- <i>z̄hē</i>)	<i>nīnō-z̄hā</i> (- <i>z̄hē</i>)

Anō is declined in exactly the same way. Thus, *anō a_{shp}-rē*, to this horse; *anī rōpai*, this rupee; *anī krumē*, these works. Compare *anyō*, from here.

There are several forms of the remote demonstrative pronoun, that, he, she, it. They no doubt have different meanings, as in Gilgit *Shinā*, but no materials are available for distinguishing the various shades. The simplest form is the pronoun *sō*, of which the following instances appear in the Specimens:—

- Sing. Nom. *sō*, as in *sō t_{sh}rē_{sh}i-zhā-tō ālō*, he came from in the fields.
 Agent II. *sēsī*, as in *sēsī chhakrē*, he wasted.
 Dat. *sēsā-rē*, as in *sēsā-rē zhē-gā-nā nē mutō*, to him nothing remained. *Sēsā* is here evidently another form of *sēsē*. Compare *zhā* and *zhē*.
 Gen. *sēsō*, as in *sēsō bārō bāl*, his eldest son; *sēsēi*, as in *sēsēi mālō drō khātō*, his father came outside.
 Plur. Agent II. *senō-zhā*, they (made merry).
 Abl. *senē-zhā-tō*, from among them (the younger said to the father).

As an adjective, we have *sē zhāū-zhā*, in that country; *sō wakhsā*, at that time; *sē būrō-rē*, to them all.

Very similar are the forms of a pronoun *ō*, *au*, or *āō*. Thus:—

- Sing. Nom. *ō*, *au*, *āō*; fem. *ā*. Thus, *ō bai-hāō*, he is sitting; *au kēsē-zhō muligayā*, from whom did you buy that?
 Acc. The same as the nominative when used as an adjective, as in *ā rōpai arē*, take that rupee. Otherwise we have *asē*, as in *asē siō-thē kutētātō*, after having beaten him well.
 Dat. *asē-rē*, as in *anī rōpai asē-rē dē*, give this rupee to him.
 Abl. *asē-zhō*, as in *ā rōpai asē-zhō arē*, take that rupee from him.
 Gen. *asō phia-jē*, on his back; *asō bāl*, (I have beaten) his son.
 Plur. Gen. *ānō*, of them (List).

The Gilgit *rō*, he, she, it, that, is also used. It has a feminine throughout, and is thus declined:—

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
Nom.	<i>rō</i>	<i>rē</i>	<i>rē</i>	<i>rī</i>
Agent I.	(?) <i>r-sī</i> , (-sē)	<i>rē-sī</i> , (-sē)	<i>rē-sī</i> , (-sē)	<i>rī-sī</i> , (-sē)
Agent II.	(?) <i>r-sī</i>	<i>rē-sī</i>	<i>rē-sī-<u>zhī</u>, (-zhē)</i>	<i>rānō-<u>zhī</u>, (-zhē)</i>
Acc.	(?) <i>rōsō</i>	<i>rēsō</i>	<i>rēsō</i>	<i>rānō</i>
Dat.	(?) <i>rōsō-rē</i>	<i>rēsō-rē</i>	<i>rēsō-rē</i>	<i>rānō-rē</i>
Abl.	(?) <i>rōsō-<u>zhō</u></i>	<i>rēsō-<u>zhō</u></i>	<i>rēsō-<u>zhō</u></i>	<i>rānō-<u>zhō</u></i>
Gen.	(?) <i>rōsō</i>	<i>rēsō</i>	<i>rēnō</i>	<i>rānō</i>
Loc.	(?) <i>rōsō-<u>zhī</u>, (-zhē)</i>	<i>rēsō-<u>zhī</u>, (-zhē)</i>	<i>rēnō-<u>zhī</u>, (-zhē)</i>	<i>rānō-<u>zhī</u>, (-zhē)</i>

Shaw gives no forms for the Acc., Dat., Abl., Gen. and Loc., Sing. Masc. *Resānō* occurs as a Gen. Sing. Masc. in the List of words (Nos. 27 and 28). It is really a possessive pronoun like *miānō*, mine, etc. No other form of this pronoun occurs in the List or Specimens, but there is a pronoun *z̄hō*, he, which is probably a dialectic form of it. It is not given by Shaw, but the following instances occur in the first Specimen :—

- | | |
|------------|---|
| Sing. Nom. | <i>z̄hō rutō bōi iphālō</i> , he arrived safe and sound. |
| Dat. | <i>z̄hēs-rē banyā</i> , put ye on him. |
| Gen. | <i>z̄hēsānō aluk</i> , his portion.
<i>z̄hēsānī dēr</i> (fem.), his belly. |

Finally, there is a pronoun, *perō* or *perau*, he, she, it, that. Shaw shows it as a plural, viz. :—*perō*, they, gen. plur. *perānō*, their, which is also used as a base for the oblique cases. The following forms occur in the List :—

- | | |
|------------|--|
| Sing. Nom. | <i>perau</i> or <i>perō</i> (No. 26). |
| Agent I. | <i>perau-sē</i> , as in <i>perau-sē tiras charēyā</i> , he is grazing cattle. |
| Agent II. | <i>perāsī</i> , as in <i>perāsī kutau</i> , he struck. |
| Gen. | <i>perāsō</i> , as in <i>perāsō jā sā-jō z̄hōraū haū</i> , his brother is taller than his sister. |
| Plur. Nom. | <i>perā</i> (No. 29). Possibly this is feminine, or it may be another spelling for <i>perē</i> , as <i>z̄hā</i> is for <i>z̄hē</i> . |
| Agent II. | <i>perānō-z̄hē</i> , as in <i>perānō-z̄hē kutiē</i> , they struck. |

The genitive, *perānō*, their, given by Shaw, is evidently one of the set of possessive pronouns. To recapitulate, these possessive pronouns are as follows :—

<i>miānō</i> , <i>miānō</i> ,	<i>mine.</i>	<i>assānō</i> ,	<i>ours.</i>
<i>thānō</i> , <i>tānō</i> ,	<i>thine.</i>	<i>tsānō</i> , <i>chhānō</i> ,	<i>yours.</i>
<i>resānō</i> , <i>z̄hēsānō</i> ,	<i>his.</i>	<i>renānō</i> , <i>perānō</i> ,	<i>theirs.</i>

There is no instance of a Reflexive pronoun in the List or Specimens. Shaw gives the Gilgit *tomō*.

The Relative pronoun is *kē*, who, and the Interrogative is *kōi*, who? In the remaining cases of the singular they are identical in form. Thus:—

- | | |
|-----------|--------------------------------------|
| Nom. | <i>kē</i> , who ; <i>kōi</i> , who ? |
| Agent I. | <i>kē-sā</i> (- <i>sē</i>) |
| Agent II. | <i>kēsī</i> |
| Acc. | <i>kēsē</i> |
| Dat. | <i>kēsē-rē</i> |
| Abl. | <i>kēsē-z̄hō</i> |
| Gen. | <i>kēsō</i> |
| Loc. | <i>kēsē-z̄hā</i> , (- <i>z̄hē</i>) |

No instances of the plural occur in the List or Specimens, nor is that number given by Shaw.

The neuter Interrogative pronoun is *z̄hōk* or *z̄hōg*, what? Shaw does not mention it. The following forms appear in the Specimens :—

anī z̄hōg krumē haū, what works is (*i.e.* are) these?

z̄hōbāi bili, what became. Here *z̄hōbāi* appears to be a feminine, but I confess that I do not understand it.

‘Why?’ is *z̄hōk-rē thēōtō*, literally, ‘making for what?’

Other pronominal forms are *kachā* or *kachāk*, how much? how many? *z̄hē-gā* or *z̄hē-gā* *z̄hē-gā*, anything.

IV.—VERBS.—

A. Auxiliary Verbs and Verbs Substantive.—The present and past tenses of the Verb Substantive closely follow the *Shinā* of Gilgit. In the present tense the letter *n* is liable to be weakened to a mere nasalisation of the succeeding vowel. The present is conjugated as follows :—

‘I am,’ etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō hānōs</i> or <i>hās</i>	<i>mō hānis</i> , <i>haīs</i>	<i>bē hānis</i> or <i>hās</i>	<i>bē haīs</i>
2	<i>tū hānō</i> , <i>hātō</i>	<i>tū hāni</i> , <i>haīt</i>	<i>tsō hānet</i> , <i>hāt</i>	<i>tsā haīt</i>
3	<i>rō hānō</i> , <i>hātō</i> , <i>haūk</i>	<i>rē hāni</i> , <i>haīt</i>	<i>rē hās</i> , <i>hāk</i>	<i>rā hāniē</i> (? <i>hāniē</i>)

Another word for ‘is’ is *thēnā*, apparently a plural for a singular, and probably meaning literally ‘they make.’ It occurs in *thānō nōm z̄hōk thēnā*, what is your name? (List No. 220). Compare the Gavarbati *thāna*.

The Past tense is conjugated as follows :—

‘I was,’ etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō āsilus</i> , <i>āsilīs</i>	<i>mō āsiliis</i> (or - <i>lis</i>)	<i>bē āsiles</i>	<i>bē āsiliēs</i>
2	<i>tū āsilō</i>	<i>tū āsiliē</i> (or - <i>li</i>)	<i>tsō āsilet</i>	<i>tsā āsiliēt</i>
3	<i>rō āsilō</i>	<i>rē āsiliē</i> (or - <i>li</i>)	<i>rē āsile</i>	<i>rā āsiliē</i>

I have not come across any forms corresponding to the Gilgit *asus*, etc.

The verb ‘to become’ is irregular in some of its forms. I give the following conjugation, which is founded on that of Shaw, with additions from the List and Specimens. When no feminine form is shown it is the same as the masculine.

Present-Future, 'I become,' 'I shall become.'

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	bom	.....	bon	.....
2	bēsh	.....	bīt	bātē
3	bēt	.....	ben	bēnt

Present Definite, 'I am becoming,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	bomōs	bomiis	bonas	.....
2	bē, bēsh	.....	bāt	.....
3	benō	beni	benā	(?) benā

Imperfect, 'I was becoming,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	bomālōs	bomālliis (or -lis)	bonāles	bonālies
2	biālō	biāliē (or -li)	biālet	biāliet
3	biālō	biāliē (or -li)	benālē	benāliē (or -li)

Past, 'I became,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	bilōs	biliis (or -lis)	biles	bilies
2	bilō	biliē, bili	bilet	biliēt
3	bilō, bil	biliē, bili	bilen, bilē	biliēn, biliē, bili

Pluperfect, 'I had become,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bilālōs</i>	<i>bilāliis</i> (or - <i>lis</i>)	<i>bilāles</i>	<i>bilālies</i>
2	<i>bilālō</i>	<i>bilāliē</i> (or - <i>li</i>)	<i>bilālet</i>	<i>bilāliet</i>
3	<i>bilālō</i>	<i>bilāliē</i> (or - <i>li</i>)	<i>bilālē</i>	<i>bilāliē</i> (or - <i>li</i>)

Infinitive : *bōnō* or *bēnō*, to become. Also, as a future participle, to be become.

Conjunctive Participle : *bōi*, *bē*, having become.

Gerund : *bē-tō*, on having become.

Imperative : *bē*, become thou.

The form of the past tense of this verb looks as if it had been affected by the influence of the Burushaski of Hunza-Nagar. Compare the Burushaski *bilah*, it is. Similarly, as will be seen in the following examples, *bil*, literally 'he became,' is used to mean 'he is.'

The following examples of this verb occur in the List and Specimens :—

Tū kachō-gā bilōs gunāhgār, before thee also I became a sinner.

Zhōg mōi hāk, thēt bil, what is mine is (lit. became) thine.

Kachā barsh bil, how many years is (*i.e.* are) there, how old is (this horse)?

Mudā bilō, he became needy.

Eshāk zhōbaī bilī, one day what happened? *khūshī thiam-bilī*, rejoicing might have been made by me.

Shūrā bēnō shā asilī, joy to be become was proper, it was proper to rejoice.

Hun bōi ras bilō, having become erect, he started; *i.e.* he stood up and started.

Dēzhī tshēk bilā-bētō, on a few days having become, *i.e.* having passed.

B. Active Verb.—The conjugation of the finite verb follows Gilgit Shinā in its main principles. As already pointed out, there are two forms of the Agent case, one employed before all tenses of a transitive verb except the past tense and those formed from it, and the other used before the past tense of a transitive verb and those tenses which are formed from it. Neuter verbs, of course, have the subject in the nominative.

The following is the conjugation of the transitive verb *kutinō*, to strike :—

Infinitive : *kutinō*, or *kutyōnō*, to strike.

Present Participle : *kutiēstō*, striking.

Past Participle : *kutō* or *kutau*.

Future Participle : *kutyōnō*, to be struck, fit to be struck.

Conjunctive Participle : *kutē*, having struck.

Gerund : *kutē-tō*, *kutē-tū*, *kutē-tā-tō*, on having struck.

The Infinitive almost always ends in *ōnō*, not in *oiki* as in Gilgit. *Ōnō* is evidently connected with the Kāshmirī form ending in *unū*. Other examples are *charyōnō*, (he sent him) to feed (swine); *thēōnō*, (fit) to make (me thy son). A dative occurs in the same meaning in the form *thēōnā-rē*, (fit) for making (me thy son). Two examples of an infinitive with *k* are, however, found in the Specimens, as verbal nouns. They are *talmōk*, dancing, and *sinnōk*, singing.

No example of the Present Participle occurs in the Specimens. The form given in the List is taken from Shaw. With the termination *stō*, we may compare the common termination *stē*, *stat*, *stā*, of the Kāfir languages.

The Past Participle ends in *ō* or *au*. The latter is sometimes nasalised. Thus, *kutāu*. Examples will be found under the past tense, the third person singular of which is identical with the past participle.

The Future Participle is the same in form as the Infinitive, but is an adjective. It has the force of the Latin Gerundive, and means 'what is to be struck,' etc. Like the infinitive it is evidently connected with Kāshmirī. Two examples occur in *shūrāt thēōnī shūrā bēōnī shā āsili*, it was proper to make rejoicing and to become joyful. Here *shūrā*, rejoicing, is feminine, and *thēōnī* and *bēōnī* are adjectives agreeing with it, the sentence, translated literally, being 'rejoicing to be made, rejoicing to be become, was proper.'

The following additional examples of the Conjunctive Participle occur in the Specimens:—*baghē*, having divided; *kharchī thē*, having made expenditure.

Most of the examples of the Gerund which are found in the Specimen are gerunds of neuter verbs. I give them here for the sake of convenience. The following examples occur:—*gē-tā-tō*, on going; *bē-tō*, on having become; *iphō-tō*, on having reached; *thēō-tō*, on having made, i.e. on having said (twice in this sense).

Imperative: *kutē*, strike thou; *kutyā*, *kutiā*, strike ye.

Other examples (both transitive and intransitive verbs) are *bō* or *bōzhē*, go thou; *khē* or *kē*, eat thou; *bai*, sit thou; *ē*, come thou; *bē*, become; *mirish* or *mirizh*, die; *dē*, give; *thē*, do; *ařē*, take (List No. 235); *chhurē*, keep.

bōzhā, go ye; *diā*, give ye (No. 227); *banyā*, put ye on (clothes); *shiā*, put ye; *khā*, eat ye; *piā*, drink ye; *thiā*, make ye.

Present-Future, 'I strike,' 'I shall strike,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō-sē kutem</i>	.....	<i>bē-sē kutōn</i>	.....
2	<i>tū-sē kutē, kutēsh</i>	.....	<i>tsō-sē kutiāt</i>	<i>tsā-sē kutiāt</i>
3	<i>rō-sē kutēī</i>	<i>rē-sē kutīī</i>	<i>rē-sē kuten</i>	<i>rā-sē kuten</i>

In the first person singular, the vowel of the last syllable varies, and I have not noted any rule on the subject. Examples are *bōzhum*, I will go; *razam*, I will say.

Present Definite, 'I am striking,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō-sē kutēmus, kutmus</i>	<i>mō-sē kutēmis, kutmis</i>	<i>bē-sē kutōnas</i>	.....
2	<i>tū-sē kutāč, kutāu</i>	(?) <i>tū-sē kuāt</i>	<i>tsō-sē kutiāt</i>	<i>tsā-sē kutiāt</i>
3	<i>rō-sē kutēnō, kutēū</i>	<i>rē-sē kutēnī</i>	<i>rē-sē kūtēnā, kutyōnā</i>	<i>rā-sē kutēnī</i>

Other examples of this tense are *mirīz̄himus*, I am dying; *beau*, he sits, he lives (List No. 233); *aū*, he comes (No. 239); *diū*, he is giving (a feast). Most of these are neuter verbs, but are here given for the sake of convenience. In *charēyā*, he is grazing (List No. 229), we have a slightly varying form of the third person singular. Compare the Gilgit *chareiānū*.

Imperfect, 'I was striking,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō-sē kutemālōs</i>	<i>mō-sē kutemālis</i>	<i>bē-sē kuitōnāles</i>	<i>bē-sē kuitōnālies</i>
2	<i>tū-sē kutālō</i>	<i>tū-sē kutāliē</i> (or -li)	<i>tsō-sē kutiālet</i>	<i>tsā-sē kutiāliet</i>
3	<i>rō-sē kutēlō</i>	<i>rē-sē kutēliē</i> (or -li)	<i>rē-sē kutenālē</i>	<i>rā-sē kutenāliē</i> (or -li)

No examples of this tense occur in the Specimens.

In the Brōkpā of Dras the tenses formed from the past participle do not take the suffix *ēgā*, as in Gilgit *Shinā*. The Past tense is formed directly from the past participle, the third person singular being identical with it. The latter ends in *ō*, *au* or *aū*, all of which are merely varieties of spelling, unless *aū* is, as is possible, a relic of an old neuter gender.

The other forms will be learnt from the following paradigm:—

Past, 'I struck,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mī kutīs</i>	<i>mī kuties, kntīs</i>	<i>assō-zhā kuties</i>	<i>assō-zhā kuties</i>
2	<i>tō kutā</i>	<i>tō kutē</i>	<i>tsō-zhā kutier</i>	<i>tsā-zhā kutieti</i>
3	<i>sēsī kutō, -av, -aū</i>	<i>rēsī kutī</i>	<i>renō-zhā kutiē</i>	<i>ranō-zhā kutiē</i>

According to Shaw, some verbs form the first person masculine singular in *ōs* instead of *ās*, and also terminate the second person masculine singular with *ō* instead of *ā*. There are no instances of this occurring in the case of transitive verbs in the List or Specimens, but some intransitive verbs form the first person masculine singular in *us*, and the second person masculine singular in *ō*. See below, under the head of intransitive verbs.

Examples of this tense are *diūs*, I gave (List No. 225); *thās*, I did (sin); *mulīgayā*, thou boughtest (No. 240); *nē dā*, thou didst not give (a kid); *ražhau*, he said; *dāu* or *daū*, he gave; *chhukraū*, he wasted; *pashhau*, he saw; *nirā dashṭāū*, he felt compassion; *bōzhē* (plur. masc.) *dan*, he gave kisses; *thaū* or *thaū*, he did (in the

second Specimen, *tōlam thau*, she made weighment); *parūdō*, he heard; *khushau*, he asked; *sēsī shab būrō chhakrē* (apparently for *chhakriē*), by him all things were wasted (the grammar of this sentence is obscure); *shūrā thiē*, they made rejoicing (*shūrā* is feminine).

In the second Specimen *shātīs* is translated both 'he remained' and 'she sat.' Similarly in the same Specimen, we have *dē-shātīs*, he put, and also 'he remained.' I am unable to analyse these forms. They all look like first persons feminine.

The Pluperfect is also used with the meaning of the Perfect. It is thus conjugated :—

Pluperfect, 'I had struck,' 'I have struck.'

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1 <i>mī kutālōs</i>	<i>mī kutālīs</i>	<i>assō-<u>zh</u>ā kutiāles</i>	<i>asso-<u>zh</u>ā kutiālies</i>
2 <i>tō kutālō</i>	<i>tō kutāliē</i> (or - <i>li</i>)	<i>tsō-<u>zh</u>ā kutiālet</i>	<i>tsā-<u>zh</u>ā kutiālet</i>
3 <i>sēsī kutālō</i> (or - <i>au</i> or - <i>aū</i>)	<i>rēsī kutāliē</i> (or - <i>li</i>)	<i>renō-<u>zh</u>ī kutiālē</i>	<i>ranō-<u>zh</u>ī kutiālis</i> (or - <i>li</i>)

This tense is frequently employed in the sense of a simple past, when the action happened some time back. Examples of it are *gayālus*, I bought (No. 241); *singālaū*, he collected; *vēlō*, he sent; *nē diālī*, no (one) gave (him anything, *shēgā*, anything, being treated as a feminine); *khīlī*, he ate (bread, fem.) (2nd Specimen).

Several of the above examples show that the third person of the Past and Pluperfect tenses of transitive verbs agrees with the object in gender. This is denied by Shaw. In the other tenses the subject is in the Agent I case, which appears to be now but a simple variety of the nominative, and the verb does not agree with the object in gender.

As an example of the conjugation of an intransitive or neuter verb, I give the verb *bōshōnō*, to go. It will be observed that, as usual, this verb is irregular in its past tense.

Infinitive: *bōshōnō* (for *bōshyōnō*), to go.

Present Participle: *bōshēstō*, going.

Past Participle: *gau*, gone.

Future Participle: *bōshōnō*, about, or fit, to be gone.

Conjunctive Participle: *bōshē*, having gone.

Gerund: *bōshē-tō*, *bōshē-tā*, *bōshē-tā-tō*, on having gone.

No other examples of the Infinitive or of the Present Participle occur in the List or Specimens. Examples of the Past Participle will be found under the Past Tense. An example of the Future Participle *bēōnī* will be found under Transitive Verbs. There are no other examples of the Conjunctive Participle. For the Gerund, we have the examples already given under Transitive Verbs.

Imperative: *bō* or *bōshē*, go thou; *bōshā*, go ye.

Other examples are given under the head of Transitive Verbs.

Present-Future, 'I go,' 'I shall go,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō bōzhum</i>	.....	<i>bē bōzhōn</i>	.....
2	<i>tū bōz̄lō</i>	.....	<i>tsō bōzhāt</i>	<i>tsā bōzhāt</i>
3	<i>rō bōz̄lōt̄</i>	<i>rē bōzhōt̄</i>	<i>rē bōzhēn</i>	<i>rī bōzhēn</i>

Present Definite, 'I am going,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō bōzhūmūs</i>	<i>mō bōzhūmīs</i>	<i>bē bōzhūmūs</i> or <i>bōnas</i>	.....
2	<i>tū bōzhāt̄ō, bōzhāt̄</i>	(?) <i>tū bōzhāt̄</i>	<i>tsō bōzhāt̄</i>	<i>tsā bōzhāt̄</i>
3	<i>rō bōzhēt̄ō, bōzhēt̄</i> , <i>bōz̄lēt̄ō</i> , or <i>bōz̄lēt̄</i>	<i>rē bōzhēt̄</i>	<i>rē bōzhēt̄</i>	(?) <i>rī bōzhēt̄</i>

Other examples of this tense will be found under the head of Transitive Verbs.

Imperfect, 'I was going,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō bōzhūmālōs</i>	<i>mō bōzhūmālīs</i>	<i>bē bōnālēs</i>	<i>bē bōnālīs</i>
2	<i>tū bōzhālāt̄</i>	<i>tū bōzhālīt̄</i> (or -lī)	<i>tsō bōzhālēt̄</i>	<i>tsā bōzhālīt̄</i>
3	<i>rō bōzhālō</i>	<i>rē bōzhālīt̄</i> (or -lī)	<i>rē bōzhēnālēt̄</i>	<i>rī bōzhēnālīt̄</i> (or -lī)

No examples of this tense occur in the Specimens.

Past, 'I went,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō gōs</i>	<i>mō gōs</i>	<i>bē gōrs</i>	<i>bē gōres</i>
2	<i>tū gī</i>	<i>tū gōs, gī</i>	<i>tsō gōst̄</i>	<i>tsā gōst̄</i>
3	<i>rō gōu</i>	<i>rē gōs, gī</i>	<i>rē gōs</i>	<i>rī gōs</i>

Other examples of this tense are *yātus*, I went; *mutus*, I remained; *baitō*, thou didst sit (*i.e.* art living) (with me); *baitō*, he sat (*i.e.* dwelt); *khātō*, he came (outside). It will be observed that, in these, the first person singular ends in *us*, and that the second and third person masculine of the same number end in *ō*, not *ā* or *au*.

Pluperfect, 'I had gone,' 'I have gone,' etc.

	SING.		PLUR.	
	Mas.	Fem.	Masc.	Fem.
1	<i>mō̄ gīlō̄s</i>	<i>mō̄ gīlis</i>	<i>bē gīles</i>	<i>bē gīlies</i>
2	<i>tū gīlō̄</i>	<i>tū gāliē</i> (or <i>-li</i>)	<i>tsō̄ gīlet</i>	<i>tsī gāliet</i>
3	<i>rō̄ gālō̄</i>	<i>rē gāliē</i> (or <i>-li</i>)	<i>rē gālē</i>	<i>rā gāliē</i> (or <i>-li</i>)

Other examples are *uthilō̄*, he arose; *mō̄alō̄*, he died; *nō̄tō̄alō̄*, he was lost; *iphālō̄*, he was got, he arrived; *ālō̄*, he came; *ālī* (his sense, fem.) came.

Conditional tenses for all kinds of verbs are formed by adding the syllable *tō* to the simple present or to the pluperfect. This involves certain changes in these tenses, and we get the following forms for the verb *bō̄zhō̄nō̄*, to go.

Present Conditional, 'if I go,' etc.

	Sing.		Plur.
1	<i>mō̄ bō̄zhētō̄</i>		<i>bē bō̄zhuntō̄</i>
2	<i>tū bō̄zhētō̄</i>		<i>tsō̄ bō̄zhattō̄</i>
3	<i>rō̄ bō̄zhētō̄</i>		<i>rē bō̄zhētō̄</i>

The above forms appear to be of common gender. At least Shaw, from whom the paradigm is taken, gives no feminine forms, and I have not met any in the course of my reading. In Specimen I we have *puri-tō̄*, he would have filled.

Past Conditional, 'if I had gone,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō̄ gīlō̄stō̄</i>	<i>mō̄ gīlīstō̄</i>	<i>bē gīlēstō̄</i>	<i>bē gīlīsetō̄</i>
2	<i>tū gālō̄stō̄</i>	<i>tū gīlītō̄</i>	<i>tsō̄ gīlettō̄</i>	<i>tsā gālāstō̄</i>
3	<i>rō̄ gyiltō̄</i>	<i>rē gieltō̄</i>	<i>rē gyiltō̄</i>	<i>rā gālātō̄</i>

Transitive verbs form these tenses in exactly the same way. For both, the subject is put into the Agent I case. Thus, *mō-sē kutētō*, if I strike; *tsō-sē kutiāttō*, if you strike; *mō-sē kutalōstō*, if I had struck; *rō-sē kutiltō*, if he had struck.

We may note with regard to these conjugations that, after the *zh* of *bōzhōnō*, an *i* is always omitted. Exactly the same rule applies in Kāshmīrī. Thus, *kutiāt*, you strike, but *bōzhāt*, not *bōzhīāt*, you go.

The only trace of a passive voice in the Specimens is the word *mirizhimus*, I am dying. The List gives the force of the passive by a periphrasis. 'I am struck' becomes 'he is striking me,' and so on.

The Negative Particle is *nē*. 'No' is *nush*.

[No. 4.]

DARDIC SUB-FAMILY.

DARD GROUP.

SHINĀ.

(BROKPÀ OF DRAS.)

(R. T. Clarke, Esq., I.C.S., 1899.)

SPECIMEN I.

Ek mūshākarē bāl dū asilē. Sēnēzhātō biyālō bālī
One man-to son two were. Them-among-from the-younger by-the-son
 mālrē razhau, 'mōrē miānū hissa ōn-hāūk baghē
the-father-to it-was-said, 'me-to my portion to-come-is having-divided
 dēh.' Mālī daū baghē. Dēzhī tshēk bilā-bētō,
give.' By-the-father it-was-given having-divided. Days few having-been-on,
 biyālō bālī zhēsānō aluk zhab singālāū, dūr kūikarē
the-younger by-the-son his portion property was-collected, far country-to
 gau. Gētātō zhab būrō lündagī thetāh chhakraū. Sēsī
he-went. Going-on property all wickedness doing was-wasted. By-him
 zhab būrō chhakrē, sē zhaūzhā drāk uthilō. Sēsārē
property all was-wasted, that country-in famine arose. Him-to
 zhē-gā-nā nē mutō, mudā bilō. Sādōtō sē zhaūzhā
anything-even-not not remained, needy he-became. Afterwards that country-in
 ēk zhānō chōkili baskōchō baitō. Sādōtō sēsī kūizhā zhānglō
a (?) man (?) near servant sat. Afterwards by-him field-in wild
 shūnī charyōnō vēalō. Shūrāitā zhēsānī dēr purītō
pigs feeding-for he-was-sent. Gladness-with his belly would-have-filled
 ghāsrē. Sēsārē zhē-gā-zhē-gā nē diāli. Sādōtō sēsārē
grass-with. Him-to anything-anything not was-given. Afterwards him-to
 nařā ālī, 'miō mālrē kachāk baskōchī hā. Sē būrōrē-gā
senses came, 'my father-to how-many servants are. Them all-to-also
 tushī tapkhī muchāī; mō anī mirōnō mirīzhīmus. Mō miānō
bellyful comfortably is-spare; I here hungry am-dying. I my
 mālēlī bōzhum. Gētātō razam, "tūri-gā chhargam
father-to will-go. Having-gone-on I-will-say, "thee-to-also sin
 thās, Khudāi-tē-gā chhargam thās. Mō push thēōnārē
was-done-by-me, God-to-also sin was-done-by-me. I son making-for
 lāiq nē mutus. Chēh thānē baskōchōsī nālā baskōchūk phashtē
fit not I-remained. Now thy servants with servant-one equal

chhurē,"' Hur bōī ras bilō, mālē warī ālō.
keep." Erect having-become set-out he-became, father-of near he-came.
Mālī dūr pashau, nirā dashṭāū, darbak aṛau,
By-the-father at-a-distance he-was-seen, compassion was-felt, running he-took,
shōtāyē hatwā, bōshē dau. Tātō bālī razhau
neck-to hand-putting, kisses were-given. Then by-the-son it-was-said
mālre, 'āī mālō, tū kachō-gā bilōs gunāhgār, Khudāī
the-father-to, 'O father, thee from-near-also I-became a-sinner, God
waryō-gā bilōs gunāhgār, tū push thēonō lāiq nē mutus.'
from-near-also I-became a-sinner, thy son making-for fit not I-remained.'
Sādōtō mālī razhau baskōchō warī, 'siō tshilē khōī
Then by-the-father it-was-said the-servants near, 'good robes cap
arē banyā; ek angēluk arē angūzhā
having-brought put-ye-on-(him); one ring-one having-brought finger-to
shiā, bara paizārī arē zhēsrē banyā.' Mālī
put-ye-on, and shives having-brought him-to put-ye-on. By-the-father
razhau būrō warī, 'khā, piā, shūrā thiā. Miō bāl
it-was-said all near (i.e. to), 'eat, drink, rejoicing make-ye. My son
mōalō, kutē zhanīlō; nōtōalō, iphālō.' Tātō senōzhā shūrā thiē.
died, again lived; was-lost, was-got. Then by-them rejoicing (?)was-made.

Sō wakhsā sēsō bārō bāl tshēshzhā asilō. Sō
That time-at his great son field-in was. He
shrēshzhātō alō grō ēlē iphālō. Iphōtō talmōk sinmōk
fields-in-from come house near he-reached. Having-reached dancing singing
parūdō. Sēsī baskōchōkrē mashō thaū. Thētātō
was-heard. By-him servant-a-to calling was-made. Having-made-on
khuzhau, 'amī zhōg krumē haū?' Sēsī razhau, 'thō
it-was-asked, 'these what works is?' By-him it-was-said, 'your
zhā alō. Sēsē kāryō thō mālōsū grun diū, zhōkrē
brother came. That-of for your the-father a-feast is-giving, what-for
thaō zhō rutō bōī iphālō.' Sēsārē zhush
doing (i.e. cause) he sife-an-l-sound having-been reached. Him-to anger
ali, gōzhrārē nā gau. Sēsēi mālō drō khātō, thau,
came, house-to not he-went. His father out came, it-was-done (i.e. said),
'tshē gōzhrārē.' Bālī razhau mālē warī, 'kachāk
'go house-to.' By-the-son it-was-said the-father-of near, 'how-much
umrīrē thāi khidmat thās; thāi razhākarē mī phēr
age-for thy service was-done-by-me; thy command-to by-me transgression
nā thās. Eshik zhōbai bili mōrē-gā ek chhālē kachāk
not was-done-by-me. Day-one what became me-to-also one kid even

nē dā, mūsū-gā parūlōsī nālā khūshī thiam-bili.
 not was-given-by-you, I-also friends with merriment made-might-hare.
 "Zhōkrē," thēōtō, darichēsī nālā daulat
 "What-for," having-made (i.e. having-said)-on, harlots with wealth
kharchī thē ālō, sēsēi kāryō thō grun
 expenditure having-made he-came, him-of for by-you a-feast
 dā.' Māli razhau, 'push, tū magā mōsī
 was-given-by-you.' By-the-father it-was-said, 'son, thou ever me
 nālā baitō. Zhōg mōi hāk, thēi bil. Shūrā
 with (art-)seated (i.e. livest). What mine is, thine became. Rejoicing
 thēoni shūrā bēoni shā āsilī; "zhōkrē," thēōtō, thō
 to-make rejoicing to-become proper was; "why," having-said-on, your
 biyālō zhā mōālō, kutē zhānīlō; rōtōālō, lādō.
 younger brother died, again lived; was-lost, was-got.'

[No. 5.]

DARDIC SUB-FAMILY.

DARD GROUP.

SHINĀ.

(BROKPĀ OF DRAS.)

(R. T. Clarke, Esq., I.C.S., 1899.)

SPECIMEN II.

1. Zhun phatthē, Kashirō shishchē kutēh.
Snake having-left, a-Kashmīri's head crush.

If you have to choose between killing a snake or a Kāshmīri, kill the Kāshmīri.

2. Kharthē wās, ūmthē khās.
Descent come, ascent go-up.

A hunting proverb. The hunter should go up hill when the game is coming down.

3. Magēlē dādō, bish nē dādō.
Rope was-burnt, the-strand not was-burnt.

A Marriage Song.

4. Bābrē Khatijā laī.
The-father-to Khatijā daughter.

Baghdūrī rapsaligā shātis. Bābrē Khatijā laī.
Baghdūr in-the-verandah remained. The-father-to Khatijā daughter.

Karaī ūnō de-shātis. Bābrē, etc.

Basket pillow he-put. The-father-to, etc.

Sultārē wōi dē-shātis. Bābrē, etc.

Sultā-to water remained. The-father-to, etc.

Ek tiki Baghdūrōjē khili. Bābrē, etc.
One loaf Baghdad-by was-eaten. The-father-to, etc.

Bābrē ēchhākō safar.
The-father-to day-one-of journey.

Khatijā umrō safar.
Khatijā life-of journey.

Dīzhārē umrō safar.
Daughter-to life-of journey.

Khatijā sōn tōlam thau.
(By-)Khatijā gold weightment was-made.

Bilai Zhān shētī dau.
By-the-father-in-law Zhān behind she-was-put.

Rōpī zhanōlī shātis.

Rōpī snake-on she-sat.

Mā Husainī push Khatijā di parūlā.

Mā Husainī's son Khatijā daughter fit-were.

Bābṛē, etc.

The-father-to, etc.

FREE TRANSLATION.¹

The father has Khatijā for his daughter. (*Refrain repeated after each verse.*)

Baghdūr remained in the verandah.

He used a basket for a pillow.

There is water in Sultā (the name of a place).

Baghdūr (the bridegroom) ate a loaf.

The father has to go a journey of but one day.

But Khatijā (the bride) has to go a journey lasting her whole life.

The daughter has to go a journey lasting her whole life.

Khatijā weighed out gold and gave it in presents.

Jān, her father-in-law, took her up behind him on the horse.

She sat upon the snake of Rōpī (the name of the tribe to which her co-wife belongs. .

The co-wife is the snake).

Mā Husainī's son (*i.e.* Baghdūr) and the damsels Khatijā are a worthy pair.

¹ No free translation was sent with the original. The song is not free from difficulty, and I may have misinterpreted some passages.

BRÖKPĀ OF DĀH-HANŪ.

Dāh and Hanū are in the east of Baltistan, close to the frontier of the province of Ladakh. The inhabitants are Shins, and their language, though much mixed with Western Tibetan, is still Shinā in its essence. Full accounts of these Brökpās will be found in Drew's *Jummo and Kashmir*, and in Shaw's article on *Stray Arians in Tibet* quoted in the list of authorities on Shinā.¹ The specimen annexed and the list of words have been provided through the kindness of Mr. R. T. Clarke, I.C.S., Settlement Officer of Baltistan. Every care has been taken to make them correct, but, in recording a new and unwritten form of speech, mistakes and inconsistencies are sure to occur. In editing the specimen, I have altered the spelling here and there to agree with that of Shaw's sketch of the dialect, but in no case has the representation of the essential pronunciation of any word been altered.

The following grammatical sketch is based partly on Shaw's grammatical notes and vocabulary and partly on the Specimens. I believe that I have incorporated all the information given by Shaw:—

I. Vocabulary.—Many words are borrowed from Tibetan. Especially common is the so-called Tibetan article *pō*, fem. *mō*. *Pō* is added to any noun, whether of Tibetan origin or not, and does not appear to affect the sense in any way. Thus, *zhab* or *zhab-pō*, property. Sometimes even Tibetan case-suffixes are used as in (List No. 24) *tī-phīā*, of thee; *mērē-lī*, to compassion.

Adjectives usually follow the nouns they qualify, thus following the Tibetan, and not the Aryan idiom. In such cases, they, and not the nouns they qualify, take the case-suffixes. A good example is *būnī dūrī-ku-rā*, to a far country.

The following is a list of words occurring in the Specimen which I have identified as of Tibetan origin:—

<i>kapshā</i> , shoe	ကား	Borrowed from Prs.	<i>dun</i> , feast	နွဲ
<i>Konjok</i> , God	ကုန်း		<i>nispā-chan</i> , sinner	ဒီနား
<i>skal-pō</i> , share	နား		<i>phak</i> , swine	ခဗျာ
<i>skit-pō</i> , happy	နှိမ်		<i>biü</i> , son	ပြော
<i>khril</i> , embrace	ခြော		<i>zāsh-kun</i> , dearth	ဒရံ
<i>gullūs</i> , clothes	အော်	(?)	<i>shāk</i> , day	ချာ
<i>grī</i> , neck	မျှော်		<i>zhī-t</i> , saw	မြတ်
<i>grun</i> , feast	မျှော်		<i>yātō</i> , companion	ယံ
<i>chuk</i> , all	တော်		<i>yok-po</i> , servant	မော်
<i>chhar</i> , waste	ဝန်း	to consume.	<i>lā</i> , to	လာ
<i>chhung</i> , to become	တွေ့		<i>lōn</i> , answer	ခုံ
<i>thub</i> , is found	တော်		<i>lūlī-mo</i> , harlot, Purik	ရှေ့
<i>that-pā</i> , pleased	တော်		<i>shumat</i> , asked	ဒုံး
<i>dā</i> , to	တော်	(means <i>with</i> in Tib.).	<i>suk</i> , all, Purik	ရှေ့
<i>dugs-mī</i> , servant, Purik	တော်		<i>ōspā</i> , worthy	ရှေ့

¹ Mr. Francke's *Lahithi Songs*, mentioned among the authorities on Shinā, contain several specimens of this dialect, which unfortunately reached me too late to be consulted in the preparation of the present sketch.

II. PRONUNCIATION.—As in the Brökpä of Dras, the vowel scale is very indefinite. A final *ā* seems to be always interchangeable with *ē*. Thus we have *rā* or *rē*, to ; *z̄hā* or *z̄hē*, on, exactly as in Dras. The vowel *ā* sometimes even becomes *ō* or *u*, as in *chōrr*, for *chār*, four ; *rō* (as well as *rā*, *rē*), to ; *pūsh*, for *pāch*, five. *ō* often becomes *ü*, as in *dü*, for *dō*, two ; *nü*, for *nō*, nine.

The consonantal system is the same as in Dras. The two special consonants *tsh̄r* and *z̄hr* occur also here. In addition to the letters already discussed, Shaw mentions a *dh*, pronounced like the *th* in the English ‘this.’

There is a strong tendency to harden soft letters, frequently accompanied by dis-aspiration. Examples are *kirmō* (Tibetan *girmō*), a rupee ; *tē* (Sanskrit *dhā*), to do (standard *Shinā thē*) ; *gip* (for *jib* or *jibh*), a tongue ; *gā* or *kā*, and, also ; *z̄hap* (standard *Shinā jāb*), property. In *būt*, a devil, we see Eranian influence.

Initial *j* becomes *g* in *gip*, a tongue (see above), and *gyün* (Sanskrit *jyōtsnā*), moon.

Ch and *chh* often become *sh*, as in *pūsh*, for *pāch*, five ; *shā*, for *chha*, six. In *tsh̄resh* (standard *Shinā chēch*), a field, the initial *ch* has become *tsh̄r*. On the other hand, in *az̄hrt*, for *asht*, eight, *sh* has become *z̄hr*.

In the word *apsh*, a horse, for *ashp*, the two consonants have been interchanged.

An initial *h* is sometimes dropped, as in *hūa* or *'üü*, he was.

Occasional instances occur of epenthesis, by which a vowel is modified by a succeeding one. Thus we have *tshrigā*, a woman, but *tshriugoyū*, women : *nōrō*, good ; feminine *nürī* : *bižhā*, twenty ; *dū* (not *dü*) *bužhū dāsh*, fifty : *hū-rā*, in them ; *hū-rū-nō*, from among them : *golō*, a bullock ; *golē*, bullocks : *ā*, a she-goat ; *oyō*, she-goats.

III. NOUNS.—The Article.—As in Dras and Gilgit, the numeral *ek*, one, is suffixed to nouns to give the force of the indefinite article. It takes various forms. Examples are *būni dūri-ku-rā*, to a distant country ; *pun abāsh-kūi-nō*, in a riotous way ; *mūsh-ékō-chi-sūmā*, with a man ; *naukar-ku-rā lan det*, he gave a call to a servant. The first two examples show that when an adjective follows a noun, the article is appended to the adjective.

It is possible that the Tibetan suffix *pō* is sometimes employed as a definite article, but this is by no means always the case.

Declension.—The following declensions are based on those given by Shaw :—

Ei, a ewe.

	Sing.	Plur.
Nom.	<i>ēi</i> .	<i>ēiā</i> .
Agent I.	<i>ēi-sā</i> .	<i>ēiā-sā</i> .
Agent II.	<i>ēi-yā</i> .	<i>ēian-yā</i> .
Acc.	<i>ēi-z̄hā</i> .	<i>ēian-z̄hā</i> .
Abl.	<i>ēi-z̄hā-nō</i> .	<i>ēian-z̄hā-nō</i> .
Gen.	<i>ēiā</i> .	<i>ēian</i> .
Dat.	<i>ēiā-rā</i> .	<i>ēian-dā</i> .
Loc.	<i>ēiā-rā</i> .	<i>ēian-dā</i> .

A, a she-goat.

	Sing.	Plur.
Nom.	ā.	ōyō.
Agent I.	ā-sā.	ōyō-sā.
Agent II.	ā-yā.	ōyō-yē.
Acc.	ā- <u>zhā</u> .	ōyon- <u>zhā</u> .
Abl.	ā- <u>zhā-nō</u> .	ōyon- <u>zhā-nō</u> .
Gen.	ōyā or ās.	ōyon.
Dat.	ā-rā.	ōyon-dā.
Loc.	ā-rā.	ōyon-dā.

Gōt, a house.

	Sing.	Plur.
Nom.	gōt.	gōtī.
Agent I.	gōt-sā.	gōtī-sā.
Agent II.	gōt-yā.	gōtin-yā.
Acc.	gōtā- <u>zhā</u> .	gōtin- <u>zhā</u> .
Abl.	gōtā- <u>zhā-nō</u> .	gōtin-dō-nō.
Gen.	gōtas.	gōtin.
Dat.	gōtā-rā.	gōtin-dā.
Loc.	gōtā-rā.	gōtin-dā.

In all the above, in the Specimens, the suffixes ending in *ā* are often written with *ē*. Thus, *yē* for *yā*, *zhē* for *zhā*, *rē* for *rā*. Also instead of *zhē*, we often have *chē* or *chī*.

Shaw gives the following additional examples :—

Nom.	SING.			PLUR.	
	Gen	Obl.		Nom.	Gen. & Abl.
gō, a cow	gōs	gō	(gōā)	(gōan)	
gōlō, a bullock	gōlos	gōlō	gōlē	gōlen	
bīū, a boy	bīus	bīū	bē	bēn	
t <u>sh</u> rigī, a woman	t <u>sh</u> ri <u>gō</u> i	t <u>sh</u> rugō	(t <u>sh</u> ri <u>gō</u> yū)	(t <u>sh</u> ri <u>gō</u> yan)	
bē, a father	(bē-s)	(bē)	bēlā	bēdan	

In the above, words written in parenthesis are not given by Shaw.

Turning now to the List of words and the Specimens, we find that the declensional forms follow those given by Shaw very closely.

Gender is not clearly indicated in the case of nouns. In adjectives we have :—

mūsh nōrō, a good man.

tshrigū nūrī, a good woman.

tshrigōyū nōrā, good women.

This seems to show that adjectives ending in *ō* form their feminine in *i*, with an epenthetic change of the preceding vowel, while the feminine plural ends in *ā* (or *ē*), without any epenthetic change. In past participles of verbs, the plural ends in *ē*, whether masculine or feminine, *vide post*.

Number.—The plural is generally formed by adding a vowel, and its oblique cases (including the genitive) usually end in the same vowel shortened and followed by *n*. I have not found any rule on which the selection of the vowel depends. The following instances of the plural appear in the List and in the Specimens. In the case of the word *mūsh*, the plural is given as *mūsh-pō*, men (List 124). This is very doubtful.

SING.	PLUR.	
	Nom.	Gen. & Obl.
<i>bō</i> , father	<i>bōdā</i>	<i>bōdan</i>
<i>molēi</i> , a daughter	<i>molēiā</i>	<i>molēian</i>
<i>mūsh</i> , a man	(?) <i>mūsh-pō</i>	<i>mūsh-pun</i>
<i>tshrigī</i> , a woman	<i>tshrigōyū</i>	<i>tshrigōyan</i>
<i>apsh</i> , a horse	<i>apshī</i> , <i>apshā</i>	(?) <i>apshin</i> , <i>apshan</i>
<i>raghudmā</i> , a mare	<i>raghudmiō</i>	(?) <i>raghudmion</i>
<i>chughlā</i> , a bull	<i>chulānī</i> (sic)	(?) <i>chulānin</i>
<i>gōlō</i> , a bullock	<i>gōlē</i>	<i>gōlen</i>
<i>gō</i> , a cow	<i>gōā</i>	(?) <i>gōan</i>
<i>shüā</i> , a dog	<i>shüēō</i>	(?) <i>shüan</i>
<i>khīmō</i> , a bitch	<i>khīmōī</i>	(?) <i>khīmōan</i>

Regarding the use of *pō* to form the plural (if it does do so), we may note that *shap-pō*, in the Specimen, is translated 'properties.'

Case.—The Agent I ends in *sā* (or *sē*), as in Dras. As elsewhere, it is employed for the subject of transitive verbs which are not in the past tense. It has quite lost the force of the agent, and must be translated as a nominative.

The Agent II is employed before the past tense of transitive verbs. Its suffix is *yā* (or *yē*). Thus, *biü-yā razit*, the son said; *mūsh-pō-yā bō charistā tē*, the man made (*i.e.* sent) him to feed (swine). In the Specimen there are one or two irregularities. In *biü-s* *shap-pō lut tet*, the son collected the properties, *biü-s* is in the form of the genitive, instead of being *biü-yā*. If this is not a mistake, *biü-s* may be a contracted form of *biü-sā*, the Agent I. In *bō-sā dun chhüng*, we have the Agent I used with the intransitive verb *chhüng*, become. The sentence is literally 'by the father a feast became,' *i.e.* the father made a feast.

The Accusative ends in zhā (or zhē). Thus, *mī-yā tes biū-zhā kutet*, I have beaten his son (List No. 228); *phō-zhā kutē-tō*, after beating him (No. 236).

The typical letter of the Ablative is *ō*, as in Dras. The usual suffix is *nō*. Thus, *chhūdōur-nō*, from the well; *yārī-nō*, from before, hence, before, as in *mī yārī-nō bō* (List No. 238), walk before me. *Yārī-nō* by itself is used as suffix of the Ablative as in *mūsh nōrō-yārī-nō*, from a good man. Similarly we have *putō-nō*, behind.

Another suffix is *dēō* or *dō* (cf. *dā*, the suffix of the dative). Thus, *bō-deō*, from a father; *tes molēi-dō*, than his sister (List No. 231); *yē rāzī-dō*, from what order?

Connected with the dative suffix *rā*, we have *rō*, as in *khus-rō*, from eating.

Connected with zhā are *chō* and zhā-nō, as in *hū-chō*, from this; *hun-chō*, from here (List No. 222); *bōdan-zhā-nō*, from fathers.

Yet another suffix is *yō-nō*, which I have only met with pronouns.

In *pun abāsh-kūi-nō*, in a riotous way, we have an ablative of manner.

The Genitive singular sometimes ends in *ā* (or *ē*) and sometimes in *s*. I have not succeeded in tracing any fixed rule on the subject. The following are examples:—*molēiā*, of a daughter; *hā bunē mūsh-ēkō-chī-siūmā*, with a man of that country; *bōs*, of a father; *mūsh nōrōs*, of a good man; *hā apsh-pōs lō*, the age of this horse; *miū sōbōs*, of my uncle. The genitive plural is the same as the plural oblique form, as in *bōdan*, of fathers; *molēian*, of daughters. In No. 125 of the List, ‘of good men’ is translated by *nōrō mūsh-pōyā*. If this is correct, the termination *pō* is treated as if it were singular.

The usual termination of the Dative is *rā*¹ (or *rē*). Thus, *bō-rā*, to a father; *Kashirā-rā*, to Kashmir; *mūsh-ēkō-rā*, to one man; *būnī dūrī-ku-rā*, to a far country (here the base apparently takes *ī* for the oblique form singular before adding the suffix).

Another termination is *dā* (or *dē*), as *bō-dē ut*, he came to his father. This is probably borrowed from Tibetan.

Yet another is the Tibetan *lā*, as in *mērē-lā tet*, he was made to compassion, he became compassionate.

In the plural, *dā* seems to be preferred. Thus, *bōdan-dā*, to fathers; *molēian-dā*, to daughters; *mūsh-pūn-dā*, to men; *lūlī-mōyūn-dā*, to harlots.

The Locative takes the termination *rā* (or *rē*) like the dative. Thus, *gōtā-rā* and *gōtā-rē*, in the house; *bēsā-rā gōs*, he went on a journey. In these two, the oblique form is made by adding *ā*. In *gulliō-rā*, on the finger, the oblique form apparently ends in *ō*.

Another termination of the locative is zhā (or zhē), sometimes written *chē* or *chī*. Thus, *argō-zhā*, on the back; *tshréshē-zhē*, (he sent him) into the field; *hā wakhspī-chī*, at that time; *grī-chē khril bet*, on the neck there was embracing.

In *tshréshūs-kari*, (the elder son was) in the field, we have some kind of compound locative. In cognate dialects *kāryō* or *kārī* means ‘for.’

¹ So also in Persian.

I have said in the above all that I know about the oblique form. For the singular, the rule seems to be that words ending in a vowel have the oblique form the same as in the Nominative, while those ending in a consonant take *i* or *a*.

Adjectives.—The only instance of feminine adjectives with which I am acquainted have been given under the head of genders of noun substantives. Adjectives do not change for case so far as I have seen. Thus, *mush nōrō*, a good man; *mush nōrō-rā*, to a good man; *nōrō mush-pō*, good men.

Adjectives generally follow the nouns they qualify, and case-suffixes are then added to them and not to the noun, as in *mush nōrō-rā*, above.

Comparison is made as usual, the noun with which comparison is made being put in the Ablative.

IV. PRONOUNS.

The first two personal pronouns are declined as follows :—

	SING.		PLUR.	
	I	Thou	We	You
Nom.	<i>mō̄, mī</i>	<i>tǖ, tī</i>	<i>bī, beng</i>	<i>tsǖ, tsī</i>
Ag. I.	<i>mī-sī, mī-sī̄</i>	<i>tǖ-sī, tī-sī̄</i>	<i>bā-sī, beng-sā̄</i>	<i>tsǖ-sā̄, tsī-sī̄</i>
Ag. II.	<i>mī-yā̄</i>	<i>tī-yā̄</i>	<i>bī-yī, beng-yā̄</i>	<i>tsī-yā̄</i>
Acc.	<i>mō̄-zhā̄</i>	<i>tǖ-zhā̄</i>	<i>assǖ-rā̄</i>	<i>tsǖ-rā̄</i>
Abl.	<i>mō̄-yō̄nō, mō̄-deō</i>	<i>tǖ-yō̄nō</i>	<i>assǖ-yō̄nō, assǖ-deō</i>	<i>tsǖ-yō̄nō</i>
Gen.	<i>mī, miǖ</i>	<i>tī, tiǖ</i>	<i>assǖ</i>	<i>tsī, tsǖ</i>
Dat.	<i>mī-rī</i>	<i>tī-rā̄, tǖ-rā̄</i>	<i>assǖ-rā̄</i>	<i>tsī-rā̄, tsǖ-rā̄</i>
Loc.				

In the Specimen we have a form not provided for above. It is *mā-gū*, (make) me (thy servant).

Demonstrative Pronouns and pronouns of the third person.

Three bases have been noted,—*sō*, *phō*, and *hā*. The first two seem to be used indifferently for 'this,' 'that,' or 'he.' *Hā*, in the Specimens, sometimes means 'that,' but more usually 'this,' or 'he.' It is not mentioned by Shaw, who declines the other two in full.

SING.		PLUR.		
	<i>sō</i>	<i>p̄hō</i>	<i>sō</i>	<i>p̄hō</i>
Nom.	<i>sō</i> , fem. <i>s̄t̄</i>	<i>p̄hō</i> , (? fem.)	<i>tē</i>	<i>p̄hē</i>
Ag. I.	<i>sō-s̄t̄</i>	<i>p̄hō-s̄t̄</i>	<i>tē-s̄t̄</i>	<i>p̄hē-s̄t̄</i>
Ag. II.	<i>sō-yā</i>	<i>p̄hō-yā</i>	<i>tē-yā</i>	<i>p̄hē-yā</i>
Acc.	<i>tē-zhā</i>	(?) <i>p̄hō-zhā</i>	<i>ten-zhā</i>	<i>p̄hēün-zhā</i>
Abl.	<i>tē-yōnō</i>	(?) <i>p̄hō-yōnō</i>	<i>ten-yōnō</i>	<i>p̄hēün-yōnō</i>
Gen.	<i>tēs, tās̄t̄</i>	<i>p̄hos</i>	<i>ten</i>	<i>p̄hēün</i>
Dat.	<i>tē-rā, tās̄t̄-rā</i>	(?) <i>p̄hō-rā</i>	<i>ten-dā</i>	<i>p̄hēün-dā</i>
Loc.				

In the Specimen we have *tē* instead of *sō-yā*, in *tē ten-dā dē*, he gave to them.

The following examples of the use of *hā*, *hū*, or *hō*, this, that, occur in the Specimens :—

hā-mō yē bet, what is this?

hō mūsh-pō-yā bō phak charistā tē, that man sent him to feed swine.

hū-gā kī-gā nā det, even this (or ‘that’) no one gave to him.

hū wakhspī-chī bōnō tshrešhūs-kari. *Hū-chō sō yē*, at that time the elder (son) was on the field. From that (field) having come (he heard music, etc.).

hā apsh-pō-s lō katāk sar billā, how old is this horse? (List No. 221).

hā bunē mūsh-ēkō-chī-sūmā, with a man of that country.

hūs rin-pō, the price of this (List No. 232).

hū-rū-nō (for *hū-rū-nō*), from among them (the younger said to his father).

With this pronoun, we may compare *hun-chō*, from here (List No. 222), and *hātuk sar bai*, these many years having gone (I have not disobeyed you).

There is one other demonstrative pronoun *bō*, of which a solitary example occurs in the Specimen, viz. in *hō mūsh-pō-yā bō tshrešhē z̄hē phak charistā tē*, that man sent him to feed swine.

Other pronominal forms are *kō*, who? *kisē*, whose? *kisē-zhā-nō*, from whom? *yē*, what? *kī-gā*, by any one (Agent II); *katāk*, how many?

V. VERBS.—The conjugation of the verb in the Brōkpā of Dāh-Hanū is in the main the same as that of Dras, but in some respects it more nearly follows Kāshmīrī.

A. Auxiliary verbs, and verbs substantive.

Present, ‘I am, etc.’

	SING.	PLUR.
1	<i>m̄z̄ hōs</i>	<i>b̄t̄ h̄in̄s</i>
2	<i>t̄n̄ h̄in̄s</i>	<i>t̄s̄t̄ h̄in̄i</i>
3	<i>s̄t̄ h̄in̄j</i>	<i>tē h̄in̄i</i>

The word *bet* can be used, instead, for any person of either number (see below).

Past, 'I was, etc.'

	Sing.	Plur
1	<i>mō hūs</i>	<i>bā hūs</i>
2	<i>tū hūā, āstu</i>	<i>tsī hūī, āstin</i>
3	<i>sō hūā. āstu</i>	<i>tē hūn, āstin</i>

The forms *hūā*, *hūī*, and *hūn* are employed when the subject of the verb is near, and *āstu* and *āstin* when it is far. The initial *h* of *hūā* is elided on one occasion in the Specimen, so that we have '*ūā*'.

I have not come across any instances of the feminine of either of these tenses.

The following parts of the verb 'to become' occur in the Specimens:—

bō, become (Imperative).

billā, they are (List No. 221). This is probably really a third person singular.

Compare *byāllā*, he is going; *kutyāllā*, he is striking. At the same time it may be the same as the Dras *bilā*, which, as I have pointed out, may be an instance of borrowing from Burushaski.

bet, this has been already given under the verb substantive as meaning 'am,' 'is,' 'are.' It seems to be by origin a third singular past (compare *kutet*), and to be literally 'he became.' Similarly *biss*, he became, is used in Bashgali to mean 'he is.'

bū, he became. In *būstē bū*, literally 'he became to be,' it means 'began,' as in other cognate languages.

būdōs, I became (a sinner). Compare Sarīqöli *rūdam*, Persian *būdam*, I was.

būstē, to be (Infinitive).

bet-tō, on becoming.

B. Active Verb.—The conjugation of Transitive verbs differs from that of Intransitive verbs only in the past tenses.

The Brökpā of Däh-Hanū differs from other *Shinā* dialects in its formation of the Future. In other dialects this tense is the same as the Simple Present. In Däh-Hanū it has two forms, one which does not change for number and person formed with the suffix *kō*, and another which is the same as the Definite (not the Simple) Present.

Imperative.—The Imperative singular usually ends either in *i* or in *e*. The plural ends in *ā*. Examples are, *kutī*, strike; *yē*, come; *uthē* or *ötē*, rise, stand (with dental *th*); *dē*, give; *bahē*, cultivate; *skyē*, look. In the following there is no final *i* or *e*, *bō*, go; *khā*, eat; *bāsh*, sit; *mū*, die; *tabū*, run; *bō*, become, be; *pī*, drink; *sō*, sleep; *lī*, lick; *bō*, weave; *z̄hī*, see. The following adds *rē*, *chhi-rē*, make (me thy servant), and is possibly a respectful Imperative. Shaw also gives *qun-tē*, hear; and *zbrī-tē*, write.

Examples of the Imperative plural are *naghālērā* (? *na ghālēarā*), bring ye forth; *phanā*, put ye on (clothes); *khantārā*, put ye on (a ring); *unjārā*, put ye on (shoes); *yē* (sic), come ye; *khā*, eat ye; *bō* (sic), become ye. With the termination *rā* compare *rē* in *chhirē*, above.

Verbal nouns, etc.

Infinite.—*Kutistē* (or, as usual, *-stā*), to strike. So *būstē*, to become; *charistā*, to graze; *byāstē*, to go. For the termination *stē* or *stā*, compare the Kāfir dialects.

Past Participle.—*Kutēdhō*, *kutē*, struck.

Future Participle.—*Kutisu*, about to strike. So Shaw. With this compare *thubūsī*, (that share) which is about to fall (to me); *tīs*, to be made, in *tī biū bet tīs nā bet*, I am not worthy to be made to be thy son.

Conjunctive Participle.—*Kutē*, having struck. So *tē*, having done, having made; *uthē*, having arisen; *yē*, having come; *bai*, having gone. But *khā*, having eaten.

Gerund.—*Kutylūtō*, in striking, whilst striking, on having struck. So Shaw, who also gives *byūtō*, on going. The Specimen substitutes *ē* for *ū*, so that we have *kutētō*, on having struck (List No. 236); *gē-tō*, on having gone; *yē-tō*, on coming; *bet-tō*, on becoming. Compare *khiyē-tē*, on being eaten (remains over and above).

Simple Present, 'I strike, etc.'

	Sing.	Plur.
1	<i>mā-sī kutyū</i>	<i>bā-sā kutyū</i>
2	<i>tū-sī kutyū</i>	<i>tsī-sī kutyenī</i>
3	<i>sō-sā kutyū</i>	<i>tē-sā kutyenī</i>

Similarly, we have

'I go, etc.'

	Sing.	Plur.
1	<i>mō byū</i>	<i>bā byū</i>
2	<i>tū byū</i>	<i>tsī byenī</i>
3	<i>sō byū</i>	<i>tē byenī</i>

Other examples of this tense are (List No. 239), *yō*, he comes; (No. 233), *bāyū*, he sits, dwells.

Definite Present and Future,

'I am striking,' 'I shall strike, etc.'

This tense is formed by suffixing the verb substantive to the preceding tense. As in other *Shinā* dialects, it has a feminine form in the singular.

	SING.		PLUR.
	Masc.	Fem.	Com. Gen.
1	<i>mā-sī kutyūs</i>	<i>mī-sī kutīnīs</i>	<i>bā-sā kutyenīs</i>
2	<i>tū-sī kutyūs</i>	<i>tū-sī kutīnīs</i>	<i>tsī-sī kutyenī</i>
3	<i>sō-sā kutyāllī</i>	<i>sī-sā kutīnī</i>	<i>tē-sī kutyīnī</i>

Similarly, 'I am going,' 'I shall go, etc.'

	SING.		PLUR.
	Masc.	Fem.	Com. Gen.
1	<i>mō̤ byūs</i>	<i>mō̤ bīnis</i>	<i>bā byenīs</i>
2	<i>tū byāyā</i>	<i>tū bīniā</i>	<i>tsī byenī</i>
3	<i>sō byāllā</i>	<i>sā bīni</i>	<i>tē byān</i>

In the Specimen, we have *razūs*, I will say (to my father).

Second Future,
'I shall strike, etc.'

This is *mā-sā kutikō*, I shall strike. *Kutikō* remains unchanged for all persons and both numbers. Similarly, *mō̤ byūkō*, I shall go.

Future Past,
'I was about to strike, etc.'

This is formed by conjugating the past tense of the auxiliary verb with the future participle. Thus, *mā-sā kutisu hūs*, I was about to strike; *tū-sā kutisu hūā*, thou wast about to strike; *tē-sā kutisu hūn*, they were about to strike.

Imperfect.—The only example is List No. 192, which has *mī-yā* (probably a mistake for *mā-sā*) *kutyāhūs*, I was striking.

Past 'I struck, etc.'

The conjugation of the past tense closely follows Kāshmirī principles. In the case of transitive verbs, the tense is the past participle, and is absolutely passive, and the subject is put in the Agent II case. Thus, *mī-yā kutēdhō* or *kutē*, struck by me. Pronominal suffixes are usually added to the verb, and refer to the direct or to the indirect object. These terminations are—

First person, *is*, I, to me; we, to us.

Second and third person, *t*, thou, to thee; he, to him; you, to you; they, to them.

There are two forms of the past participle, a long one, *kutēdhō*, which has a feminine *kutēdhī*, and a plural *kutēdhē*, and a short one, *kutē*, unchanged for gender and number. The suffix of the first person is added to the longer form, and that of the other persons to the shorter one.

We thus get the following compound words—

Kutudhōs (for *kutēdhō-is*), I (masculine) was struck, or a masculine thing was struck for me or for us.

Kutēdhīs (for *kutēdhī-is*), I (feminine) was struck, or a feminine thing was struck for me or for us.

Kutēdhēs (for *kutēdhē-is*), we (masculine or feminine) were struck, or masculine or feminine things were struck for me, or for us.

Kutet (for *kutē-t*), thou wast struck, you were struck, he was struck, or they were struck; or a thing or things were struck for thee, for you, for him, or for them.

Note I.—The long form of the past participle does not always end in *dhō*. For instance, in the case of the root *dē*, give, it is *dētō*, the short form being *dē*.

Note II.—When a verb has both a direct and an indirect object, and these are separate persons, the suffix refers to the first person rather than to the second or third. Thus :

sō-yā mō gobā-rā dōtōs, he gave me to the head-man, literally by him I to the head-man was-given-I.

tū-yā tiū apsh mā-rā dōtōs (not *det*), thou gavest thy horse to me, literally by thee thy horse to me was-given-to-me (not 'was given-it').

But, *mī-yā miū apsh tāsā-rā det*, I gave my horse to him, lit. by me my horse to him was-given-it (or was-given-to-him).

We may thus, following Shaw, write the conjugation of the past tense of a transitive verb as follows :—

Sing.	1. <i>mī-yā</i>	<i>mō</i> (<i>kutudhōs</i> (masc.),)	I was struck	by me.
	2. <i>tī-yā</i>	<i>mō</i> (<i>kutēdhīs</i> (fem.),)	I was struck	by thee.
	3. <i>sō-yā</i>	<i>bā</i> <i>kutēdhīs</i> ,	we were struck	by him.
Plur.	1. <i>beng-yā</i>		(thou wast, you were,)	by us.
	2. <i>tsī-yā</i>	(the rest) <i>kutet</i> ,	{he was, they were}	by you.
	3. <i>tē-yā</i>			by them.

In the Specimens the form *kutet* usually appears as *kutit*, or even as *kutat*.

The following examples of this tense of transitive verbs occur in the Specimens :—

A. Without suffixes, *dē*, he gave (the property to them); *tē*, he made (*i.e.* sent) him (to feed swine); *chhar*, (this son who) wasted (thy property).

B. With suffixes, *razit*, he said to him; *det*, he gave to him; *tet*, he did for him, made him; *parit*, he filled it; *z̄it*, he saw him; *lathit*, he heard it; *shumat*, he asked him; *shalbat*, he entreated him.

The conjugation of the past tense of a neuter verb is simpler. The singular has masculine and feminine forms, while the plural is of common gender. Pronominal suffixes are added, in this case referring to the subject. We thus get the following :—

'I went, etc.'

	SING		PLUR.
	Masc	Fem.	Com. Gen.
1	<i>mō gōs</i>	<i>mō gyīs</i>	<i>bā gyēus</i>
2	<i>tū gō</i>	<i>tū gyēuwa</i>	<i>tsī gyē. gyēuī</i>
3	<i>sō gō, gōs</i>	<i>sī gyīnī</i>	<i>tē gyēanī, gyēun</i>

Other examples are *zazidüs*, I walked ; *baitō*, thou art seated, i.e. dwellest ; *baitōs*, he sat (dwelt) ; *ut*, he came ; *phat*, he reached, arrived ; *nūphat*, he arrived.

The Perfect and Pluperfect.

'I have struck,' 'I had struck, etc.'

This is formed by adding the past tense of the verb substantive to the past participle. Although formed from the past participle, according to Shaw this tense is, in the case of transitive verbs, treated actively, the subject being put in the Agent I case. Thus :—

	SING.	PLUR.
	Com. Gen.	Com. Gen.
1	<i>mā-sī kutyūs</i> (for <i>kutē-ūs</i>)	<i>bā-sā kutyūs</i>
2	<i>tū-sā kutē-āstu</i>	<i>tsī-sā kutē-āstin</i>
3	<i>sō-sī kutē-āstu</i>	<i>tē-sī kutē-āstin</i>

Similarly

'I have gone,' 'I had gone, etc.'

	Sing.	Plur.
1	<i>mī gyē-ūs</i>	<i>bā gyē-ūs</i>
2	<i>tū gyē-āstu</i>	<i>tsī gyē-āstin</i>
3	<i>sō gyē-āstu</i>	<i>tē gyē-āstin</i>

Hüā can be used instead of *āstu*, and *hūi* or *hūn* (according to person) for *āstin*. The only other examples are *muñō-hüā*, he had died ; *mishō-üā* or *mishō-hüā*, he had been lost.

Conditional Mood.

Shaw gives *mā-sā kutet-tō*, if I strike. *Kutet-tō* does not change for number or person. In the Parable we have *tēzhis*, I might have made (merriment with my friends), which seems to be a sort of conjunctive. Its form reminds one of the Gilgit *Shinā* passive in *ičh*.

Passive Voice.

Shaw gives the following :—'I am' or 'have been struck, etc.'

	Sing.	Plur.
1	<i>mī kutellas</i>	<i>beng kutllās</i>
2	<i>tū kutellā</i>	<i>tsī kūtellan</i>
3	<i>sō kutelli</i>	<i>tē kūtellan</i>

No instance of this form occurs in the Specimens. The only possible passive form is *khiyē-tē*, which seems to mean 'on food being eaten (there is enough and to spare)', but the form is very doubtful. There is no instance of the Gilgit *Shinā* passive in *ičh*.

Irregular Verbs.

The verb *bō*, go, is altogether irregular. It is conjugated in the preceding pages.
The verb *yē*, come, has its past tense *ut*, compare the Gilgit Shinā wátō.

Negative.—The negative particle is *nā*. ‘No’ is *nēsh* or *nish*.

[No. 6.]

DARDIC SUB-FAMILY.

DARD GROUP.

SHINĀ.

(BRÖKPĀ OF DĀH-HANŪ.)

(R. T. Clarke, Esq., I.C.S., 1899.)

(Words in Italics are borrowed from Tibetan.)

Mūsh-ēkō-rā biü dü hün. Ūgā hū-rū-nō sō biü-yā
Man-one-to *son* *two* *were.* *And them-in-from younger* *son-by*
 bō-rā razit, 'wāh bō, thubūsi z̄hap skal-pō phat
father-to was-said-to-him, 'O father, about-to-be-found property share division
 tē mī-rē dē.' Ūgā tī z̄hap phat tē
having-made me-to give.' *And by-him property division having-made*
 ten-dā dē. Ūgā hu-rū-nō z̄hāk bēdē nā bet, sō
them-to was-given. *And them-in-from days many not became, younger*
 biǖs z̄hap-pō lüt tet, ūgā būnī dūrī-ku-rā
son-(?) by properties collected were-made-they, and country distant-a-to
 bēsā-rē gōs, ūgā tāsā z̄hap-pō pun abāsh-kūi-nō phētēwit.
journey-on went-he, and his properties way riotous-a-by were-wasted-they.
 Ūgā z̄hap-pō chuk khus-rō gō, ūgā hā bun-pō-rā zāshkun bōnō
And property all eating-from went, and that country-in famine great
 bet, ūgā sō aikhatatō būstē bū. Ūgā sō gē-tō hā
became, and he a-beggar to-be became (began). *And he going-on that*
 bunē mūsh-ēkō-chī-sūmā baitōs. Hō mūsh-pō-yā bō
of-country man-a-with sat-(i.e. lived)-he. *That man-by he*
 tshréshē-zhē phak charistā tē. Phak-yā khādō
fields-in swine to-feed was-made (sent). *The-swine-by (?) was-eaten*
 gāshuks-pō aghās-pō sō-yā khā ūar parit. Hū-gā
husks grass him-by having-eaten belly was-filled-it. *That-even*
 kī-gā nā det. Ūgā tāsā-rā samhā yē-tō razit,
by-any-one not was-giren-to-him. *And him-to senses coming-on was-said-it,*
 ' miü bō-rā dugsmī bēdē bai-tō, ūar punjū khiyē-tē
'my father-to sercants many being-on, belly full leing-eaten-on
 satis-gē bet. Mō uthē gē-tō bō-rā razūs, "lē
to-spare-also ure. I having-arisen going-on father-to I-will-say, "O
 bō, mō Konjok ūgā tī nispāchan būdōs, ūgā thabang mō tī biü
father, I God and thy sinner became, and now I thy son

bēt tīs nā bet. Ti yok-pō tē mā-gū chhirē." " Ūgā
am to-be-made not am. Thy servant having-made me make." " And
 uthē tāsā bō-dē ut. Sō dūr hüā tāsā bō-yā sō
having-risen his father-to he-come. He distant was his father-by he
shit. Bō-yā biü shit, mērē-lā tet,
was-seen-he. The-father-by the-son was-seen-he. compassion-to was-made-he,
 tabū ge-tō tes grī-chē khril bet, mā tet.
running going-on his neck-on embracing became, kiss was-made-it.
 Biü-yā bō-rā razit, 'wāh bō, tī-kā Konjok-rē
The-son-by the-father-to was-said-to-him, 'O father, thee-also God-to
 nispāchan būdōs. Pō tī biü tīs ospā nā bet.'
sinner I-become. Now thy son to-be-made worthy not I-am.'
 Tōtō bō-yā tāsā naukar-pō-rā razit, 'gullūs tshālō
Thereon the-father-by his servants-to it-was-said-to-them, 'robes excellent
 naghālēārā tē-zhā phanā; tē-rā guṭhārī gulliō-rā khantārā, tē-rā
bring-ye-forth him-on put-ye; him-to ring finger-on put-ye-on, him-to
 kāpshā unjārā; yē, khā, thatpā bō; yē-tet-tō
shoe put-ye-on; come, eat-ye, merry become; what-doing-on (i.e. because)
 miū hā biü muñō hüā, ūgā thubat; sō mīshō 'üā, pō
my this son dead was, and is-found-he; he lost was, and
thub.' Pō tē skit-pō chhāng.
(is-) found.' And they merry become.

Hū wakhs̄pī-chī bōnō tshrēshūs-kari. Hū-chō sō yē
That time-in the-elder field-in (-was). That-from he having-come
 gōtin-di-nō phat nūtis-pō-qā gūndis-pō lathit. Tōtō tāsā
houses-to-from reached dancing-of-also music-of' was-heard-it. Thereon his
 naukar-ku-rā len det, tāsā-rā shumat, 'hāmō yē bet?'
servant-one-to call was-given-to-him, him-to was-asked-he, 'this what is?'

Naukar tē-rā razit, 'tī zhārā yē hā,
(By-) the-servant him-to it-was-said-to-him, 'thu brother having-come is,
 tōtō tī bō-sā dun chhāng, sō thālō bō nūphat? Tē-rē
thereon thy father-by (?) first became, he safrā going arrived? Him-to
 zhōzh yē, gōtā-rā nā gō. Tōtō tes bō bēr
anger having-come, hovering-not went. Thereon his father out
 yē sō shalbat. Tōtō te bō-rā lan
having-come he was-entreating-he. Thereon his father-to answer
 det, 'hātuk sar bai. mī-yā tī yē rāzī-dō
was-given-to-him, 'these-many years having-gone, me-by thy what order-from
 nā nā-det, tī-yā mā-rā chhālē ēk-gā nā det, miū
not not-was-done-it, thee-by me-to kid one-ever not was-given-it, my
 yālō-chi-sūmā skit-pō tēzhīs. Pō tī hā biü ut pō
friend-with merriment I-might-have-made. And thy this son came and

tī hā zhap-pō sak lūlīmōyun-dā chhar, tī-yā tē-rā grun
thy this property all harlots-to was-wasted, thee-by him-for feast
 tet.' 'Wāh biü, tī mō-chi-sümā baitō. Miü
was-made-for-him.' O son, thou me-with living (-art). My
zhap-pō chuk tī bet. Hüā bidwā mō skit-pō bet-tō
property all thine is. It-was proper I merry becoming-on
shábō, yē-tet-tō tī hā zhrā muñō, ūgā thubat; mishō hüā,
to-be-glad, because thy this brother dead, and is-alive (?) ; lost was,
ūgā thub.'
*and (is-) found.**

NORTH-WESTERN SHINĀ.

I regret that I am unable to give any information regarding this form of the language.

STANDARD LIST OF WORDS AND SENTENCES IN THE SHINĀ LANGUAGE.

English.	Shinā (Gilgit)	Shinā (Chilās).	Brōkpā (Dras).	Brōkpā (Dāh-Hanū).
1. One	Ek	Ik	Ek	Ēk.
2. Two	Dū	Dū	Dū	Dū.
3. Three	Trē, ché	Chēh	Trē, tshē	Trā.
4. Four	Chār	Chār	Chāt	Chorr.
5. Five	Push, poī	Push	Pōsh	Pūsh
6. Six	Shah	Shah	Shā	Shā.
7. Seven	Satt, sath	Satt	Sāt	Sāt.
8. Eight	A _t sh, ath	Ash	Azhrt	Azhrt.
9. Nine	Nau, noa	Nau	Nau	Nū.
10. Ten	Dāi	Daī	Dāis	Dāsh.
11. Twenty	Bī	Bēh	Bī	Bizhā.
12. Fifty	Dū bīo gā dai	Dū bē gah dai	Du bio kā dāi	Dū buzhā dāsh.
13. Hundred	Shal	Shall	Shāl	Shō.
14. I	Má	Māh	Mō	Mō, mi.
15. Of me	Mei	Maī	Miō	Mi, miü.
16. Mine	Mei	Maī	Miānō, miānō	Mi, miü.
17. We	Bēh	Beh	Bē	Bā, beng.
18. Of us	Asei	Asai	Assānō, asō	Assu.
19. Our	Asei	Asai	Assānō, asō	Assō.
20. Thou	Tā	Tub, tā	Tuā, tū	Tū, ti.
21. Of thee	Tei	Thai	Thē, tō	Tiū.
22. Thine	Te	Thai	Thānō, tānō	Tiū.
23. Yer	Tsoh	Sā	Chhō, tsō (fem. tsā)	Tsū, tsā.
24. Of you	Tsei	Sai	Chhō, tsō	Tsī, tī phīā (concerning thee).

English.	<u>Shinā</u> (Gilgit).	<u>Shinā</u> (Chilās).	Brōkpā (Dras).	Brōkpā (Dāh-Hanū).
25. Your	Tsei	Sai	Tsānō, chhānō	Tsi.
26. He	Oh, ð, rð, anð	Að, ah	Perau, perð, zhð, ð, rð	Sð (<i>fem. sā</i>), phð.
27. Of him	Aisei, resei, anei	Ósaí, ásaí	Resānð	Tes, phos.
28. His	Aisei, resei, anei	Ósaí, ásaí	Resānð	Tes, phos.
29. They	Ai, re	Aseh, aí	Perā, zhē, rē	Tē, phē.
30. Of them	Ainei, rinei	Asinð, yanð	Ānð	Ten, phēün.
31. Their	Ainei, rinei	Asinð, yanð	Ānð	Ten, phēün.
32. Hand	Hath	Hatth	Hathi	Hāth.
33. Foot	Pā	Pāh	Pē	Küti.
34. Nose	Nātō	Natō	Noto	Nutð.
35. Eye	Achhi	Ashī (<i>pl. ashēyī</i>)	Ātshī, áchi	Atshī.
36. Mouth	Āz̄i	Āz̄i	Āz̄i	Uzi.
37. Tooth	Dōn	Dōni	Dōni	Dāni.
38. Ear	Kūn, kōn	Kun (<i>pl. kōni</i>)	Kont, kon	Kāni.
39. Hair	Bālī, chamðyē (<i>man's</i>), jakur (<i>woman's</i>). . . .	Bālī	Jath, zhāku	Zhākur, zhat.
40. Head	Shish	Shish	Shish	Shish
41. Tongue	Jib	Jib	Zhip	Gip.
42. Belly	Dēr	Dēr, dēri, dērð	Dārē, der	Ūar.
43. Back	Dāki, deiki	Dāki, pītō, pheyāu	Pāodak	Pūtū.
44. Iron	Chimar	Chimar	Chimēr, chimir	Chiñgār.
45. Gold	Son	Sōnh	Sōñ, sōn	Sir (<i>Tibetan</i>).
46. Silver	Rūp	Rūp	Doāchhat	Armāl (<i>Tib. hmul</i>).
47. Father	Mālō	Mālð, bübā	Bābō	Bð, bāð.
48. Mother	Māli, mā	Mā, māli, ájeh	Āzhē, ázē	Āi.
49. Brother	Jrā, zhā	Zhāh	Kākð (<i>elder</i>), jā, zhā	Bāyð (<i>elder</i>), zhā
50. Sister	Sáh	Sas	Kāki (<i>elder</i>), sā	Kākē.
51. Man	Manujrð, manuzhð; (<i>a male human being</i>) mushā	Mushā, manðzhð	Manuzhð	Mūsh.

English.	<u>Shinā</u> (Gilgit).	<u>Shinā</u> (Chilās).	<u>Brōkpā</u> (Dras).	<u>Brōkpā</u> (Dāh-Hanū).
52. Woman . . .	Chei . . .	Chai . . .	Tshai, chēi . . .	Tshrigā.
53. Wife . . .	Grein, jamāth . . .	Gain . . .	Tshai, chēi . . .	Tshrigā.
54. Child . . .	Shūd, shudar . . .	Bāl . . .	Chupē bāl . . .	Sinā.
55. Son . . .	Puch . . .	Puchh . . .	Push . . .	Biü, bē.
56. Daughter . . .	Dbi, di . . .	Dhi . . .	Di . . .	Molei.
57. Slave . . .	Meristā . . .	Dim . . .	Jādo-baskōchō . . .	Dugsmi.
58. Cultivator . . .	Dehqān . . .	Dehqān . . .	Grēst . . .	Chhunpā (<i>Tib. zhingpā</i>).
59. Shepherd . . .	Peyālō . . .	Peyālō, lachh-chārō . . .	Payālō . . .	Pazhūlō.
60. God . . .	Khudā, Dābōn . . .	Khudāi, Khudā . . .	Khodē, Damōn . . .	Konjok (<i>Tib.</i>).
61. Devil . . .	Shētān . . .	Shaitān . . .	Shaitān . . .	Büt.
62. Sun . . .	Sūri . . .	Sūri . . .	Surya, sur . . .	Sūri.
63. Moon . . .	Yūn . . .	Yūn . . .	Yūn . . .	Gyün (<i>Kāshmirī, zūn</i>).
64. Star . . .	Tārū . . .	Tārō . . .	Tārē . . .	Turi.
65. Fire . . .	Agār, hagār . . .	Hagār . . .	Phu . . .	Ghur.
66. Water . . .	Wē, weh, wei, wōi . . .	Wōi . . .	Wōi, wēi . . .	Üā.
67. House . . .	Gōt . . .	Gōz̄h, gōsh, gōt . . .	Gōsh, gōz̄hr, lahitī . . .	Gōt.
68. Horse . . .	Ashpō, ashpān . . .	Ashpō . . .	Āshp . . .	Apsh.
69. Cow . . .	Gō . . .	Gāū, gō . . .	Gāō . . .	Gō.
70. Dog . . .	Shū . . .	Shūn . . .	Shiū, shū . . .	Shūā.
71. Cat . . .	Būshī . . .	Pushī, pushō, bushī . . .	Pishu, pushu . . .	Bülū.
72. Cock . . .	Kankōrochō . . .	Kukōh, kukōb, karkāmush. Kōkō . . .	Kali dēg, jānwar . . .	Biāphō (<i>Bāltī, biāpō</i>).
73. Duck . . .	Bārush . . .	Bārush . . .	Hāzhē . . .	Chhūshak (<i>Tib.</i>).
74. Ass . . .	Zhakūn . . .	Zhūkun . . .	Zhakun . . .	Khar.
75. Camel . . .	Uṭ . . .	Ūṭh . . .	Uth . . .	Nābōng (<i>Tib. hngābong</i>).
76. Bird . . .	Bing, bring . . .	Bing, bingīh . . .	Kali dēg, jānwar . . .	Upyālā (<i>cf. Kāshmirī, wuph, fly</i>).
77. Go . . .	Bō . . .	Boh . . .	Bō . . .	Bō.
78. Eat . . .	Kā . . .	Khāh . . .	Khē, kē . . .	Khā.

English.	<u>Shinā</u> (Gilgit).	<u>Shinā</u> (Chilās).	Brōkpā (Dras).	Brōkpā (Dakh-Hauū).
79. Sit	Bé	Bai	Bai	Bash.
80. Come	Wá, é	Ih, inwāh, inwas . . .	Ē	Yē.
81. Beat	Shidé	Deh, dageh	Kutē	Kuti.
82. Stand	Hun bō	Chokhō boh	Uthē bē	Uthē.
83. Die	Miri	Miri, mirish	Mirish, mirizh	Mü.
84. Give	Dé	Deh	Dē	Dā.
85. Run	Hai-thé	Halhal-deh, hāi-thē . . .	Darvak-thē	Tabū.
86. Up	Ajáh	Ajih	Azhā	Onār, hunārā.
87. Near	Kach	Elih, kachā	Ailē	Ābōni.
88. Down	Kirih, khér	Khittī, khirī	Kharī	Khara.
89. Far	Dür	Dür	Dür	Dür.
90. Before	Yar	Mushō	Mushō	Yāri, yārbū.
91. Behind	Phatū	Patō, patā	Patō	Putū, zhakunā.
92. Who	Kō	Kōi	Kōi, kē	Kō.
93. What	Jék	Jēk, jēg	Zhok	Yē.
94. Why	Kéh	Keh	Kēi	Yēra.
95. And	Neh, -gá	-gah	Muto	Ūgā.
96. But	Ammáh	Lēkin	Phirai	Ahā.
97. If	Ikhnā . . . . .	.....	Madha	Hek betto (<i>if it be so</i>).
98. Yes	Awa	Hā, ā	Yāh-yāh	Bet (<i>it is</i>).
99. No	Ne, niā	Naī	Nush	Nēsh, nish.
100. Alas	Afsōs, hai	Faryād, hāi-hāi . . .	Yōvāyāh	Chhē rē bōā.
101. A father	Mälō	Mälō	Bābō	Bō.
102. Of a father	* Mäléi	Mälai	Bābai	Bōs.
103. To a father	Mälétē, mälét	Mälāt, māler	Bābrē	Bōrā, -rē.
104. From a father	Mäléjō	Māli-jō	Bābēzhō	Bō-deō.
105. Two fathers	Dū mälé	Dū māli	Dū bābai	Dū bō.

English.	<u>Shinā</u> (Gilgit).	<u>Shinā</u> (Chilās).	Brōkpā (Dras).	Brōkpā (Dāh-Hanū).
106. Fathers . . .	Mälé . . .	Mäli . . .	Bäbälā . . .	Bödā, -dē.
107. Of fathers . . .	Mälö . . .	Mälai . . .	Bäbelai . . .	Bödan.
108. To fathers . . .	Mälöté, mälöt . . .	Mälüti, mälöri . . .	Bäbörē . . .	Bödandā.
109. From fathers . . .	Mäléjö . . .	Mälöjö . . .	Bäbréjatö, bärbrē kachö, bärbezö.	Bödanzhānö.
110. A daughter . . .	Dī . . .	Dhi . . .	Dī . . .	Molēi.
111. Of a daughter . . .	Dijei . . .	Dhijal, dhigai . . .	Dizhö, dízhai . . .	Molēiā.
112. To a daughter . . .	Dijétē, dijét . . .	Dhijat, dhigat . . .	Dizhärē . . .	Molēirā, -rē.
113. From a daughter . . .	Dijéjö . . .	Dhijijö, dhigijö . . .	Dizhā kachö . . .	Molēizhānö.
114. Two daughters . . .	Dū dijäré . . .	Dū dhijari . . .	Dū dízhärē . . .	Dü molēi.
115. Daughters . . .	Dijäré . . .	Dhijari . . .	Dizhärē . . .	Molēiā.
116. Of daughters . . .	Dijärö . . .	Dhijatö . . .	Dizhärörē . . .	Molēian.
117. To daughters . . .	Dijäröté, dijäröt . . .	Dhijaruti . . .	Dizhärörē . . .	Molēianda.
118. From daughters . . .	Dijäréjö . . .	Dhijaröjö . . .	Dizhärē kachö . . .	Molēianzhānö.
119. A good man . . .	Ek mishtö manuzhö . . .	Ik mishtö manozhö . . .	Siö manuzhö . . .	Mūsh nörö.
120. Of a good man . . .	Ek mishtö manuzhei . . .	Ik mishtö manozhai . . .	Siö manuzhö gōsh (? the good man's house).	Mūsh nörös.
121. To a good man . . .	Ek mishtö manuzhété . . .	Ik mishtö manozhat . . .	Siö manuzhrē . . .	Mūsh nöröriā, -rē.
122. From a good man . . .	Ek mishtö manuzhéjö . . .	Ik mishtö manozhējö . . .	Siö manuzhē kachö . . .	Mūsh nöröjsarinö.
123. Two good men . . .	Dū mishté manuzhö . . .	Dū mishtö manozhö . . .	Dū siö manuzhö . . .	Nörö mūsh dü.
124. Good men . . .	Mishtö manuzhö . . .	Mishtö manozhö . . .	Siö zhaköriē . . .	Nörö māshpö.
125. Of good men . . .	Mishté manuzhö . . .	Mishtö manozhö . . .	Siö zhakali . . .	Nörö mūshpöyä.
126. To good men . . .	Mishté manuzhöté . . .	Mishtö manozhüt . . .	Siö zhakörē . . .	Nörö māshpundä.
127. From good men . . .	Mishté manuzhëjö . . .	Mishtö manozhëjö . . .	Siö zhakozhätö . . .	Nörö mūshpunyarinö.
128. A good woman . . .	Ek mishtö chei . . .	Ik mishtö chai . . .	Si chë . . .	Tshrigä nuri.
129. A bad boy . . .	Ek kachö shüö . . .	Ik kueh bäl, ik äsakö bäl . . .	Kachö bäl . . .	Büü chhutnä.
130. Good women . . .	Mishté cheiyé . . .	Mishtö chai . . .	Si chë . . .	Tshrügöyü nörä.
131. A bad girl . . .	Ek kachi möteiek . . .	Ik kueh mölai, ik äsaki mölai . . .	Kachi mulai . . .	Chhutnä molēi.
132. Good . . .	Mishtö . . .	Mishtö . . .	Si . . .	Kusungdö, nörö.

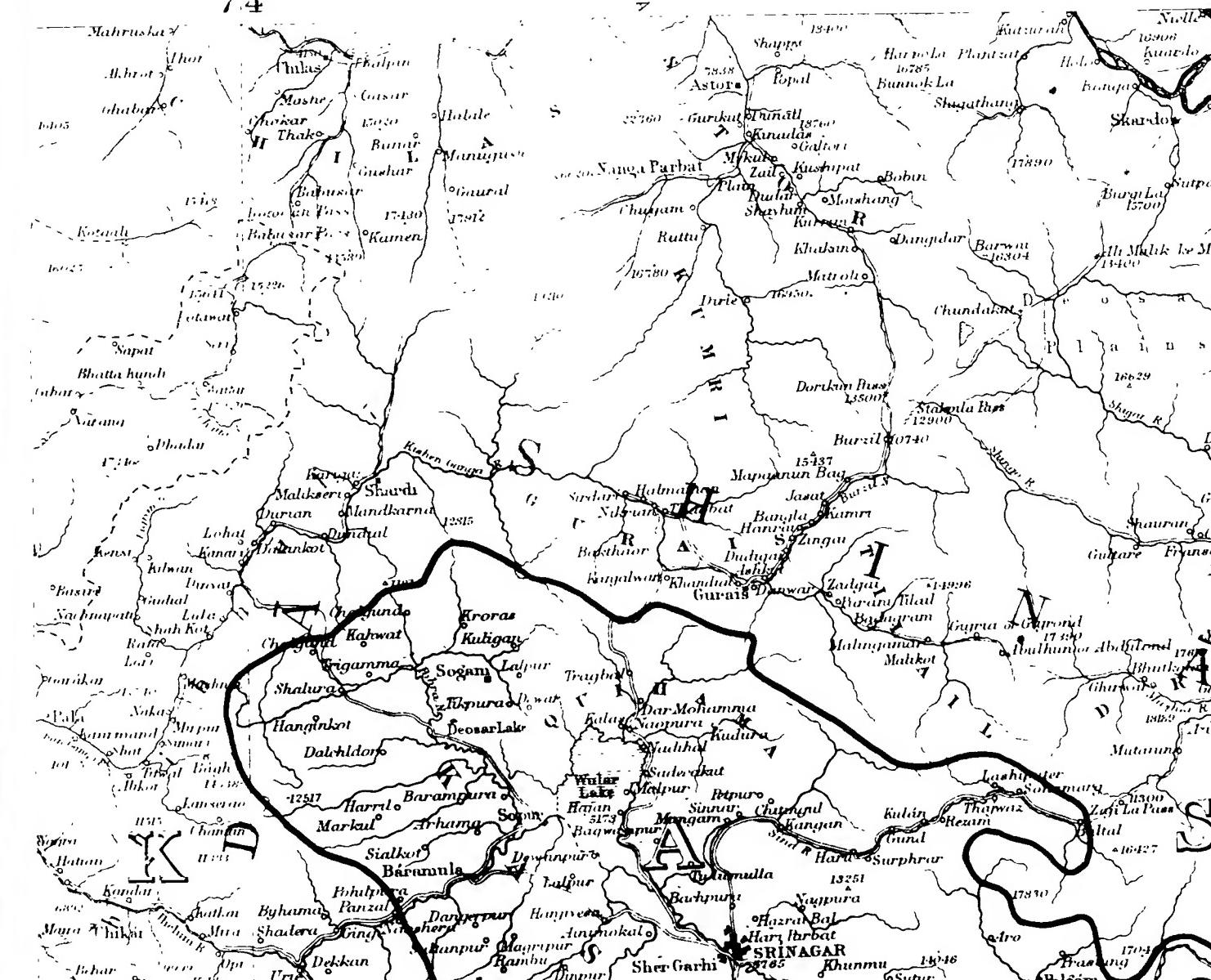
English.		<u>Shinā</u> (Gilgit).	<u>Shinā</u> (Chilās).	Brōkpā (Dras).	Brōkpā (Dāh-Hanū).
133. Better . . .		Bohtō <u>mish</u> tō . . .	.....	Laig sī . . .	Bēdē-gā kusungdō. (<i>much-even</i>)
134. Best . . .		Bohtéjō <u>mish</u> tō . . .	.....	Lai sī . . .	Hudyō-gā kusungdō.
135. High . . .		Othalō . . .	Öthalī . . .	Daaī . . .	Thunbō (<i>Bāltī, thunmō</i>).
136. Higher . . .		Bohtō <u>othal</u> ō . . .	.....	Lāgā dañī . . .	Mā thunbō.
137. Highest . . .		Bohtéjō <u>othal</u> ō . . .	.....	Chhēsā-gā dañī . . .	Chukdiō (<i>all-than</i>) thunbō.
138. A horse . . .		Ashpō . . .	Ashpō . . .	Āshp . . .	Apsh.
139. A mare . . .		Bām . . .	Bāmī, ashpi . . .	Sōtī āshp . . .	Raghudmā (<i>Tib. ghotma</i>).
140. Horses . . .		Ashpē . . .	Ashpē . . .	Āshpī . . .	Apshī, apshā.
141. Mares . . .		Bāmē . . .	Bāmī . . .	Sōtī ashpi . . .	Raghudmiō.
142. A bull . . .		Dōnō . . .	Dōnō . . .	Dōnō . . .	Chughlā, (<i>an ox</i>) gōlō.
143. A cow . . .		Gō, gāo . . .	Gō, gāō . . .	Gāō . . .	Gō.
144. Bulls . . .		Dōnē . . .	Dōnē . . .	Dōnē . . .	Chulānī, gölē.
145. Cows . . .		Gāvē . . .	Gavi . . .	Gāvē . . .	Gōā.
146. A dog . . .		Shū . . .	Shūn . . .	Birō shū . . .	Shūā.
147. A bitch . . .		Sonchī shū . . .	Shūnwātī . . .	Sōtī shū . . .	Khimō (<i>Tib.</i>).
148. Dogs . . .		Shūī . . .	Shūnien . . .	Shūī . . .	Shüēō.
149. Bitches . . .		Sonchē shūī . . .	Shūnwātin . . .	Sōtī shūī . . .	Khimōā.
150. A he goat . .		Mūgar . . .	Mūgar, thūgar, thūt . . .	Chanē . . .	Rābō (<i>Tib.</i>), mingyar.
151. A female goat . .		Ai . . .	Āi . . .	Āi . . .	Ā.
152. Goats . . .		Mūgaré . . .	Luch . . .	Āi . . .	Zhātē.
153. A male deer . .		Birō hāren . . .	.....	Birō chhurē . . .	.....
154. A female deer . .		Sonchi bāren . . .	.....	Sōtī chhurē . . .	.....
155. Deer . . .		Hārenē . . .	.....	Chhurē . . .	.....
156. I am . . .		Mā hanus (<i>m.</i>), mā hanis Māh hanus (<i>f.</i>) . . .	.....	Mō bānōs. hās . . .	Mō hās, or mō bet.
157. Thou art . . .		Tū hanō (<i>m.</i>), tū hané (<i>f.</i>) . . .	Tū hanō . . .	Tū hānō, hāō . . .	Tū hāyā, or tū bet.
158. He is . . .		Rō hanō, hanū (<i>m.</i>), réh Asō hanō, hō hanī (<i>f.</i>) . . .	.....	Rō hānō, hāō haūk . . .	Sō hāy, or sō bet.
159. We are . . .		Bēh hanas (<i>m. & f.</i>) . . .	Beh hās . . .	Bē hānis, hās . . .	Bā hānis, bet.

English.	Shinā (Gilgit).	Shinā (Chilās).	Brōkpā (Pras).	Brōkpā (Dāb-Hanū).
160. You are . . .	Tsoh hanat . . .	Sū hānit . . .	Tsō hānet, hāt . . .	Tsī hānī, bet.
161. They are . . .	Rēh hané . . .	Āsai hā . . .	Zhē hā, hāk . . .	Tē hānī, bet.
162. I was . . .	Má asus, asulus (<i>m.</i>), mā asis, asilis (<i>f.</i>).	Māh āsilōs . . .	Mō āsilus, āsilōs . . .	Mō hǖs.
163. Thou wast . . .	Tū asō, asulō (<i>m.</i>), asé, Tū āsilō . . .	Tū āsilō . . .	Tū hüā, āstu.	
164. He was . . .	Rō asū, asulū (<i>m.</i>), réh asī, Asō āsilō . . .	Rō āsilō . . .	Sō hüā, āstu.	
165. We were . . .	Bēh asas, asilas (<i>m. & f.</i>) . . .	Beh āsilas, āseisis . . .	Bē āsiles . . .	Bā hǖs.
166. You were . . .	Tsoh asat, asilat (<i>m. & f.</i>) . . .	Sū āsilat, āseisat . . .	Tsō āsilet . . .	Tsī hǖi, āstin.
167. They were . . .	Rēh asé, asilé (<i>m. & f.</i>) . . .	Āsai āsilah . . .	Rē āsilē . . .	Tē hün, āstin.
168. Be . . .	Bō . . .	Bō . . .	Bē . . .	.....
169. To be . . .	Boiki, hanoiki . . .	.....	Bōnō . . .	Biās.
170. Being . . .	.....	.....	.....	.....
171. Having been . . .	Bē . . .	.....	.....	.....
172. I may be . . .	Mā bōm . . .	.....	.....	.....
173. I shall be . . .	Mā bōm . . .	Mā bum . . .	Mō bōm . . .	.....
174. I should be . . .	.....	.....	Mō bōm bil . . .	.....
175. Beat . . .	Shidé . . .	Deh . . .	Kutē . . .	Kutī.
176. To beat . . .	Shidoiki . . .	Dagōnī . . .	Kutyōnō, kutinō . . .	Khutistē.
177. Beating . . .	Shidojō (<i>on a beating</i>) . . .	Dagōnī . . .	Kutiēstō . . .	.....
178. Having beaten . . .	Shidé . . .	Dagē . . .	Kutē, kutētā, kutētatō . . .	Kutē.
179. I beat . . .	Másé shidam . . .	Mas dagam . . .	Mōsē kutem . . .	Māsā kutyū.
180. Thou beatest . . .	Tūsé shidé . . .	Tus dāgāin . . .	Tūsē kūtē, kutēsh . . .	Tūsā kutyū.
181. He beats . . .	Rēsé shidei . . .	Ās dāgāin . . .	Rē-sē kutēi . . .	Sōsā kutyū.
182. We beat . . .	Bēsé shidən . . .	Bis dāgānas . . .	Bēsē kutēn . . .	Bāsā kutyū.
183. You beat . . .	Tsōsé shidyāt . . .	Sus dageyānat . . .	Tsōsē kutiāt . . .	Tūsā kutyenī.
184. They beat . . .	Rēsé shidēn . . .	Ais dāgēnan . . .	Rē-sē kuten . . .	Tēsā kutyenī.
185. I beat (<i>Past Tense</i>) . . .	Másé shidēgas (<i>m.</i>), shidēgis (<i>f.</i>). . .	.....	Mi kutās . . .	Mijā kutet (<i>obj. 3rd person, and so throughout</i>).
186. Thou beatest (<i>Past Tense</i>) . . .	Tūsé shidēga (<i>m.</i>), shidēgē (<i>f.</i>). . .	.....	Tō kutā . . .	Tiyā kutet.

English.		Shinā (Gilgit).	Shinā (Chilās).	Brōkpā (Dras).	Brōkpā (Dāb-Hanū).
187. He beat (<i>Past Tense</i>) .	.	Rōsé <u>shidēgō</u> (<i>or -gū</i>) (<i>m.</i>), <u>shidēgī</u> (<i>f.</i>).	.....	Sēsi (<i>or perāsī</i>) kutau .	Sōyā kutet.
188. We beat (<i>Past Tense</i>) .	.	Bésé <u>shidēgés</u> (<i>m. & f.</i>) .	.....	Assōzhā kutiēs .	Bāyā kutet.
189. You beat (<i>Past Tense</i>)		Tsosé <u>shidēgét</u> (<i>m. & f.</i>) .	.....	Tsōzhā kutiēt .	Tsīyā kutet.
190. They beat (<i>Past Tense</i>)		Résé <u>shidēgē</u> (<i>m. & f.</i>) .	.....	Renōzhā (<i>or perānō-zhē</i>) kutiē.	Tēyā kutet.
191. I am beating . .	Másé <u>shidamus</u> (<i>m.</i>), <u>shidemis</u> (<i>f.</i>).	Mas ḍagēmus . .	. .	Mōsē kutēmus . .	Māsā kutyüs.
192. I was beating . .	Másé <u>shidamasus</u> (<i>m.</i>), <u>shidemasis</u> (<i>f.</i>).	Mas ḍagamāsus . .	. .	Mōsē kutemālōs . .	(?) Miyā kutyāhüs.
193. I had beaten . .	Másé <u>shidēgāsus</u> (<i>m.</i>), <u>shidēgisis</u> (<i>f.</i>).	Mas ḍagāsus . .	. .	Mi kutālōs . .	Māsā kutyüs.
194. I may beat . .	Másé <u>shidam</u> . .	.....	.....	Mōsē kutemnō . .	....
195. I shall beat . .	Másé <u>shidam</u> . .	Mas ḍagam . .	. .	Mōsē kutem . .	Māsā kutyüs, kutiko.
196. Thou wilt beat . .	Tūsé <u>shidé</u> . .	Tus ḍagāin . .	. .	Tūsē kutezh, kutē .	Tūsā kutyūya, kutiko.
197. He will beat . .	Rōsé <u>shidei</u> . .	Ās ḍagain . .	. .	Rōsē kutēi . .	Sōsā kutyālla, kutiko.
198. We shall beat . .	Bésé <u>shidōn</u> . .	Bis ḍagānas . .	. .	Bēsē kutōn . .	Bāsā kutyenis, kutiko.
199. You will beat . .	Tsosé <u>shidyāt</u> . .	Sus ḍageyānat . .	. .	Tsōsē kutiāt . .	Tsūsā kutyeni, kutiko.
200. They will beat . .	Résé <u>shidén</u> . .	Ais ḍagēnan . .	. .	Rēsē kuten . .	Tēsā kutyān, kutiko.
201. I should beat . .	.....	.....	.....	.....	....
202. I am beaten . .	Má <u>shidijamns</u> . .	Māh ḍagēgan . .	. .	Mō kutēnō . .	....
203. I was beaten . .	Má <u>shidigās</u> . .	Māh ḍagējalōsus . .	. .	Mō kutalō . .	Mi kutellas.
204. I shall be beaten . .	Má <u>shidáram</u> . .	Māh ḍagējam . .	. .	Mō kutei . .	....
205. I go . .	Má bojam . .	Māh bōjam, bam . .	. .	Mō bōzhum . .	Mō (<i>or mi</i>) byū.
206. Thou goest . .	Tū bojé . .	Tū bōjan . .	. .	Tū bōzhē . .	Tū (tō) byū.
207. He goes . .	Rō bojei . .	Asō bōjan . .	. .	Rō bōzhēi . .	Sō byū.
208. We go . .	Bēh bojōn . .	.....	.....	Bē bōzhōn . .	Bā byū.
209. You go . .	Tsoh bojyāt . .	.....	...	Tsō bōzhāt . .	Tsī byeni.
210. They go . .	Rēh bojén . .	.....	....	Rē bōzhen . .	Tē byeni.
211. I went . .	Má gās . .	Māh gās . .	. .	Mō gās . .	Mō gōs.
212. Thou wentest . .	Tū gā . .	Tū gās . .	. .	Tū gā . .	Tū gō.
213. He went . .	Rō gō, gaō . .	Asō gās . .	. .	Rō gau . .	Sō gō.

English.	Shinā (Gulgit).	Shinā (Chilās).	Brōkpā (Dras).	Brōkpā (Dāh-Hanū).
214. We went . . .	Béh gés . . .	.....	Bē gyes . . .	Bā gyēūs.
215. You went . . .	Tsōh gét . . .	.....	Tsō gyet . . .	Tsī gyē, gyēūi.
216. They went . . .	Réh gé . . .	....	Rē gyē . . .	Tē gyēani, gyēün.
217. Go . . .	Bō . . .	Bō	Bō . . .	Bō.
218. Going . . .	...	...	Bōz̄estō	....
219. Gone . . .	Gō	Gau	Gau . . .	Gō.
220. What is your name? . Tei nōm jēk hanō? . . .	Thai nōm jēk hō? . . .	Thānō nōm zhōk thēnā? . . .	Tiū nū yē bet?	
221. How old is this horse? Anō ash̄pei kachāk umet hanī?	Ā ash̄pō kachāk kāō hā? .	Anō ash̄prē kachā barsh̄ bil?	Hā apsh̄pōs lō (age, Tib.) katāk sar billā?	
222. How far is it from here to Kashmir? Anō Kashiréto kachāk dūr hanī?	Aneō Kashir kachāk dūr hō?	Auyō Kashir kachāk dūr hā?	Hunchō Kashirārā katāk dūr hā?	
223. How many sons are there in your father's house? Tei mālei dāré gōtōi kachāk hanē?	Thai mālāi gōzhārū kachāk pē hā?	Thō bābō gōzhzhē bāl kachā hā?	Tiū bāō gōtārā bē katāk hāni?	
224. I have walked a long way to-day. Mā ash̄ nanapāt zhigāh gānus-paiyūk.	Mas ash̄ lāi pundchinyānus	Mō ash̄ lai punrē yātus	Āsh̄ dūrā zazidüs.	
225. The son of my uncle is married to his sister. Mei chunōmālei puchēté ñā muñhai sārē sāti ghar-tēgn.	Mai pichai pueh tōmai sas	Miō pitsh̄bābrē perāsē sajusī kachā thī asang.	Miū sōbōs biü-rā tes molēi-dzē sumā manū-tē.	
226. In the house is the saddle of the white horse. Gōtērā shēiō ash̄pei tilēn hanō	Gōzhārū shōs ash̄paī tilen hanū.	Gōshzhē shō ash̄pō palānē	Gōtā-rē shō apsh̄os azgā hā.	
227. Put the saddle upon his back. Aisei deiki-jé tilēn dē	Asōsai dākizhā tilen deh	Asō phiajē palōn diā	Argō-zhā azgā guāi.	
228. I have beaten his son with many stripes. Mās aisei pueh bolit̄ mustekāh dēgānus.	Mas asōsai puehēzhē lāi chūtē dās.	Asō bāl lāhō tānō diās	Miyā tes biü-zhā stalchakyā bēdē kutet.	
229. He is grazing cattle on the top of the hill. Rōsē māl chinché chērū-jé charci	Asōs māl khini shishējō charāin.	Perausē umā shēzhē tiras charéyā.	Pai azgāgdi hunārā byān.	
230. He is sitting on a horse under that tree. Rosē oh tomā kirih ash̄pō-jé pinēgn.	Ó ash̄pēzhē peni a tūmī kher bēton.	Ó bai-hāō tōmī khari ash̄p asō.	Phoyā apsh̄ punē chaghmas gāmin lā.	
231. His brother is taller than his sister. Aisei zhā tomī sāi-jō zhigū hanō.	Asai zhā tāmī sizijs jīgō hā	Perāsō jā sājō zhoraū haū	Tes bāyō tes molēidō zhigilā.	
232. The price of that is two rupees and a half. Aisei gōch dū rupaié gā! Asai māl dū rupiā-gā hōri	Asō mulhari sinhā pōsh̄ hāō	Hus rinpō (Tib.) kirmo. (Tib. girmō) phidā (Tib. phed, half) trā.		
233. My father lives in that small house. Mei mālō oh chunō grō-rō bei-hanō.	Mai bābō asō chunō gāsh̄ bīhyōn	Miō bābō chunē labitzhē beān.	Miū bāō sō gōtārē bāyū.	
234. Give this rupee to him. Añch rupai asētē dē	Ani rōpā asētē deh	Ani rōpai asētē dē	Armulpō tērē dē.	
235. Take those rupees from him. Ai rapaié rōs asētē	Ā rōpā asētē gen	Ā (sing. fém.) rōpai (sing.) asē-zhō arē	Phō armulpō tēzhānō parāi.	
236. Beat him well and bind him with ropes. On mishté sh̄lō ne' bāli sāti ganē.	O mishtak tali dagē bālegi garjē.	Asē siō-thē kutētātō razgi ganēh	Phōzhā bēdē kutētō, razhā diā bāni.	
237. Draw water from the well. Kulhē-jō wōi nikalé.	Khūkjō wōi naikli	Kupēzhō wōi khalis	Chhāndurnō (Tib. chādong) iūa nakhāli.	
238. Walk before me. Mā māshēt̄ tilē	Majē ushō yās	Mushō māzhē tshē	Mi yārinō bō.	
239. Whose boy comes behind you? Kaisei shānō tā-jō pnatū woyei?	Kāsai pueh tā patū ein?	Kēsō bāl thō patē aū?	Tiū putōnō kisē biü yō?	
240. From whom did you buy that? Kaisē-jō anōh gōch gānō?	Sā n kāsējō mōlē genāin?	Añ kāsēzhō muligayā?	Tiyā kisē-zhānō biebhīt?	
241. From a shopkeeper of the village. Kūieik dūkāndārē-jō	Kōlā sūdāgarjō genyās	Kālā vānyōjō gayālus	Būnē hattipā.	

74°



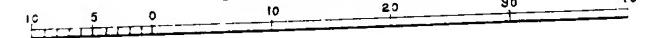
34°



76°

MAP OF THE AREA IN WHICH THE
KĀSHMIRI LANGUAGE
IS SPOKEN.

Scale 1 Inch = 16 Miles.



76

KĀSHMIRI OR KÖSHIRÜ.

The Kāshmīr¹ language is the language of the Valley of Kāshmīr. In a dialectic form it has spread south-west into the Valley of Kashtawāṛ (Kishtwar), and to the south it has flowed over the Pir

Pantsāl Range into the lower hills lying north of the River Chināb, where it reappears in a number of mixed dialects.

The word 'Kāshmīr' (کاشمیری) is Persian or Hindī, and is derived from the Sanskrit *Kāśmīrikā*. It is not the name used by the people of Kāshmīr itself. There the country is called *Kashir*², and the language *Kōshir*². This word itself is an excellent example of the fact that the language belongs to the Dardic sub-family, for in India the change of *śm* to *s* or *sh* would be impossible.

Kāshmīr is bounded on the north by the *Shinā* language of the Dard group of the Dardic sub-family. On the west it is bounded by the Chibhālī² and *Punchī* dialects of Lahndā, a language

belonging to the North-Western group of the Indo-Aryan vernaculars, but strongly affected by Dardic influence. To its south it has, on the west, the Dōgrī dialect of Pañjābī; and, to the east of Dōgrī, the Bhadrawāhī dialect of Western Pahāṛī. Dōgrī (see Vol. IX, Pt. i, p. 637) is a real dialect of Pañjābī, but Bhadrawāhī is a transitional form of speech between Western Pahāṛī and Kāshmīrī,—leaning more to the former than to the latter,—and therefore classed under the former (see Vol. IX, Part iv, pp. 888ff.). To the south-east of Kāshmīrī we find Pāḍārī, another Western Pahāṛī dialect of a character similar to that of Bhadrawāhī (Vol. IX, Part iv, pp. 903ff.). On the rest of the eastern side of Kāshmīrī, and also a little to its north-east, going northwards on the east of *Shinā*, lie a series of Tibeto-Burman dialects, Purik (Vol. III, Part i, pp. 42ff.), Ladakhī (pp. 51ff.), and Baltī (pp. 32ff.), all separated from the Kāshmīr Valley by inhospitable ranges of mountains and in no way affecting its language.

Kāshmīrī has one true dialect,—Kashtawāṛī, spoken in the Valley of Kashtawāṛ (commonly known as Kishtwar), lying to the south-east of the Valley of Kāshmīr. Kāshmīrī has also overflowed

the Pir Pantsāl Range into the Jammu Province of the State, and in the valleys between the southern hills of the range, between the water-shed and the valley of the Chināb, there are a number of mixed dialects, such as Pōguli, Sirājī of Dōdā, and Rāmbani. The first two of these represent Kāshmīrī merging into Western Pahāṛī, while the third rather represents Kāshmīrī merging into Dōgrī. Farther east, over the greater part of the Riasi District of the State, there are more of these mixed dialects, about which nothing certain is known, except that the mixture is rather between Kāshmīrī and the Chibhālī form of Lahndā. Grammars are given below of Kashtawāṛī, Pōguli, Sirājī, and Rāmbani; but no materials are available for these Riasi dialects.

¹ According to the system of transliteration followed in this Survey, the word should properly be spelt 'Kāshmīrī,' with a ligature under the 'sh.' But the word is of such frequent occurrence that I have here dropped the ligature as an unnecessary complication. The 'sh,' however, is not to be considered as therefore the same as the Sanskrit *śh* (ش). It is rather the same as the Sanskrit *śa* (ش) or the Persian *shīn* (ش).

² Printed 'Chhibhālī' in the map. See the remarks on p. 505 of Part I of this Volume.

In the standard Kāshmīrī of the Valley, there are minor differences of language, which, however, are not sufficient to entitle us to divide it out into further separate dialects. For instance, the Kāshmīrī spoken by Musalmāns differs from that spoken by Hindūs. Not only is the vocabulary of the former more filled with words borrowed from Persian, but also there are slight differences of pronunciation.¹ Again, there is, as in all countries, the distinction between town and village talk. In villages a few old forms have been preserved that have disappeared in towns, and there are also variations of pronunciation.² Finally, there is the language between the language of prose and that of poetry. As in other languages, the latter preserves many forms that have disappeared in the modern prose speech.

Returning to the dialects of the Musalmāns and of the Hindūs, it should be remarked that there are more than nine Musalmāns in the Valley to each Hindū. As already stated, the Musalmān dialect borrows freely from the Persian vocabulary. On the other hand, the Hindūs borrow from Sanskrit, but not to the same extent, and, although the speech of a minority of the population, their dialect is much purer Kāshmīrī than that of their Musalmān brethren.

The figures, based on the Census of 1891, originally returned in the earlier operations of this Survey were incomplete for Kāshmīrī, and I therefore Number of Speakers. give the population figures for Kāshmīrī spoken in its proper home as recorded in the Census of 1911 :—

Standard Kāshmīrī spoken in Kashmir itself	1,039,964
Kashtawāri	7,464
Pōguli	8,158
Sirāji of Dādā	14,732
Rāmbani	2,174
Mixed Dialect of Riasi	20,252
Total Number of Speakers of Kāshmīrī at Home . . .	<u>1,092,744</u>

In addition to the above there were recorded 95,013 speakers of Kāshmīrī in the State of Jammu and Kashmīr, who did not reside in that part of the country of which it was the vernacular.

Kāshmīrī is also spoken by emigrants from Kashmīr to other parts of India. The figures are as follows :—

N.-W. Frontier Province	533
Panjab	6,480
Panjab States	710
Other Provinces	422
TOTAL	<u>8,145</u>

¹ The principal is the Musalmān tendency to shorten final vowels. Thus, for 'what' the Musalmāns say *kya* and the Hindūs *kŷā* or *kŷāh*; for 'I should have struck', the former say *muraħa*, and the latter *mâraħo*. The Musalmāns also have a Dardic preference for dropping an *e*. Thus, they say *bōñh*, before, while the Hindūs say *brōñh*; *gāngal*, destruction, where the Hindū prefer *grāngal*.

² For differences of forms we may quote as an example the village *wānamōw*, instead of the city *wānōw*, we shall tell you. In pronunciation, we may quote the frequent interchange of *d* and *r*, as in *kūd*², for *kūr*², a girl; *mod*², for *mor*², a body. Also, in villages the Dardic confusion between cerebrals and dentals is much more marked. This also occurs in city talk, as in *wōñhun*, to arise, as compared with the Hindū *uph mā*, but in villages it is extremely common.

The total number of speakers of Kāshmīrī is therefore as follows :—

At Home	1,092,744
Elsewhere in Jammu and Kashmir State	95,013
Elsewhere in India	8,145
TOTAL	<u>1,195,902</u>

These figures differ from the total given in the Indian census tables (1,180,632), owing to differences of classification of some of the mixed dialects.

Kāshmīrī belongs to the Dard group of the Dardic languages. It is most nearly related to *Shinā*. It has, however, for many centuries been subject to Indian influence, and its vocabulary includes a large number of words derived from India. Its speakers hence maintain that it is of Sanskritic origin, but a close examination reveals the fact that, illustrious as was the literary history of Kashmīr, and learned as have been its Sanskrit Pāṇḍits, this claim of Sanskrit origin cannot be sustained for the vernacular of the latter.¹ Kāshmīrī is a very old language. Three words in it are quoted by Kalhaṇa (*circ. 1150 A.D.*) in his *Rājatarāṅgiṇī*, and these are not very different from the language of the present day.²

To the philologist Kāshmīrī is a language of great importance, as it is the only example of an Aryan language in the condition of being converted from an analytic to a synthetic language. The oldest known form of Indian speech is Vedic Sanskrit. This was highly synthetic, with a system of declension of nouns and of conjugation of verbs as complicated as in Latin or Greek. In process of time this, or a kindred and similar language, developed into, say, Western Hindi, a language as analytic as English or French, in which nouns have, at most, only two cases and are declined with the aid of postpositions, while only one or two tenses of the verb have survived, the rest being made up with the help of auxiliary verbs. For instance, in Sanskrit 'a house' is *gṛihah*, and in Latin *mansio*, and 'of a house' is, respectively, '*gṛihasya*' and *mansionis*, in both of which the change of case-meaning is indicated by a change in the form of the word. This is synthetic declension. But in Hindi 'a house' is *ghar* and in French it is *une maison*, and 'of a house' is, respectively, *ghar-kā* and *d'une maison*, in which the change of case-meaning is indicated by suffixing or prefixing a post- or pre-position. The word itself undergoes no change. This is analytic declension. Again, 'he speaks' is in Sanskrit *kathayati*, and 'to speak' was in Mediaeval Latin *parabolare* (from the Latin *parabola*, a parable). 'He will speak' is respectively *kathayishyati* and *parabolabit*. Here the change of tense-meaning is indicated by a change in the form of the word, and we have an example of synthetic conjugation. But in Hindi 'he will speak' is *kahē-gā*, literally 'he is gone (*gā*) that he may speak (*kahē*, which is merely a corrupted form of the Sanskrit *kathayati*)', and in French it is *parler-a*, literally, 'he has (*a*) to speak (*parler*, which is a corrupted form of *parabolare* as if we said "*parabolare habet*")'. In Hindi and French the change of tense meaning is not indicated by a change in the form of the word, but by the addition of the auxiliaries *gā* and *a*,

¹ This question is dealt with at length in an Appendix to this introduction. See pp. 241ff.

² See Sir Aurel Stein's note in his translation of R. T. v. 397. The words are *Rāṅgassa Hēlu dinne*, which in modern Kāshmīrī would be *Rangas Hēlu dyun*, (the village of) Helu is to be given to Rang.

respectively. Here we have instances of analytic conjugation, as compared with the synthetic conjugations of Sanskrit and Latin.

Now, Kāshmīrī illustrates a further stage in the development of language. The declension of nouns is in the main analytic. There are a few survivals of the ancient synthetic cases, but in the main cases are differentiated by postpositions, as in Hindī. Thus, we have *gara*, a house, and *garuk^u* (for *gara-k^u*), of a house. But note, here, that the *k^u* has become attached to the *gara*, and is no longer a separate word like the Hindī *kā*. *Garuk^u* is now as much one word, and a word in the genitive case, as the Sanskrit *grihasya* or the Latin *mansionis*. In other words the declension is again becoming synthetic, and the process has been 'first analytic (*gara-k^u*) and then again synthetic (*garuk^u*). But in other cases the declension remains analytic, as in *gara-manza*, from the house, in which the noun and the postposition are still two entirely distinct words and as yet show no signs of becoming amalgamated into one.¹ Similarly, the conjugation of the Kāshmīrī verb may be analytic. The word for the past participle 'said' is *dop^u*, and for the past tense, 'I said,' we may have (as in the Hindī *mai-nē kahā*) *mō dop^u*, literally, 'by-me said.' But we may also add a suffix meaning 'by-me' to *dop^u*, so that the two become one word,—thus, *dopum*, I said. Here we have a synthetic method of conjugation in optional course of formation. We may have *dopum*, I said; *doputh*, thou saidst; *dopun*, he said, and so on, which is just as synthetic as the Latin *dixi*, *dixisti*, *dixit*, with this difference, that in the case of Kāshmīrī, we know exactly how these synthetic forms came into existence.

If, now, we return to India, and take languages of the Outer Circle, like Bengali or Marāṭhī, we find again a state of affairs similar to that of Kāshmīrī, but more advanced. In Kāshmīrī, the synthetic conjugation is optional. We may use either the analytic *mō dop^u* or the synthetic *dopum*. But Bengali or Marāṭhī have gone a step further. The analytic conjugation has been abandoned and only the synthetic conjugation is now employed. It is no longer optional, but is now compulsory. We have only the Bengali *kahilām*, and only the Marāṭhī *mhanilō*, for 'I said,' from the past participles *kahilā-* and *mhanil-*, respectively. From these examples, we see the importance of Kāshmīrī to the philologist. It is a language caught, so to speak, in the act of changing its nature from analytic to synthetic, and thus shows how the synthetic conjugation of Indian languages of the Outer Circle, such as Bengali and Marāṭhī, has arisen. Hitherto there have been many speculations on the subject, which we now see were all wide of the mark.² Kāshmīrī substitutes certainty for speculation. We can now watch Indian speech in its developments from birth to birth. First synthetic; then, as in Hindī, analytic; then, as in Kāshmīrī, agglutinative or semi-synthetic; and then, as in Bengali and Marāṭhī, again synthetic; and so, as in the Indian belief as to the fate of the soul, the chain of *samsāra*, or weary round of transmigration, goes on perpetually 'ohne Hast, aber ohne Rast.' In future ages future philologists will, if they have a language like Kāshmīrī to guide them, observe the same series of changes occurring over and over again, synthetic to analytic, analytic to agglutinative, and agglutinative back again to synthetic.

¹ It may be noted that we can see similar instances of the development of analytic declension into synthetic occasionally occurring in Panjabī. Thus, the Panjabī for 'in a house' is either the analytic *ghar-ricch* or the synthetic *ghariech*.

² The usual, but incorrect explanation is that the terminations of *kahilā*, *mhanilō*, etc., are relics of an old verb substantive.

Kāshmīrī has a small, but respectable, list of literary works, about which not much is known. So far as I am aware, the oldest author was a woman named Lallā or Lāl Dēd. She probably lived in the 14th century A.D. Hundreds of her verses are quoted all over the Valley and are in everyone's mouth, and MS. collections of them have from time to time been made under the Sanskrit title of *Lallavākyāni*. She is said to have been a holy woman, and to have been accustomed to wander about the country in an almost nude condition, her excuse being that he only was a man who feared God, and that there were very few such men about.¹ Her verses are all religious and are strongly tinged with Śaiva philosophy. The first poem that can be dated is the *Bāṇasuravadha*, the name of the author of which is unknown to me. It is in the Hindū dialect, and was written in the reign of Sultān Zainu'l-ābidīn (1417-1469 A.D.).² Other poems of which the approximate dates are known are the following:—Dēvākara Prakāśa Bhatṭa was alive during the eight years of the reign of the Hindū king Sukhajīvana Simha, who came to the throne in 1786 A.D. He lived in the Gōjawār (Sanskrit, Gulikāvātikā) quarter of Śrinagar, and wrote a history of Rāma entitled the *Rāmāvatāracharita*, with a sequel entitled the *Lavakuśacharita*. Both of these are highly poetical works in pure Kāshmīrī. They are specially interesting as containing many legends not found in any Indian version of the *Rāmāyaṇa* with which I am acquainted.³ Paramānanda of Mārtanda is said to have died in 1822 A.D. at the age of 68 years. He wrote a history of Kṛishṇa entitled the *Kṛishṇāvatāralilā*, a work which follows the Indian tradition much more closely. These three works are all excellent specimens of the Kāshmīrī language, and, though in the Hindū dialect, are not too highly Sanskritized. With a much fuller Sanskrit vocabulary is a history of the circumstances connected with Śiva's marriage with Pārvatī, entitled the *Śivapariṇaya*, written by Kṛishṇa Rāzdān, or Rājanaka, who was alive as an old man at the end of the last century. He lived at Vanpuh (Sanskrit, Vanapōsha) in the Anatnāg Pargana, and his poem is much admired by Kāshmīrī Pandits. It is full of Śaiva philosophy.⁴ The late Professor Bühler, in the *Report* (pp. 1ff.) referred to below in the List of Authorities, mentions the following Hindū works of which he obtained MSS. I have not seen any of them:—

Name of Author.	Name of Work.
Ganakapraśasta.	<i>Saṁśāramāyāmdhajālasukhaduhkhacharita</i> .
Sāhib Kanl.	<i>Kṛishṇāvatāra</i> .
Anonymous.	The Sanskrit <i>Anuraksha</i> , with a Kāshmīrī explanation.
"	<i>Janmācharita</i> .
"	<i>Nirvānad-śasṭīkīstava</i> .
"	<i>Rāmāvatāra</i> (perhaps the work already mentioned).
"	<i>Śivalaṇavarnanā</i> .

Of writers in the Musalmān style the best known is Maḥmūd, or Muḥammad, Gāmī, who died in the year 1855 A.D. He wrote a *Yūsuf Zulaikhā*, a *Lailā wa Majnūn*,

¹ See Hinton Knowles, *Kāshmīrī Proverbs*, p. 20.

² Bühler, *Report, etc.*, p. 90.

³ As a sample, in these poems Sītā, the wife of Rāma, is said to have been the daughter of Mandodari, who abandoned her immediately after birth and subsequently married Rāvana.

⁴ An edition is in course of publication by the Asiatic Society of Bengal.

and a *Shirin o Khōsrau*, all on familiar Persian models. An edition of the first-named, with a partial translation, has been prepared by the late K. F. Burkhard, regarding which particulars will be found in the List of Authorities. Other works in the Musal-mān dialect mentioned by Bühler, and which I have not seen, are :—

Name of Author.	Name of Work.
Saifu'd-dīn.	Vāmik-uṣra.
Saṇṭy Paṇḍit.	Nisāb.
Anonymous.	Amsilla (a poem).
"	Hārūn Rašīd.
"	Mahmūd-i-Ghaznavi
"	Šeikh Saṇnā.

The Serampore Missionaries published a version of the New Testament in 1821. This was printed from type in the Śāradā character.¹ Similar editions were issued at Serampore of the Pentateuch (1827) and of Joshua-Kings (1832), but the Bible was not completed. The British and Foreign Bible Society published a version of the New Testament in 1884, and of the Old Testament with a revised version of the New Testament in 1899, all in the Persian character.

In the year 1879 A.D. the late Paṇḍit Iśvara Kaula completed an excellent grammar of Kāshmīrī, in the Sanskrit language and entitled the *Kāshmīraśabdāmyita*. This has been edited by the present writer, and was published by the Asiatic Society of Bengal in 1898. The same author was engaged on a Kāshmīrī-Sanskrit Dictionary at the date of his death in 1893. The materials collected by him for this purpose were subsequently made over to the present writer, and from them and other sources a Kāshmīrī-English Dictionary is now in course of preparation.

Connected with formal literature, though not a part of it, are the subjects of folktales and proverbs. Kashmīr is a land of proverbs, and common speech is profusely interlarded with them. A valuable collection of Kāshmīrī proverbs has been made by the Rev. J. Hinton Knowles, particulars regarding which will be found in the List of Authorities. This should be in the hands of every student of the language. It is full of information regarding the customs and the character of the people. Kashmīr is also celebrated for its folktales. Not only are some familiar in every home, but there are also professional *rāwīs*, or reciters, who make a living by telling fairy-tales worthy of the Arabian Nights. These men recite with astonishing verbal accuracy stories that have been handed down to them by their predecessors, now and then containing words that have fallen out of use, and with the meaning of which they are now unacquainted. Sir Aurel Stein has made a collection of such tales, as dictated by one of these men, which he has handed over to the present writer for translation and publication. Long after they had been recorded it was found necessary to check the texts, and Sir Aurel found the man again, and had him recite again the doubtful passages. They were given by him in exactly the same words as those recorded some sixteen years previously. An interesting illustration of the way in which they have been handed down is given by their form. Every now and then the narrative is broken by the phrase 'dapān wustād,' i.e. '(and my) master says (as follows).'² An excellent collection of Kāshmīrī folktales

¹ Some years ago, having occasion to print something in this character, I made enquiries in Calcutta regarding this type. I found that it, and the punches, had long disappeared, having been sold as waste metal. It is the only Śāradā type that has been cast.

in English has been collected by the Rev. J. Hinton Knowles, and published under the title of 'Folktales of Kashmir' (second edition, London, 1893).

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APPENDIX.

THE LINGUISTIC CLASSIFICATION OF KĀSHMIRI.

In the Kashmir Census Report for 1911 (p. 179) the following remarks are made regarding the classification of Kāshmīrī :—‘Kāshmīrī used to be hitherto treated as of Sanskritic origin. It has this time been grouped with Shinā-Khō-wār according to the revised system of classification, but the claim locally urged that it is essentially a Sanskritic language persists, and in view of the historical fact that the Valley of Kashmir, before its conversion to Islām, was wholly populated by Brāhmaṇs with their *shastric* lore, that claim might merit reconsideration.’ As this point has thus been raised in an official publication of the Kashmir State, it is advisable to discuss the question of the correct classification of the Kāshmīrī language in some detail.

In the first place, questions of sentiment, however much we may sympathize with them, must be put altogether to one side in dealing with a purely scientific question. No one values the contributions of Kashmir Paṇḍits to Sanskrit literature more highly than the present writer. For upwards of two thousand years Kashmīr has been a home of Sanskrit learning, and from this small valley have issued masterpieces of history, poetry, romance, fable, and philosophy. Kāshmīris are proud, and justly proud, of the literary glories of their land. During all these centuries, Kashmīr has been subjected to the civilization of India proper. The Piśācha tribes to its north and north-west remained a hostile and barbarous people, devoid of Indian culture and with no literary history of their own. Kāshmīris themselves maintain that their country was formerly inhabited by Piśāchas, who were ultimately overcome by Aryan immigrants from India, and this tradition is borne out by the features presented by their language. That the literary activity of the country and the imported Indian culture should not have reacted on the vernacular speech of the inhabitants is impossible. It has reacted most powerfully, and under that influence the language has become deeply imbued with forms and idioms derived from the languages of India proper. But all the time the basis,—the old speech of the original Piśācha inhabitants,—has, as will be shown in the following pages, remained firmly established, and it is upon this basis that linguistic science demands that classification be founded. It in no way follows from this that the Brāhmaṇ inhabitants of Kashmīr are of Piśācha origin. The contrary is almost certainly the case. Tradition, ethnology, and linguistics unite in asserting that they are representatives of an early immigration from India.

It has been previously pointed out that the Dardic or Piśācha languages occupy a position intermediate between the Sanskritic languages of India proper and the Eranian languages farther to their west. They thus possess many features that are common to them and to the Sanskritic languages. But they also possess features peculiar to themselves, and others in which they agree rather with languages of the Eranian family. It is unnecessary to discuss here those common to them and to Sanskritic languages, but, as regards the others, we shall see that they are also to be found in Kāshmīrī.¹ That

¹ For further details, see *The Piśācha Languages of North-Western India*, by G. A. Grierson, published by the Royal Asiatic Society in 1908.

language possesses nearly all the features that are peculiar to Dardic, and also those in which Dardic agrees with Eranian. We therefore now proceed to examine, from this point of view, Kāshmīrī phonetics, accidence, syntax, prosody, and vocabulary.

As many languages will have to be referred to, it will be convenient to use abbreviations of their names. These are as follows :—

Ar.	= Arabic.	Ksh.	= Kāshmīrī.
Av.	= Avesta (the ancient Eranian language).	My.	= Maiyā.
Bsh.	= Bashgali Kāfir.	Pash.	= Pashai.
Grw.	= Gārwī.	Pr.	= Prakrit.
Gwr.	= Gawar-bati.	Prs.	= Persian.
H.	= Hindi (as typical Sanskritic language).	Sh.	= Shiṇā.
Kh.	= Khō-wār.	Skr.	= Sanskrit.
Kl.	= Kalāsha.	V.	= Veron.
		Wai.	= Wai-alā.

Phonetics.—In none of the modern Dardic languages, except in the case of a few borrowed words, are there any sonant aspirates. When such letters originally formed part of a word, the aspiration is dropped, so that *gh* becomes *g*, *jh* becomes *j* or *z*, *dh* becomes *d* or *r*, *bh* becomes *b*. There is nothing like this in India proper, but it is a universal rule in Kāshmīrī. Thus :—

gh becomes *g*. Skr. *ghōtaka-*, a horse, Ksh. *gur'*. So Wai. *gur'*, Gwr. *gora*, Grw. *gōr*, Pash. *gōrā*; but all Indian languages *ghōrā*, etc.

jh becomes *j* or *z*. Skr. *budhyatē*, Pr. *bujhai*, Ksh. *bōzi*, he will hear; but H. *būjhē*.

dh becomes *d* or *r*. Skr. *vardhatē*, Pr. *vardhāi*, Ksh. *baḍi*, he will increase; but H. *baṛhē*.

dh becomes *d*. Skr. *dugdha-*, Pr. *dūḍhā-*, Ksh. *dōd*, milk; but H. *dūdh*.

bh becomes *b*. Skr. *bhrātar-*, Ksh. *bōy'*, a brother; so Kl. *bāya*, but H. *bhāī*.

All the modern Dardic languages disaspire their sonant letters in the same way as Ksh., as indicated in the first example given above.

One of the most typical characteristics of modern Dardic languages is the frequent hardening of original sonant letters, so that *g* becomes *k*, *j* becomes *ch*, *ḍ* becomes *t*, *d* becomes *t*, and *b* or *r* becomes *p*. This was the universal rule in the days when Paiśāchī Prakrit was spoken. In process of time most of the hardened letters have again become softened,—as is the tendency in the growth of all languages,—but, nevertheless, several instances of these hardened letters still survive, and in borrowing from other languages the tendency again comes into play, and sonant letters in borrowed words often become surds. Examples for Kāshmīrī are :—

g becomes *k*. Skr. *khadga-*, a sword, Ksh. *khadak*. Similarly, in other modern Dardic languages, we have Bsh. *kile*, Wai. *kele*, V. *kili*, Pash. *kuli*, all signs of the plural, and the same in origin as the Prs. *gala*. For borrowed words, we may quote Prs. *lagām*, Ksh. *lākam*, a bridle; Ar. *'idgāh*, Ksh. *yēd'kōh*, an 'Idgāh; Prs. *kāghaz*, Ksh. *kākaz*, paper.

j becomes *ch* or *ts*. Skr. *kshudyatē*, Pr. *khujjai*, Ksh. *khōtsi*, he will fear.

Similarly, Bsh. has *achu*, a tear, as compared with H. *ājhū*.

d becomes *t*. Skr. *dridha-*, Ksh. *droṭī*, firm.

d becomes *t*. Skr. *śvāpada-*, Ksh. *hāpat-*, a bear. Similarly, Prs. *dāman*, Bsh. *tāman*, the skirt of a garment; Skr. *dugdha-*, Pr. *duddha-*, Sh. *dūt*, milk.

b or *v* becomes *p*. Skr. *śava-*, Ksh. *hap-*, a corpse; Prs. *bāz*, Ksh. *pōz*, a falcon.

So, Ar. *tabib*, Bsh. *tapīp*, a physician; Skr. *svasār-*, Kh. *ispusār*, a sister.

It will be noticed that, in respect to the hardening of sonant consonants, Kāshmīrī is in entire agreement with the modern Dardic languages.

A noteworthy peculiarity of the Dardic languages is the confusion between cerebral and dental letters. This is universal and extends to Kāshmīrī. Compare the following:—Sh. *gōt* or *gōṭ*, a house; Bsh., V. *osht-*, Wai. *ōsht*, Gwr., Kl. *usht-*, Ksh. *wōth-*, but H. *uṭh-*, arise; Ksh. *dal* or *ḍal*, a leaf; Grw. *aṭh*, Sh. *ath*, eight; and many other similar cases. A very interesting example is the Kāshmīrī phrase, *krēhon^u kṭa-* (or *kta-*) *kāl hyuh^u*, dense black, literally ‘black like *kṭa-kāl*’ or ‘like *kta-kāl*.’ *Kṭa-kāl* or *kta-kāl* is a corruption of the Sanskrit *kāla-kūṭa*, the celebrated black poison drunk by the god Śiva.

A marked feature of Kāshmīrī is consonantal epenthesis, i.e. the change in a consonant under the influence of a following vowel or semivowel. This also occurs in the modern Dardic languages, but not in India.

Thus, in Ksh. *k* becomes *ch* before palatal letters, as in *thok^u*, weary, fem. *thüch^u*; *hōkh^u*, dry, fem. *hōchh^u*. So from the root *kar*, do, we have Wai. *ohā-st*, he does; and the Sh. *mōchō*, before, is connected with the Skr. *mukha-*, a face.

Similarly, *t* and *t̄* change in Ksh. to *ts* and *ch*, respectively, as in *rāt-*, night, plur. *rōts^u*; *pūṭ^u*, a board, plur. *pachē*. So, we have Bsh. *ktī*, but V. *ktseh*, the back; Eranian root *yet*, come, compared with Bsh. *at̄s*, Wai. *at̄sh*; Skr. *putra-*, a son, Grw. *pūch*, Sh. *puch* or *push*; Skr. *strī*, a woman, Sh. *chei* or *ts̄hrīga*; Sh. *trak* or *chak*, see; and others.

In Ksh. under such circumstances *d* becomes *j*, and *d̄* becomes *z*, as in *büd^u* (fem.), great, plur. *bajē*; *grand*, a counting, plur. *grünz^u*. Similarly, the H. *dhī*, a daughter, is *jū* in Bsh.; and the H. *dō*, two, is represented in Kh. by *jā*, and in Ksh. by *z^oh*.

In Ksh. *l* under similar circumstances becomes *j*, as in *anguj^u*, a finger, representing the Skr. *aṅguli-*. So the Pāñjābī *gall* (fem.), a word, is represented by *gijjī* in Bsh.

The Kāshmīrī system of epenthetic changes of vowels, though strange to nearly all the languages of India proper, obtains also in the Dardic languages, although too little is known of these to enable us to set out definite rules for them. As examples we may quote the change of *a* to *i* under the influence of a following *i* in the V. *izhī*, Gwr. *it̄sin*, Kl. and Kh. *ech*, an eye, as compared with the original Av. *aśi*. So the Bsh. *dusht*, a hand, has its plural *duisht*, for *dushti*, just as *as*, we, is pronounced *aśi* in Kāshmīrī. Again, the Skr. *āsyā-* (i.e. **āśia-*), a mouth, becomes *ish* in V. and *ōs* in Ksh., and the Skr. *sūryā-* (i.e. **sūriā-*), the sun, becomes *swir* in My., *sīr* in Grw., and *sīrī* in Ksh. As an example of the epenthesis of *u*, we may quote the Kl. *gūro*, for *gāṛo* or *gāṇo*, singing, in which the *ā* has become *u* under the influence of the following *o*. Similarly, in

Bsh. *brōh*, a brother; Sh. *dōnō*, a bull; Bsh. *kōr*, Kl. *kurō*, Sh. *kōn*, an ear, and many others, *a* or *ā* has become *u* or *o*. Many more examples could be quoted, but the above are sufficient to show that Kāshmīrī shares its tendency to epenthesis with all the Dardic languages.

In Kāshmīrī, when a word ends in one of the letters *k*, *ch*, *t̄s*, *t̄*, or *p*, that letter is aspirated, and becomes *kh*, *chh*, *t̄sh*, *th*, *th*, or *ph*, respectively. There is nothing like this in India, but it certainly also occurs in V., and probably in other Dardic languages. Thus, the Ksh. *krak-*, noise, becomes *krakh*, and similarly the V. *masek-*, moon, becomes *masekh*.

In the introduction to the section on Lahndā (pp. 237ff. of Part I of this Volume) it was pointed out that when a Prakrit word contained a double letter, this letter was, in the modern languages of India proper, either retained unchanged, or else reduced to a single letter with a lengthening of the preceding vowel in compensation. Thus, the Pr. *bhatta-*, boiled rice, becomes the Pañjābī *bhatt*, and the H. *bhāt*. It was also pointed out that in Ksh., and in Lahndā and Sindhi (two languages much subjected to Dardic influence) the vowel was *not* lengthened, although the double consonant was reduced to a single one. Thus, the same Sanskrit word becomes *bhat*[“] in Sindhi and *bata* in Ksh. It also, perhaps, reappears in the Bsh. *bita*, meat. There are hundreds of similar examples in Ksh. which it is unnecessary to repeat here. Several will be found in the table given on the pages above referred to. Here we may quote a few from Bsh. to show how typical this is of Dardic generally:—Pr. *uchcha-*, high. H. *ūchā*, but Bsh. *ucha-sth*, to raise; Pr. *chamma-*, skin, H. *chām*, Bsh. *cham*; Pr. *kaṭēi*, he cuts, H. *kāṭē*, but Bsh. *katā*, a knife; Pr. *piṭthī*, the back, H. *pīṭh*, Bsh. *ptī* (for *pīṭi*). Similarly for the other Dardic languages.

So far we have dealt with general phonetic rules, but when we consider letters in detail the connexion between Kāshmīrī and Dardic is equally manifest. Thus:—

In the Dard group of Dardic languages an initial *k* sometimes becomes *g*, as in My. *gī*, what? The same occasionally happens in Ksh. *gāsh*, light, as compared with the Skr. *kāśa-*.

In India, when the letter *r* in Sanskrit forms the latter member of a compound consonant, the first member of which is a mute, it is elided in Prakrit, and the first member is doubled. Thus, Skr. *pakra-*, ripe, Pr. *pakka-*, H. *pakkā*. In the Dardic languages, including Ksh., exactly the reverse process is followed. It is the first member that is elided, while the *r* is retained and is hardened to *p*. Thus, the Skr. *pakea-* becomes the Ksh. *pop*[‘]. There is very little like this in the modern Indian languages, but in Dardic we have cases like Bsh. *psūr*, a father-in-law (Skr. *ścasura-*); V. *pseh*, what?, derived from a word akin to Av. *chrant-*. It will be observed that in these the sibilant is preserved as well as the hardened *r*, and the same is the case in the Kh. *ispusār*, a sister, connected with the Skr. *sesār-*. In Indian languages this only occurred in Apabhramṣa Prakrit, where we find such forms as *pañ* for Skr. *īram*, thou, and other cases of the change of *tr* to *pp*, but no other compound, with *r* for the second member, became *p*.

In Indian languages an original *t* between two vowels is as a rule dropped, as in Skr. *krita-*, done, H. *kiā*; Skr. *pitā*, a father, H. *piu*; Skr. *sata-*, a hundred, H. *sau*.

In Paiśāchī Prakrit this *t* was, on the contrary, preserved, and this rule is followed with great consistency in the modern Dardic languages, as well as in Kāshmiri. Thus, from the Pahlavi *katak*, a house, we have Kh. *khatan*; Skr. *tata-*, a father, Bsh. *tot*, Wai. *tata*, and so others; Skr. *kṛita-*, Bsh. *kutt*, done, Ksh. *kyut* (i.e. *kit*), for; Skr. *sata-*, a hundred, Bsh. *sher* (with change of *t* to *r*), Ksh. *hat-* (with change of *s* to *h*); Skr. *bhūta-*, become, Ksh. (*Sirājī*) *butō*, was.

In India an original *ty* becomes *ch*, as in H. *sach*, true, from Skr. *satya-*. In Dardic and Ksh., on the other hand, *ty* often becomes *t*, as in Ksh. *sut-*, true. So, corresponding to the Skr. *nṛityati*, he dances, we have the Bsh. root *nāt-* and the Sh. root *nat*, but H. *nāch*.

In India a Skr. *tr* becomes *t*, as in Skr. *putra-*, a son, H. *pūt*; Skr. *gotra-*, a clan, H. *gōt*, and so on. In the Dardic languages and in Ksh. it may remain unchanged, as in Wai. *piutr*, Kl. *pūtr*, Ksh. *pōtr*, a son; Skr. *trīṇi*, three, H. *tin*, while, compared with the Av. *thrāyō*, three, we have Bsh., Kl., Ksh. *trēh*, Wai., Sh. *trē*, Kh. *troi*.

We have seen that in the Dardic languages *tr* usually remains unchanged. Often, however, in the Dard group it is, as already stated, changed to *ch* or *sh*. Thus, we have the Sh. root *chak* or *trak*, see; the Skr. *gōtra-*, a clan, becomes *gōt* or *gōsh*, in Sh. The Skr. *putra-*, a son, is *push* in Sh. and *pūch* in Grw.; the Skr. *strī*, a woman, is *chei* in Sh. Similarly, in the Rāmbanī dialect of Ksh., we have *chēi* or *trai*, three, corresponding to the Sh. *chē*, V. *chhī*, and My. *chā*. It may be noted that a similar change occurs in the neighbouring Eranian Ghalchah languages, as in Wakhi *pōtr*, Sarīqolī *pōts*, a son.

One of the most persistent consonants in India is the letter *n*. In the modern languages it almost always survives, but in the Dardic languages and in Ksh. it is liable to elision. Thus, Skr. *manusha-*, a man, is Kl. *mōch*, V., Sh. *mush*. In Ksh. we have the corresponding word *mōts-*, which is said to be the word for 'man' used by demons, the ordinary word being *manōsh*, which is borrowed direct from Skr. In other words, the original Dard term has been discarded as vulgar in favour of the high-flown borrowed Skr. word. Another important example is the Ksh. word *dyār*, money, which, strange to say, is a corruption of the Latin *denarii*, come to Kashmīr through Greek and Sanskrit, or through Greek direct. The Skr. form of the word is *dīnārāḥ*.

The Hindū Prakrit grammarians noted as a peculiar fact that in Paiśāchī Prakrit *ny* became *ñ*. This is not the case in India, where *ny* became *n*, as in Skr. *dhānya-*, H. *dhān*, paddy; Skr. *anya-*, H. *ān*, another. But Ksh. exactly follows the Paiśāchī Prakrit rule. It has *dāñē*, paddy, and several other similar words.

In modern Dardic languages *r*, when standing alone, is frequently elided. Thus, we have the Sh. root *mir*, but Gwr. root *mī*, die; Pash. *karam* or *kam*, I do; Bsh. *shei*, the head, as compared with the Skr. *śiras*; Bsh. *dāo*, wood (Skr. *dāru-*); Kl. *chau*, four (H. *chār*). So in Ksh. we have *bōs'*, a kind of almanac, derived from the Skr. *bhāskarī*; *grāngal* or *gāngal*, distraction; *grōnd'* or *gond'*, a leg; and *brōnṭh* or *bōnṭh*, before. So, in the Kashṭawāri dialect of Ksh. we have *nyit* for *nīrit*, having emerged; and in the Sirājī dialect *ichchh* for *richchh*, a bear, and many others.

In India, when *r* originally preceded another consonant, it is usually dropped, as in H. *sah*, all, from Skr. *sarva-*; but in the Dardic languages and in Kāshmiri the *r* is

usually retained, and if any consonant is dropped it is the second one. Thus, corresponding to the Skr. *karṇa-*, an ear, we have Bsh. *kōr*, Kh., Wai. *kār*, Kl. *kurō*; to the Skr. *gardabha-*, an ass, we have Kl. *gardōk*, Kh. *gurdōgh*; to Skr. *sūrya-*, the sun, we have Kl. *sūri*, Gwr. *suri*, Kh. *sūrī*, My. *swir*, and Ksh. *sirī*; and to Skr. *sarva-*, all, Ksh. *sōrū*.

In India, a sibilant now and then becomes *h*, as in Skr. *ēkasaptati-*, H. *ikhattar*, seventy-one. This change is, however, rare except in Lahndā and Sindhi, which are under strong Dardic influence. On the other hand, in the Dard group, including Ksh., this change is very common, and is subject to the rule that it is mainly confined to an original *s* or *sh*, *s* being rarely changed. Moreover, the sibilant is retained before certain vowels. A good example of this latter point is the Ksli. *hīh* (pronounced *hyuh*), like, derived from an older **hiśu*. But the feminine of *hīh* is *hish*, even in the modern language, because a sibilant does not become *h* when followed by *ü-mātrā*. Other examples of this change are :—

Skr. *upariṣati*, he sits down, Ksh. *bēhi*, and so other Dard languages; Skr. *viṁśati-*, twenty, Sh. *bēh*, Ksh. *wuh*; Skr. *daśa-*, ten, Ksh. *dah*; Skr. *śata-*, a hundred, Ksh. *hot-*; Av. *khšvaś*, six, Gwr. *shoh*, My., Kl. *shōh*, Ksh. *shēh*; Skr. *śiras-*, a head, Ksh. *hīr*; Skr. *śara-*, a corpse, Ksh. *hap-*; Skr. *risha-*, poison, Ksh. *rēh*, and many others. It should be observed that this obtains almost exclusively in the Dard group. For instance, in the Kāfir Dardic dialects we have Bsh. *ritsi*, twenty; *dits*, ten; *shai*, a head; and *wish*, poison.

The compound consonants *shp* and *sm* of Skr. sometimes become a simple *sh* in Dardic. Thus, Skr. *pushpa-*, a flower, becomes Kl. *pūsh-ik*, Ksh. *pōsh*; and the Skr. *Kaśmīra-*, Kashmir, becomes *Kashīr* in Ksh. Similarly, *sk* becomes *s* in *bōsⁱ* for Skr. *bhāskarī*, a kind of almanac. There is nothing like this in India.

It has been stated that the Dardic languages often show changes peculiar to Eranian, especially East Eranian, languages, and which are not found, or are rare, in India. A few of these may be mentioned here, as they are noticeable in Ksh. :—

In East Eranian the change of *ch* to *ts* is common. So also in modern Dardic and Ksh. The same change occurs in the Indian Marāthī, but only before certain vowels. Here it occurs before all vowels. Thus, while Kl. and Pash. have *kuch*, the belly, Wai. has *kiut̄s*. Compare H. *chīr*, four, with Gwr. *tsūr*, Ksh. *tsōr*; H. *pāch*, five, with Gwr. *pānts*, Ksh. *pānts*; Burushaski *chōmar* with Gwr. *tsimur*, iron; Skr. *chhāgala-* with Ksh. *tshāwul*, a goat.

Another very similar change,—that of *j* to *z*,—is frequent in Eranian. It is very common in Ksh. One example will suffice. Compare Skr. *jīva-*, life, with Gwr. *zien*, alive, Ksh. *zur*, life. There is a similar change on the Indian Marāthī, but not before *i*.

The change of *d* to *t* is regular in East Eranian. It is common in the Dardic Veron, and is also found in other Dardic dialects. An interesting example is the Prs. *mādar*, a mother, which corresponds to the Sh. *māli*. In Ksh. *t*, but not *d*, becomes *j* before *ü-mātrā*, so that we get *mōj*, a mother. From Sh. *māli*, a secondary masculine is formed, viz. *mālō*, a he-mother, i.e. a father, the Ksh. form of which is *mōj̄*.

In Eastern Eranian *sht* is frequently changed to *t*. So, in Dardic and Ksh., the Prs. *pusht*, the back, becomes Bsh. *pti*, Sh. *patō*, Gwr., Ksh. *pata*, behind, and so on in others, just as in the East Eranian Balōchī it becomes *phut*.

In modern Indian languages, the *sh* of the Skr., *shat*, six, becomes *chh*, as in the H. *chha*, Bengali *chhay*, Pañjābī *chhē*. The Dardic languages, including Ksh., follow the Eranian method of changing the initial *khśv* of the Av. *khśvaś*, six, to *sh*, instead of using the Indian *chh*. Thus we have Bsh. *sho*, Wai. *shū*, V. *ushu*, Pash. *sh̄*, Kl. *shōh*, and so on, which agree with the Ksh. *shēh*. There is nothing like this in India.

In modern Eranian dialects, an original *s* sometimes changes to *chh*, as in the Kashānī *chūm* for the standard Prs. *shām*, evening. This, also, is not uncommon in Dardic and in Ksh. Thus, the Av. *asi-*, an eye, is represented by Bsh., Wai. *achē*, Kl. *ēch*, Ksh. *achhi*. So Skr. *śūnya-*, empty, becomes Ksh. *chhon*; Skr. root *paś*, see, is represented by the Sh. *pach*; Skr. *asru-*, a tear, is *osh* in Ksh., but *achu* in Bsh.; Skr. *śvēta-*, white, Ksh. *chhot*. In India, the reverse is the case, *chh* often becoming *s*, and the change from *s* or *sh* to *chh*, as in the H. *chha*, is very rare.

Finally, Ksh. has certain phonetic changes of its own that are quite foreign to India. In India, *dm* becomes *dd*, as in the Bengali *pōddo*, from Skr. *padma-*, a lotus. In Ksh. this becomes *m*, as in the word *pum-pōsh*, a lotus-flower. Again, in Ksh. *ld* becomes *l* (a thoroughly un-Indian change), as in *gal*, a shout, connected with the vedic Skr. *galda-*, and with the Bsh. *gijjī*, speech. This word is also heard, under the form *gall*, in Pañjābī and Lahndā, which are, as we know, strongly influenced by Dardic. Sanskrit itself in post-vedic times borrowed it from Prakrit in the form *gāli*, from which there is a series of modern Indian derivatives meaning 'abuse.'

Accidence.—Turning now to accidente, in the first place it should be noticed that, like Eranian languages, Kāshmīrī possesses a suffix with the force of the indefinite article, equivalent to the Persian *yā-ē wahdat*. Just as in Persian *i* (ancient *ē*) is suffixed, so, in Kāshmīrī, *ā* is suffixed. Thus, Prs. *yak-i*, Ksh. *akh-ā*, a certain one, a. It is hardly necessary to point out that there is nothing like this in India; but the same phenomenon is presented by Bsh., as in *palē-i*, a servant.

The main principles of the declension of nouns is very similar in Indian languages, in Eranian languages, and in Dardic. We may, however, point out that there are some important differences of detail between Ksh. and Indian languages. Thus, in all the languages of northern India, strong masculine nouns, such as *ghōṛā*, a horse, end in the nominative singular in *ā*, and in the nominative plural in *ē* (*ghōṛē*). In Ksh., the corresponding nouns end in *u-mātrā* in the singular, and in *i-mātrā* in the plural, as in *gur*, a horse, plural *gur*. Moreover, all masculine nouns have, in Ksh., a dative singular ending in *s* (as in *tsūras*, to a thief, *guris*, to a horse), and a dative plural in *n* (as in *tsūran*, to thieves, *gurēn*, to horses). In some Indian dialects there are oblique plurals in *n*, but there is nothing like the Kāshmīrī dative singular in *s* till we reach Marāṭhī, far to the south. Further, Ksh. has cases of the agent (as in *gur*, by a horse) and ablative (as in *guri*, from a horse), to which there is nothing corresponding in India. The *s*-dative is not peculiar to Ksh., but also exists in Kl. and Pash., and also perhaps in Sh., where it has the force of the agent.

To add definiteness to the meaning of the cases, postpositions are employed in Indian and prepositions in Eranian languages. In the Dardic languages both are used, though Ksh. prefers the former. Of the postpositions, one or two only remind one of India, the rest being peculiar to Dardic. The Ksh. postpositions of the genitive, *sond^u*, *uk^u*, and *un^u*, all have parallels in India,—a relative of *sond^u* being found in the Mārwārī *handō*, of *uk^u* in the H. *kā*, and of *un^u* in the Gujarātī *nō*. Similarly, it is possible to compare *manz*, in, with the H. *mājh*, but it more nearly resembles the Dardic V. *munj* and the My. *maz*. But the other postpositions are either quite peculiar to Dardic or are borrowed from Persian. As Dardic examples, we may quote *kyut^u* (an adjective), for ; *putshy*, for ; *pēth*, on ; *kēth*, in ; and *pētha*, from.

Ordinary adjectives here call for no remarks, but the Ksh. numerals are so decidedly Dardic and so distinct from the forms current in India that some attention must be paid to them. Thus :—

One This is *ak-*. It may be either Indian, Eranian, or Dardic, but is more like Prs. and Gwr. *yak* than Indian *ek*.

Two, *z^uh*. In Ksh. *di* becomes *z*, so that the word is connected with the Bsh. *diu* and the Kh. *jū*, rather than with the Indian *dō*.

Three, *treh*. This is regular Dardic. Cf. Bsh. Kl. *treh*, Wai. *trē*, Sh. *tré*, Kh. *troi*, and so on. India has *tīn*, and the like.

Four, *tsōr*. The *ō* is Dardic, as in Kh., Grw. *chōr*, Gwr. *tsūr*, Sh. *chorr*. India has *ā*, as in *chār*.

Five, *pānts*. This may be Indian, Eranian, or Dardic.

Six, *shih*. This is Dardic, as in Bsh. *sho*, Wai. *shū*, V. *ushu*, Pash. *sh^a*, Gwr. *shoh*, Kl. *shōh*, Sh. *shah*, and so on.

Seven, *sat-*. This, with the short *a*, is Dardic, as in Pash., Gwr., Kl., Grw. *sat*, Sh. *satt*, and so others. India has *sāt*.

Eight, *öth* or *oith*. This may be Indian or Dardic, but the vowel is not Indian.

Nine, *nar*. This may be Indian, Eranian, or Dardic.

Ten, *dah*. This is Dardic, with the typical change of *s* to *h*.

Twenty, *wuh*. The same remarks apply.

Hundred, *hat-*. The same remarks apply.

From the above we see that all the first ten numerals *may* be of Dardic origin, and that some of them *must* be. Some are distinctly not Indian.

The first two personal pronouns may be shown as follows :—

I,	<i>bōh</i>	thou,	<i>ts^uh</i> .
me,	<i>m^ui</i>	thee,	<i>ts^uo</i> .
my,	<i>my n^u</i>	thy,	<i>chyon^u</i> .
we,	<i>as^u</i>	ye,	<i>tōh'</i> .
us,	<i>ase</i>	you,	<i>tōhō</i> .
our,	<i>són^u</i>	your,	<i>tuhond^u</i> .

It will at once be seen that not one of these forms agrees with the corresponding Indian pronouns.

Similarly for the demonstrative pronouns we have :—

	This.	That (near).	That (far).
Sing. Nom.	<i>yih</i>	<i>huh</i>	<i>suh.</i>
Dat. (animate)	<i>yimis</i>	<i>humis, amis</i>	<i>tamis.</i>
Dat. (inanimate)	<i>yith</i>	<i>huth, ath</i>	<i>tath.</i>
Plur. Nom.	<i>tim</i>	<i>hum, am</i>	<i>tim.</i>
Dat.	<i>timan</i>	<i>human, aman</i>	<i>timan.</i>

Again it is not necessary to draw attention to the various points of difference between this and the Indian forms. It may be especially pointed out that India has nothing corresponding to the distinction between the proximate and remote demonstrative pronouns, although it once existed in Sanskrit.

While none of the above forms are Indian, they all have their cognates on other Dardic languages. This has been fully worked out in my *Pisāca Languages of North-Western India*, and need not be repeated here.

The above remarks also apply to the other pronouns, and space need not here be wasted in considering them. Particulars will be found in the work just mentioned.

As regards verbs, the general principles of conjugation are on the whole the same in Indian, in Eranian, and in Dardic, but a few facts stand out. While the present tense of the verb substantive, based on the participial form *chhuh*, he is, is also to be found in India, the past tense, formed from the root *ās*, sit, in *ōs**, he was, is not at all used in that sense in that country.¹ This root *ās* is, however, common in Dardic. Thus, for 'he was' we have My. *ās*, Grw. *āsh*, Kh. *āsistai*, Kl. *āsis*, and so on.

In the conjugation of the ordinary verb, the present participle ends in *ān*, as in *mārān*, striking, a form that does not occur in India, but which has many Dardic relatives, such as Bsh. *vinan*, Gwr. *thlimān*, Kl. *timan*, all meaning 'striking.'

While the Indian verb has only one past participle, Ksh. has three,—one (*mōr**, struck) indicating past time in the near past, another (*māryōv*) indicating past time indefinitely, and a third (*māryāv*) indicating remote past time. One of these (*māryōv*, for *māryō*) has the same origin as the past tense of India (Braj *māryau*), but the others have had an independent line of growth. Although we do not yet know enough in regard to the other Dardic languages to distinguish between the meanings of the various forms of the past participle in them, it is certain that Wai., Kh., Sh., and My. have at least each two. Thus, Wai. has *vinā* and *vinasta*. Kh. *gani* and *ganista*, Sh. *shidō* and *shidēgō*, and My. *kutā* and *kutagal*, all meaning 'struck.'

The Ksh. infinitive is built on the same lines as in Indian languages, i.e. it ends in *un* (*mārun*), which may be compared with the H. ending in *nā* (*mārnā*). In most Dardic languages, the infinitive ends in *k*, but in V. it ends in *n* to which *k* is added, as in *pesumti-n-ik*, to strike. The termination is therefore not specially Indian.

In the formation of the tenses Ksh. differs widely from Indian languages. The old present, a tense that survives alike in Indian, Persian, and Dardic, in India generally

¹ It is not the same as the root *ās*, be, which does occur in several Indian languages.

has the force of the present subjunctive, but in Ksh. it is used as a future. In its conjugation it shows little relationship with Indian languages. Thus, to compare Ksh. with H., we have :—

	Ksh.	H.
Sing. 1.	<i>māra</i> , I shall strike	<i>mārū̄</i> , I may strike.
	<i>mārakh</i>	<i>mārē</i> .
	<i>māri</i>	<i>mārē</i> .
Plur. 1.	<i>mārav</i>	<i>mārē̄</i> .
	<i>māriv</i>	<i>mārō</i> .
	<i>māran</i>	<i>mārē̄</i> .

On the other hand, as shown in the book above referred to, the Ksh. conjugation closely follows that of the other Dardic languages. The same remarks also apply to the imperative.

As regards the participial tenses, they are made in the Dardic languages on the same principles as in India. A present and imperfect are formed from the present participle conjugated with the appropriate tenses of the verb substantive, and a perfect and pluperfect from the past participle conjugated with the same. These call for no remarks.

Ksh. has three past tenses, one corresponding to each of the three past participles. Indian languages, of course, have only one. Some Indian languages form the past tense by adding pronominal suffixes to the past participle, as in the Bengali *mārilā-m*, struck-by-me, i.e. I struck. In Ksh. the same procedure is followed, but with the important difference that the suffixes do not form a necessary part of the word. They are removable, and may be used or not as the speaker desires. Thus, he may say either *mōrum*, struck-by-me, or *mē mōrū̄*, by-me struck, for 'I struck.' This affects the whole structure of the language.

Syntax.—In the order of words in a sentence, Ksh. differs altogether from Indian languages. In the latter the subject comes first, then the object or predicate, and last of all the verb; but, in ordinary Ksh. the verb precedes the predicate, as in Persian. Thus, in Ksh. they say :—

suh chhuh gāṭul^u mahanyuv^u,
he is clever man,

while in H. they say :—

wōh hōshyār ādmī hōi.
he clever man is.

Now, the order of words used by a man in speaking indicates the order of his thoughts. Hence, the order of thought in Kashmīr is different from the order of thought in India.

Prosody.—In prosody, although the whole literary history of Kashmīr is intimately connected with Sanskrit, modern Kāshmīrī has abandoned Indian metres. The metres used are all Eranian, and what may be called the heroic metre of the language, employed even in Hindu epics like the *Rāmāratāracharita*, is the well-known Persian metre called *Balrī Hazaj*.

Vocabulary.—Finally we come to the question of vocabulary. It is on this that the claim that Kāshmīrī is a Sanskritic language is most strongly based, and, if languages were classed according to vocabulary, the claim would be difficult to controvert. But it is well known that vocabulary cannot be used as a basis of linguistic classification. If it were, High Urdū would have to be classed with Persian as an Eranian language, for the great majority of its words are borrowed from Persian. So, if vocabulary were the test, the Kāshmīrī spoken by Musalmāns, who form nine-tenths, and more, of the population of the Valley, might be classed as a form of the same language.

As has been stated above, Kashmir has for at least two thousand years been under Indian literary influence. It is the only one of the Dardic languages that has a written character and that has a literature. For centuries it was the home of great Sanskrit scholars, and at least one great Indian religion, Śaivism, has found some of its most eloquent teachers on the banks of the Vitastā. Some of the greatest Sanskrit poets were born in and wrote in the Valley, and from it has issued in the Sanskrit language a world-famous collection of folklore. Under such circumstances it would be extraordinary if the great bulk of Kāshmīrī vocabulary were not closely connected with the vocabularies of the neighbouring Sanskritic languages, and such, indeed, is the fact.

But, nevertheless, some of the commonest words,—words that are retained longest on any language, however mixed, and that are seldom borrowed, such as the earlier numerals, or the words for ‘father,’ ‘mother,’ and the like,—are closely allied to the corresponding Shinā words, and are therefore of Dardic origin. The following is a list of some Shinā words which have cognate forms in Kāshmīrī. Some of these words also occur in Indian languages, but they are also Dardic, and are examples of the same form appearing in both families of Aryan speech.

English.	Shinā.	Kāshmīrī.
acid	churko	<i>tsok</i> ्.
after	phatū	<i>pata</i> .
anger	rōsh	<i>rāsh</i> .
army	sī	<i>sīna</i> .
arrow	kon	<i>kān</i> .
aunt (father's sister)	papī	<i>pōph</i> .
aunt (mother's sister)	mā	<i>mās</i> .
autumn	sharō	<i>harud</i> .
bad	kachō	<i>koch</i> ्.
be	bo-	<i>bōw</i> -.
bear (the animal)	ich	<i>ichchh</i> (Sirājī).
beard	dai	<i>dör</i> ्.
between	majja	<i>manz</i> , in.
bite	chup- (verb)	<i>tsop</i> ् (noun)
blow	phū-	<i>phukh</i> -.
blue	nilo	<i>nīl</i> ्.
bone	ati	<i>adij</i> ্.
be born	jo-	<i>zē</i> -.
both	bēye	<i>biy</i> ्, a second time.
bow	dānū	<i>dūn</i> ্.
boy	shudār	<i>shur</i> ्.
break	put-	<i>phut</i> .
breath	shā	<i>shāh</i> .
brown	gūro	<i>guru</i> !
bull	dōno	<i>dānd</i> .

English.	Shipā.	Kashmīri.
camel	ūnt	ūṭh.
cold	shidalo	shatil.
cow	go	gāv.
crooked	kōlō	holu.
crow	kā	kāv.
dance	nāt-	nāt-
day	des	dōh.
death	māren	māra.
die	mir	mar.
dog	shū	hūn ^u (or, dialectic shūn ^u).
door	dar	dar.
dry	shuko	hōkh ^u .
ear	kon	kan.
earthquake	būyiāl	būñul ^u .
eat	ko-	khē-.
eclipse	grā	grōn ^u .
elephant	hasto	host ^u .
escape	much-	mōkal-.
eye	āchi	achh ^t .
face	mukh	mōkh.
far	dūr	dūr.
father	mālo, bābo	mōl ^u , bāba.
finger	agūt	ong ^u j ^t .
flour	ānt	ōt ^u .
foot	pā	pād.
forget	amush-	mash-.
fortnight	pach	pach.
fox	lōy	lōh.
give	di-	di-.
gold	son	sōn.
grape	jach	dachh.
grass	kach	kach.
great	baddo	bod ^u .
hand	hat	atha.
handle	dono	dan.
hot	tāto	tot ^u .
industrious	gresto	grīst ^u , a farmer.
kill	mār-	mār-.
knee	kutū	kūṭh ^u .
language	bīsh	bāshē, child's cry.
lay down	pe-	pāw-.
lead (metal)	nāng	nāg.
leaf (of tree)	pāto	pat ^u r-.
learn	sich	hechh.
lip	čāti	wuṭh.
little	chōn	chhon ^u , empty.
man	manužho	mahanyuv ^u .
meat	mās	māz.
milk	dr̥t	dād.
moon	gūn	zūn.
month	z̥īz	mažs.
more	m̥it̥s	m̥it̥i, much.
mother	āt̥i	āj̥j ^t (for m̥l̥s ^t).
mouth	āi	ās (for ās ^t).
naked	m̥iññō	ñch ^u .
name	zām	ñz̥z.

English.	Shinā.	Kāshmīrī.
new	nowā	now ^u .
night	rāti	rāt-.
nose	nāto	nast.
old	pronō	prōn ^u .
place	dish	dish.
plough	hal	ala.
pride	badyār	bajēr (for bādyēr), greatness.
ram	karēlo	kat-.
receive	lay-	lab-.
return	far-	phēr.
right (not left)	dashino	dachhin ^u .
rise	uth-	wōth-.
sand	sigel	sēk-.
scatter	shij-	chhik-.
seed	bī	byōl ^u .
shoulder	piow	pyuk ^u .
silver	rūp	rōp.
singing	gai	gēv-.
sit	bai-	bēh-.
smoke	dūm	dāh.
smooth	pīchiliko	pishul ^u .
snow	hin	shīn.
son	puch	putr-.
soul	jil	zū.
spade	bel	bēl.
strength	shat	hēkat-.
sun	sūri	sīrī.
sweet	mōro	mōdur ^u .
take hold	lam-	lam-, pull.
tear (vb.)	tsēr-	tsat-.
throat	shoto	hoi ^u .
today	acho	az.
tongue	jip	zēv.
tooth	dōn	dand.
vein	nār	nōr ^u .
village	girom	gām.
wall	kut	kuṭh ^u , a room.
weep	ro-	riw-.
wife	gren	gariñ, mistress of a house.
window	dari	dōr ^u .
wine	mo	mas.
with	sāti	sōti.
woman	chai	trai.
work	kōm	kōm ^u .
write	lik-	lēkh-.
yes	āwā	awa.

We therefore arrive at the following conclusions. Kāshmīrī is a mixed language, having as its basis a language of the Dard group of the Dardic family allied to Shinā. It has been powerfully influenced by Indian culture and literature, and the greater part of its vocabulary is now of Indian origin and is allied to that of the Sanskritic Indo-Aryan languages of Northern India. As, however, its basis,—in other words, its phonetic system, its accidence, its syntax, its prosody,—is Dardic, it must be classed as such, and not as a Sanskritic form of speech.

SKETCH OF KĀSHMĪRĪ GRAMMAR.

WRITTEN CHARACTER.—Three alphabets are in current use in the Kashmīr Valley,—the Persian, the Nāgarī, and the Śāradā. Besides these, the Tākari character is used in writing the Kashṭawāṛī dialect and the mixed dialects of the hills. The last named will be dealt with under the head of Kashṭawāṛī. The Persian character is used by Musalmāns, and by Hindūs who have come under the influence of Musalmān education. It is also the character employed at the present day by Christian Missionaries in writing books designed for natives of the country. Its vowel system is quite inadequate for the representation of the complicated vowel-sounds of the language. The Nāgarī character has a limited use amongst Hindūs, and of late years has been more employed than formerly. The use of these two characters in writing Kāshmīrī is dealt with on pp. 257ff. *post.*

The Śāradā character is the ancient indigenous character of Kashmīr. It is allied to Nāgarī, being built on the same system, and corresponding with it letter for letter, but the forms of the letters differ greatly. It is more closely allied to the Tākri alphabets of the Panjab hills, but, unlike them, is perfectly regular in its use and has a complete array of signs for the different vowels. It is still generally used by Hindūs and is taught in their schools. Each letter is given a separate name, so that, for instance, *a* is named *ādau a*; initial *i* is named *yayav yē*; non-initial *i* is named *mūnth'r*; *kha* is named *khōni khō*; *ksha* is named *kōl' rē/h' ksha*; and so on for the others.

No types are now available for this character,¹ and hence in the following pages, the Nāgarī character will be used as its substitute. To make up the deficiency a brief account of the Śāradā alphabet is here appended. In the first table I have added the corresponding letters of the alphabet used in Kashṭawāṛ (Kishtwar), which may be looked upon as the connecting link between the Śāradā and the Tākri alphabets of the Northern Pañjāb.

¹ See the footnote on p. 238 *ante.*

The Śāradā and Kashtawārī Alphabets.

Roman.	Śāradā.	Kashtawārī.	Roman.	Śāradā.	Kashtawārī.	Roman.	Śāradā.	Kashtawārī.
a	अ	ଅ	ka	କ	କ	da	ଦ	ଦ
ā	ସୁ	ପା	kha	ଖ	ଖ	dha	ଧ	ଧ
i	ଇ	ବ୍ର	ga	ଗ	ଗ	na	ନ	ନ
ī	ି	ବ୍ର	gha	ଘ	ଘ	pa	ପ	ପ
u	ଉ	ବ୍ର	na	ନ	ନ	pha	ଫ	ଫ
ū	ଓ	ବ୍ର	cha	ଚ	ଚ	ba	ବ	ବ
ri	ର	ର	ohha	ହ	ହ	bha	ହ	ହ
ri	ର	ର	ja	ଜ	ଜ	ma	ମ	ମ
l	ଲ	ଲ	jha	ଝ	ଝ	ya	ଯ	ଯ
ñ	ଞ୍ଚ	ଞ୍ଚ	ña	ଞ୍ଚ	ଞ୍ଚ	ra	ର	ର
e	ଏ	ବ୍ର	sa	ଶ	ଶ	la	ଲ	ଲ
ai	ଐ	ବ୍ରବ୍ର	sha	ଶ	ଶ	va	ଵ	ଵ
ō	ଓ	ବ୍ର	da	ଦ	ଦ	śa	ମ	ମ
au	ଔ	ବ୍ର	dha	ଧ	ଧ	sha	ଖ	ଖ
m̥	ି	.....	na	ନ	ନ	sa	ମ	ମ
~	ି	.....	ta	ତ	ତ	ha	ତ	ତ
h̥	ି	.....	tha	ଥ	ଥ	k	କ	କ

When vowels follow consonants they take the following forms. *Virāma*, is, takes the form । . In order to show how they are joined, it and all the vowels are here given as added to the letter ፻ *pa*. Thus:—

፻ *p*, ፻ *pa*, ፻ *pi*, ፻ *pi*, ፻ *pu*, ፻ *pu*,
 ፻ *pri*, ፻ *pri*, ፻ *pli*, ፻ *pli*, ፻ *pe*,
 ፻ *pai*, ፻ *po*, ፻ *pau*, ፻ *pam*, ፻ *pah*

In adding these vowels there are a few irregularities. As shown above, non-initial ā is usually indicated by a short blank triangle suspended from the top line, thus ॥. The letters ፻ *na*, ፻ *ja*, ፻ *ta* and ፻ *ṇa*, have already a similar stroke on the right, and, with non-initial ā, this stroke and the following vowel combine into a kind of semicircle or hollow triangle, thus ॥, so that we get ፻ *nā*, ፻ *jā*, ፻ *tā*, ፻ *ṇā*.

In the following cases non-initial u takes a form more nearly resembling that employed in Nāgari:—

፻ *ku*, ፻ *gu*, ፻ *jhu*, ፻ *ñu*, ፻ *du*,
 ፻ *tu*, ፻ *bhu*, ፻ *ru*, ፻ *śu*.

Similarly non-initial ū takes a varying form in the following:—

፻ *kū*, ፻ *gū*, ፻ *jhū*, ፻ *ñū*, ፻ *dū*,
 ፻ *tu*, ፻ *bhū*, ፻ *ru*, ፻ *śū*.

Conjunct consonants as a rule present no difficulty. Here we may mention that when *r* is the first member of a conjunct consonant, it does not change its form, thus, ፻ *rka*. When it is the second member, it takes the form ፻ as in ፻ *kra*.

When *ya* is the second member of a conjunct consonant, it takes the form ፻ as in ፻ *kya*.

For further particulars regarding the Sāradā alphabet reference may be made to an article by the present writer on pp. 677ff of the *Journal of the Royal Asiatic Society* for 1916, entitled 'On the Sāradā Alphabet.'

PRONUNCIATION.—In all the Dardic languages, as well as in the closely connected Lahndā and in the various dialects of Central and Western Pahārī, epenthesis plays a most important part. As regards the Dardic languages it everywhere makes its presence felt, but the rules under which it acts have been studied only in Kāshmīrī. For the other languages, materials are not yet available. By ‘epenthesis’ is here meant the change in sound produced in a vowel or consonant by a vowel or semi-vowel following it. There are not a few instances of this in our own English. Thus,—to take vowel changes,—the plural of ‘foot’ is ‘feet.’ These words are descended from the Old English *fót* and *fét*, respectively. The word *fét* is derived from the Old Saxon plural *fóti*, and in this the ó has been changed to the Old English é of *fét*, owing to the influence of the following *i*. Similarly, the Old English *béc*, books, is derived from the Old Saxon *bóci*. Other examples are ‘men,’ derived from an old form **manni*, ‘mouse’ and ‘mice,’ ‘goose’ and ‘geese,’ in all of which the change of vowels in the plurals is due to epenthesis. Again,—to take consonantal changes,—the *c* or *k* in the Old English ‘*benc*,’ bench, became *ch* under the influence of the following *i* in the Teutonic *banki*, and under the influence of the following *eo*, the *c* of the Old English *ceorl* became the *ch* of the modern ‘churl.’

In Kāshmīrī, epenthesis prevails to a much greater extent than in English, and it is not too much to say that several instances will be found in every line of the specimens here printed. It causes numerous changes in the declension of nouns and in the conjugation of verbs, which present considerable difficulties to the learner unless the rules for the application of epenthesis are known. If they are known, the difficulties vanish.

In Kāshmīrī, as written by natives of Kashmīr, the spelling is most capricious, each writer being a law unto himself. In the present pages one system will be rigidly adhered to, and this must be thoroughly learnt before the grammar of the language can be understood. The system adopted is that followed in the present writer’s *Manual of the Kāshmīrī Language*, to which reference should be made for further particulars.

The following are the **consonants** used in Kāshmīrī, written in the order of the English Alphabet :—

Roman character.	Nāgari character.	Persian character
<i>b</i>	ବ	ବ
<i>ch</i>	ଚ	ଚ
<i>chh</i>	କୁ	କୁ
<i>d</i>	ଦ	ଦ
<i>d̥</i>	ତ୍ର	ତ୍ର
<i>f</i>	ଫ	ଫ
<i>g</i>	ଗ	ଗ
<i>h</i>	ହ	ହ
<i>j</i>	ଜ	ଜ

Roman character.	Nāgarī character.	Persian character.
<i>k</i>	क्	ک
<i>kh</i>	ख्	خ
<i>l</i>	ल्	ل
<i>m</i>	म्	م
<i>n</i>	न्	ن
<i>ñ</i>	়্	়
<i>p</i>	প্	پ
<i>ph</i>	়্	خ
<i>r</i>	ৰ্	ر
<i>s</i>	স্	س
<i>sh</i>	শ্	ش
<i>t</i>	ত্	ت
<i>th</i>	ধ্	ڈ
<i>t</i>	ড্	ٿ
<i>th</i>	ঢ্	ঢ
<i>ts</i>	চ্	چ
<i>tsh</i>	়্	خ
<i>v, w</i>	ব্	و
<i>y</i>	য্	ي
<i>z</i>	জ্	ز

NOTE.—*ch* and *chh* are often written *়* and *়*, respectively; and when this is the case, *ts* and *tsh* are often written without the subscript dots.—thus, *়* and *়*, respectively. As regards the letter *sh*, strictly speaking, according to the system followed in this Survey, *়* should be transliterated *ش* and *়* should be transliterated *শ*, with a ligature below the two letters. As, however, there are only two sibilants, *s* and *sh* in Kāshmīrī, the ligature is abandoned, so far as this language is concerned, as an unnecessary complication. It should, however, be remembered that this *sh* has nothing whatever to do with the Sanskrit *sha* *ṣ*.

Most of the above are pronounced as in India proper. The letter *f*, though often written, is usually pronounced like an Indian *ph*, and at the beginning of a word is often sounded as *p*. The letter *ñ* is pronounced like *ny*, e.g. *bëñë*, a sister, is pronounced ‘bënyë.’ The sound of *sh* is that of the Indian *়* and of the Persian *shīn*. The letter *ts* is pronounced like the ‘ts’ in the English ‘catsup,’ and its aspirate *tsh* is sounded like the ‘tsh’ in ‘cat’s head,’ and not like the ‘tsh’ in ‘cat-shark.’ The letter *v* or *w* has a sound between the English sounds of these two letters, tending sometimes more to one and sometimes more to the other. As a rule, it is more like *v* when it precedes *e* or *i*, and more like *w* when it precedes *a*, *o*, or *u*.

The Arabic and Persian letters ش *s*, ح *h*, خ *kh*, ڙ *z*, ڙ *zh*, ڦ *s*, ڦ *z*, ڦ *t*, ڦ *z*, ڦ *g*, and ڦ *q* occur only in borrowed words, and are sounded as in Hindostānī.

Kāshmīrī does not possess the sonant aspirates غ *gha*, ڻ *jha*, ڻ *dha*, ڻ *ha*, or ڻ *bha*. If a word occurs that corresponds to an Indian word containing one of those letters, the aspiration is dropped, as in *gur*^u, a horse, corresponding to the Indian *ghōṛā*. It will be noted that Kāshmīrī does not possess the cerebral *r*. On the other hand, *d* and the dental *r* are often interchanged, so that, for instance, we have *kūr*^u, a girl, in Śrinagar city, but often *kūd*^u in the villages.

As regards **vowels**, it must first be understood that these have three, not two, grades of length. In most Indian languages a vowel is either short or long, but in Kāshmīrī it may be very short, short, or long. The very short vowels are known as 'mātrā-vowels,' and will be called by this name in the following pages. They will be indicated in the Roman character by small letters above the line. They can never commence a word or syllable. The simple vowels in Kāshmīrī are therefore as follows:—

^a	<i>a</i>	<i>ā</i>
		<i>ē</i>
ⁱ	<i>i</i>	<i>ī</i>
		<i>ō</i>
^u	<i>u</i>	<i>ū</i>
		<i>ai</i>
		<i>au</i>

The letters in the first column are mātrā-vowels, and are called by Hindus *a-mātrā*, *i-mātrā*, and *u-mātrā*, respectively, and by Musalmāns *nīm fathā*, *nīm kasra*, and *nīm zamma*, respectively. We have something like them in the short neutral *a* occurring in most Indian languages, as in the Bibārī *kah'lak*, he said; the Hindi *nik'lā*, he emerged; or the Marāthī *kar'wat*, a saw.

The remaining vowels, in the second and third columns above, are the short and long vowels common in India, and require no explanation, except that *ai* is by most people pronounced something like a prolonged German *ö*, and *au* is sometimes pronounced *ō*, and sometimes *av*. In the following pages, when *au* occurs in the native character, it will be transliterated *ar* or *ō* according to its pronunciation.

There are also a short *ē* (like the *e* in 'met') and a short *ō* (like the *o* in 'hot'), each with its corresponding mātrā-vowel 'and', respectively.¹ The letter *ē* has the letter *ē* as its corresponding long vowel, but *ō* has a special corresponding long *ō* which will be dealt with later. As in India, these short *ē* and *ō* are usually represented in the Nāgarī character by writing ঘ *ya* and ঘ *wa*, respectively, after the preceding consonant; thus, $\text{ঘ} \text{ke}$, $\text{ঘ} \text{kō}$; but the consonants ঘ , ঘ , and ঘ are always pronounced *ñē*, *shē*, and *yē*, and never *ñi*, *sha*, or *ya*, respectively, and hence it is not usual to tack a ঘ *ya* on to them, to show the sound of the vowel *ē*. The same is also often the case with ঘ *cha*, ঘ *chha*, and ঘ *ja*, which are usually, but not always, pronounced *chē*, *chhē*, and *jē*, respectively. In the Persian character no difference is made in writing between *i* and *ē*, or between *u* and *ō*, respectively. Thus, $\text{ঘ} \text{ki}$ or *ke*, $\text{ঘ} \text{ku}$ or *kō*.

¹ Musalmāns call *ē* 'fathā nājīnī' and *ō*, 'zamma nājīnī.'

Besides the above simple vowels, Kāshmīrī possesses a number of broken vowels made by epenthesis. There are, first, the set of three:—

" \ddot{u} $\ddot{\bar{u}}$

and also the following:—

, \ddot{o} ,
 \ddot{u} , $\ddot{\check{e}}$, $\ddot{\check{o}}$, $\ddot{\check{\delta}}$, and $\ddot{\check{\dot{\delta}}}$.

Of these, \ddot{u} is sounded something like the German u , and the " (\ddot{u} -mātrā) is the shortest possible sound of that letter. The letter $\ddot{\bar{u}}$ is something like a much prolonged German u , but is very difficult for English mouths to pronounce. It almost approaches a long i , and is represented by that letter in the Persian character. Thus, *sūt'*, with, is written .

The letters \ddot{u} and \ddot{o} make up a triplet with the simple long \ddot{o} , so that, including all three, we get:—

, \ddot{o} , $\ddot{\dot{o}}$.

Of these, \ddot{o} is the first \ddot{o} , and $\ddot{\dot{o}}$ the second \ddot{o} in the English word 'promote,' and the (\ddot{o} -mātrā) represents the shortest possible utterance of these sounds.

The vowel \ddot{a} is of frequent occurrence in Kāshmīrī. Its correct sound can only be learnt from a native. It strikes different English ears differently. To the present writer, it sounds something between the u in 'hut' and the o in 'hot,' but another careful listener says that it most nearly resembles the a in 'cancelled.'

The letters $\ddot{\check{e}}$ and $\ddot{\check{o}}$ are the results of \check{e} and \check{o} , respectively, being epenthetically affected by another vowel. The first is sounded something like \ddot{u} , and the latter something like \ddot{o} . With the latter we may compare the sound of the \ddot{o} in the Irish 'gon' for 'gun.'

The letter $\ddot{\dot{o}}$ is the long sound of \ddot{o} , and is sounded something like the a in the English 'all,' or like the o in 'glory' pronounced very broadly. We thus get the triplet:—

, $\ddot{\dot{o}}$, \ddot{o} .

The letter $\ddot{\dot{o}}$ is pronounced something like a German o , but more broadly,—tending towards the a in 'all.' Its true sound can only be learnt from a native, and differs in different parts of Kashmīr. Sometimes, I have heard it almost exactly like the German letter, while in other people's mouths it is quite different, and has been described as the u in 'rut' much prolonged. We have already mentioned that ai is usually pronounced like this letter.

We thus get the following complete list of all the Kāshmīrī vowels:—

,	\ddot{a} ,	$\ddot{\dot{a}}$,
,	\ddot{e} ,	$\ddot{\check{e}}$,
,	\ddot{i} ,	$\ddot{\bar{i}}$,
,	\ddot{o} ,	$\ddot{\check{o}}$,
,	$\ddot{\dot{o}}$,	$\ddot{\dot{o}}$,
,	\ddot{u} ,	$\ddot{\bar{u}}$,
,	$\ddot{\check{u}}$,	$\ddot{\bar{\bar{u}}}$,
<i>au</i> ,	<i>au</i> ,	<i>a</i> ,
<i>e</i> ,	<i>e</i> ,	<i>ē</i> ,
<i>o</i> ,	<i>o</i> ,	<i>ō</i> ,
<i>ai</i> ,	<i>ai</i> ,	<i>āi</i> ,

With reference to the above list, it must be observed that many Kāshmiris seem to be unable to distinguish ē from i, ē from ī, u from o or ö, or ū from ö, and that, both in writing and in speaking, one vowel of each of these sets is continually interchanged with another of the same set. The spelling in this Survey is that of the *Kāshmīri Manual*, but the reader must be prepared to meet in actual use frequent apparent irregularities based on this confusion.

In the Nāgarī and Śāradā characters the letter  h is often put at the end of a word, its use being exactly the same as the *hā-ē mukhtafī* of the Persian character. It is not universally employed. Thus one person will write कथाह *kathāh*, and another कथा *kathā*, a story. It occurs in some very common words, as in बह bōh, I; त्वह *tvh*, thou; त्वुह *tvuh*, he is; and दिह *dih*, give thou. In all these the h does not belong to the word and is not pronounced. It is only added to show clearly that the word ends in a vowel. It is at once dropped if any suffix is added, as in बति *bō-ti*, I also; त्वति *tvā-ti*, thou also; त्वम् *tvu-m*, there is to me, I have; दिम् *di-m*, give to me. In these pages I shall call this h by its Persian name, the *hā-ē mukhtafī*.

The mātrā-vowels are so short that to most English ears they are almost or quite inaudible.¹ This is especially the case in the City of Srīnagar and with rapid speakers generally. With careful speakers, however, and in the village speech, they can often be heard distinctly. Under any circumstances, so faint is their sound that they can safely be omitted in any popular account of Kashmir, but in a grammatical sketch like the present it is absolutely necessary to write them; for, even if inaudible, they almost always epenthetically affect a preceding vowel, and sometimes a preceding consonant.

We shall first examine the method adopted for writing them in the native characters. In the Nāgarī or Śāradā character they are indicated by putting the sign *virāma* under the vowel. Thus, कक् k'ka, क्कक् k'ka, क्कि k', कक् k'k'', कूक् k'ka, कृ k'', कृ k''. There are all, of course, imaginary syllables, the vowels being tacked on to the letter क् k for convenience of exhibition, as no mātrā-vowel can commence a syllable or stand by itself. In the Persian character, hardly any attempt is made to distinguish between mātrā-vowels and ordinary short vowels. The only exception is when a mātrā-vowel ends a word. In that case no *hā-ē mukhtafī*, or imperceptible h, is written, although, as in Persia and India, this h is written when the word ends in a full ordinary short vowel. Thus, we have गुर् *gur'*, horses, but गुरि *guri*, from a horse.

It has already been stated that none of the mātrā-vowels can begin a syllable. Moreover, i-mātrā and u-mātrā can only stand at the end of a syllable, as in उच्चि, he was seen; उउच्चि, they were seen. If, in the process of declension or conjugation, either of these ceases to be at the end of a syllable, then it becomes a full short vowel. Thus if we add n to उच्चि, we get उउच्चिन्, he was seen by him, and, similarly,

¹ We may compare in this respect the final short vowels of Sandhi, described on p. 22 of Part I of this volume. But in Sandhi these vowels exercise no apparent epenthetic effect.

wuchhin, they were seen by him. If, however, in further process of declension or conjugation, the vowel again falls at the end of a syllable, the mātrā-vowel returns. Thus, if we add *as* to *wu-chhun*, we get *wu-chh'-nas*, meaning 'I was seen by him,' and if we add *akh* to *wu-chhin*, we get *wu-chh'-nakh*, meaning 'they were seen by him.' On the other hand, *ū-mātrā* is often found in the middle of a syllable, and is then pronounced like a very short *u*. Thus, *wu-chh'*, she was seen, and *wu-chh'n*, she was seen by him.

We have seen that the mātrā-vowels ' and ' are represented in the Nāgarī character by य् *y* and व् *v*, respectively. In other words, ' is only " preceded by *y*, and ' is only " preceded by *v*. It thus follows that ' and ' are only forms taken by " under special circumstances, and that everything that concerns ' concerns them also. We need not therefore consider them any further. All that we need remember is that when we speak of " we also include these two other mātrā-vowels.

The effect of these mātrā-vowels may be compared to the effect of the silent *e* in English, although, of course, in English this is not necessarily an instance of epenthesis. In English, if we add a silent *e* to the word 'mat,' we get 'mate,' in which the *a* has an altogether different sound. Similarly, a silent *e* changes 'cot' into 'cote.'

In the Nāgarī character, when a vowel is thus epenthetically changed, the sign ' is generally put over it. Thus, the base *bod*-, great, is written बड्. If we add *u-mātrā*, the *a* becomes *o*, and we get *bod'*, written बडु in Nāgarī. In the Persian character, the fact that the change is epenthetic is not indicated. Simply the new sound is written. Thus ड becomes डु or डे.

We shall now take the mātrā-vowels (omitting ' and ') one by one, and show how they change preceding vowels.

a-mātrā (including ē-mātrā and ö-mātrā) :—

changes a preceding *a* to *u*. Thus, अंदर् *andar*, within, but अँदर् *andra*, from within.

„ „ „ „ „ *ā* to *ö*. Thus, कानुन् *kānum*, to be one-eyed, but काऊरावृन् *kōñrāvrun*, to make one-eyed.

„ „ „ „ „ *ē* to *ë*. Thus, अठुन् *əthun*, to be fat, but अठून् *əth'un*, to fatten.

„ „ „ „ „ *ē* to *î*. Thus, तेजुन् *tēzun*, to be sharp, but तौज्जरावृन् *tiz'rāvrun*, to sharpen.

„ „ „ „ „ *ö* to *ë*. Thus, मटुन् *mötun*, to be stout, but मठून् *møt'un*, to stouten.

„ „ „ „ „ *ö* to *ü*. Thus, लोकुन् *lökun*, to be small, but लूकूरून् *lük'rūn*, to make small.

Other vowels preceding *a-mātrā* are not changed. Sometimes *a-mātrā* is employed simply as an aid to the pronunciation of two contiguous consonants. Thus many speakers pronounce *kharch*, expenditure, as *khar'ch*. In such a case the *a-mātrā* does not affect the pronunciation of a preceding vowel.

i-mātrā does not change a preceding *a*, but the *i-mātrā* is itself sounded immediately after that vowel as well as in its proper place. Thus, बड़ि *badⁱ*, pronounced *baⁱdⁱ*, great (nom. plur. masc.). When other vowels precede they are liable to change, but in each case the *i-mātrā* is pronounced immediately after it as well as in its proper place, as in the case of *a*. Thus, a preceding

ā is changed to *ō*. Thus, the base माल् *māl-*, a father, has its nom. plur. मॉलि *mōlⁱ*, pronounced *mōlⁱ*.

े „ „ े. „ „ चैन्- *tsēn-*, a pillar, „ nom. plur. चौनि *tsinⁱ*, pronounced *tsiⁱnⁱ*.

ो „ „ ु. „ „ गोर्- *gōr-*, a cowherd, „ nom. plur. गूरि *gūrⁱ*, pronounced *gūrⁱ*.

ai „ „ ी. „ „ कैत्- *kait-*, how much? „ plur. कूति *kūtiⁱ*, how many?, pronounced *kūtiⁱ*.

u-mātrā changes a following

a to *o*. Thus, the base बड़- *bad-*, great, has its nominative singular बदू *bod^u*.

ā to *ō*. Thus, the base माल्- *māl-*, a father, has its nominative singular मॉलू *mōl^u*.

े to *yo*. Thus, the base अठ्- *tēth-*, bitter, has its nominative singular masculine अठू *!yoth^u*.

े to *yū*. Thus, the base चैन्- *tsēn-*, a pillar, has its nominative singular चौनू *tsyūn^u*.

ि to *yu*. Thus, the base महानिव्- *mahaniv-*, a man, has its nominative singular महान्युवू *mahanuyuv^u*.

ि to *yū*. Thus, the base नील्- *nīl-*, blue, has its nominative singular masculine न्युलू *nyūl^u*.

ो to *ō*. Thus, the base कृट्- *tshōt-*, small, has its nominative singular masculine कूटू *tshōt^u*.

ो to *ū*. Thus, the base गोर्- *gōr-*, a cowherd, has its nominative singular गूरू *gūr^u*.

ai to *ū*. Thus, the base कैत्- *kait-*, how much, has its nominative singular masculine कूतू *kūt^u*.

Other vowels preceding *u-mātrā* are not changed.

u-mātrā changes a following

a to *ū*. Thus, from the base बड़- *bad-*, great, has its nominative singular feminine बडू *bud^u*.

ा to *ō*. Thus, the base माज्- *māj-*, a mother, has its nominative singular मॉजू *mōj^u*.

े to *ē*. Thus, the base अठ्- *tēth-*, bitter, has its nominative singular feminine अठू *teh^u*.

े to *ī*. Thus, the base सेर्- *sēr-*, a brick, has its nominative singular सौरू *sir^u*.

o to *ɔ*. Thus, the base कृट्- *tshöt-*, small, has its nominative singular feminine कृटू
tshöötü.

In this case the *ɔ* is sounded almost like *ü*, so that *tshöötü* sounds like *tshütü*.

o to *ü*. Thus, the base कौर्- *kör-*, a girl, has its nominative singular कूरू
kürü.

ai to *ü*. Thus, the base कैत्- *kait-*, how much, has its nominative singular feminine कूचू
kütsü.

It should be noted that *a-matrā* is liable to undergo any of the changes that are undergone by *a*, becoming *o-matrā* when followed by *u-matrā*, and becoming *ü-matrā* when followed by *ü-matrā*. Thus, from *bal run*, to make well, we have बल्लू *balrü*, he was made well, and बल्लू
balü, she was made well.

The full vowels *i* and *u* often affect a preceding vowel in the same way as *matrā*-vowels. Thus, when *i* follows *ü*, it almost invariably changes the *ü* to *ɔ*. Thus, the Arabic word حاضر *hazir*, present, is pronounced हजिर *hözir* in Kāshmīr. Similarly we have *e* changing to *i* before *i*, as in दिलेर् *dilér*, brave, but दिलीरौ *dilirü*, bravery; *o* changing to *u*, as in बूङिथ् *buzith*, having heard, from बोजुन् *bōzun*, to hear; and *ai* changing to *ü*, as in कृतिम्- *kütis*, dative singular masculine of the base कैत्- *kait-*, how much?

So before *u*, we have *a* changing to *o*, as in अगुन् *agun* or अगुन् *ogun*, fire; *ä* changing to *ö*, as in ठोकुर् *thokur*, for ठाकुर् *thākur*, an idol; *e* changing to *yü*, as फूरुस् in *phyūrus*, I was turned, from the root फेर् *phēr*, turn; *i* changing to *yü*, as in वूमुक् *byümuk*, the genitive singular of बीम *bima*, a policy of insurance.

These changes before the full vowels are not universal. As often as not they do not occur, and one person may make them, while another does not.

These vowel changes are all shown in the following table. When a change is put between marks of parenthesis, it indicates that the change is not universal:—

	<i>a-matrā</i>	<i>o</i>	<i>i</i>	<i>e</i>	<i>ɛ</i>	<i>t</i>	<i>ü</i>	<i>ɔ</i>	<i>ö</i> or <i>au</i>	<i>u</i>	<i>ü</i>	<i>ü</i>	<i>ai</i>
When followed by													
<i>o-matrā</i>	—	—	—	—	—	—	—	—	—	—	—	—	—
<i>u-matrā</i>	—	—	—	—	—	—	—	—	—	—	—	—	—
<i>ü-matrā</i>	—	—	—	—	—	—	—	—	—	—	—	—	—
<i>u-matrā</i>	—	—	—	—	—	—	—	—	—	—	—	—	—
<i>ü</i>	—	—	—	—	—	—	—	—	(<i>ü</i>)	—	—	—	(<i>ü</i>)
<i>u</i>	—	—	—	—	—	—	—	—	(<i>ü</i>)	—	—	—	—

As an aid to memory, it may be noted that:

(1) *i* and *ü* change only before *u-matrā*

(2) *ü* becomes *ü* before every *matrā*-vowel.

(3) *a*, *ü*, and *ü* do not ordinarily change.

As regards the indication of these epenthetic vowels in the native characters, the following rules apply :—

A. *Nāgarī and Sāradā characters*.—As a rule the sign ' is put over the vowel of which the pronunciation is altered. Thus :—

a is represented by अ as in अन्द्र *andra*.

े	,	य	,	अठरन्	<i>r̥e/h/run</i> , अठु	<i>t̥e/h^u</i> .
ो	,	ओ	,	बड़	<i>bod^u</i> .	
ॉ	,	व	,	क्षट्ट	<i>tsho^u</i> , क्षट्टु	<i>tsho^{tu}</i> .
ौ	,	ओ	,	मौलि	<i>möl^u</i> , मौजु	<i>møj^u</i> .
ू	,	ओ	,	बूड़	<i>büd^u</i> .	
ी	,	ऊ	,	कूच्च	<i>kūt̥s^u</i> .	

We have said above that *a* is not affected by *i-mātrā*, but that the *i-mātrā* is heard both before and after the following consonant. Thus, *baḍi* is pronounced *baḍi*. Natives represent this fact also by the mark ' over the *a*. Thus, बडि.

Other epenthetic changes are indicated by an actual change of letter. Thus *ō* is indicated by ओ, as in मोलू *möl^u*, a father. When *e* is changed to *i*, the *i* is written, as in चौनि *tsinⁱ*, from चैन्- *tsen-*. When *ai* or *ō* is changed to *ū*, it is written ऊ *ū*, as in कूतू *kūt^u*, from कैत्- *kait-*, and गूरू *gūr^u*, from गोर्- *gor-*. So, when *ai* is changed to *ū*, the *ū* is written ऊ, as in कूतूनि *kūt^uni*, from कैत्- *kait-*. The changes of *e* to *yo*, of *e* and *i* to *yū*, and of *i* to *yu* are indicated by य, यू, and यु, respectively, as in अठु *tyoth^u*, from अठ- *t̥eth-*; धूनू *tsyān^u*, from धैन्- *tsen-*; न्यूलू *nyūl^u*, from नील- *nil-*; and महन्युवू *mahaniyuv^u*, from महनिव्- *mahaniv-*: but native scribes are by no means uniform in regard to this, and many write मालू instead of मोलू, चैनि instead of चौनि, and so on.

B. *Persian character*.—The only attempt in this character to indicate epenthetic changes is the representation of the sound of *ō* by ज, as in जौलू *møj^u*. In other cases the nearest vowel sound available is employed, and *mātrā*-vowels, especially *ū-mātrā*, are often omitted. Thus, the above words written in *Nāgarī* are represented in the Persian character as follows :—

अन्द्र	by	اندر
अठरन्	"	انڈر ان
अठु	"	انڈو
बड़	"	بند
क्षट्ट	"	کشند

କୁଟୁ	by	بُت
ମାଲି	„	مَالِ
ମାଜୁ	„	مَاج
ବଡ଼	„	بَنْ
କୁଚୁ	„	كِبِيچ or كِبِيچ
ମୋଲୁ	„	مَوْل
ଚୌନି	„	چِين
କୁତୁ	„	كُوت
କୁତି	„	كِبِت, كُوت or كِبِت
ଅଠୁ	„	تِيدِي
ଅୁନୁ	„	چِين
ନ୍ୟୁଲୁ	„	ندول
ମହନ୍ୟୁନୁ	„	مير

Consonant Changes.—The influence of these mātrā-words is not confined to a preceding vowel. A preceding consonant is also liable to change when it is followed by *ü-mātrā*, *y*, or *i*. It must be remembered that *ē* is really *ya*, so that when we say that a consonant can be affected by *y*, this includes the letter *ē*. The consonants liable to be so affected are the three gutturals *k*, *kh*, and *g*; the three cerebrals *t*, *th*, and *d*; the four dentals *t*, *th*, *d*, and *n*; and the letters *l* and *h*. These changes take place subject to the following rules:—

Before *ü-mātrā* or *y* (including *ē*), the gutturals *k*, *kh*, and *g* become *ch*, *chh*, and *j*, respectively, and before the same letters *l* becomes *j*. Thus :—

ଘରୁ *thok^u*, weary ; fem. ଘରୁ *thuch^u* ; ଘର୍ଯ୍ୟୋର *thachyōr*, he was weary ; ଘର୍ଯ୍ୟ *thache*, they (fem.) were weary ; but ଘର୍କି *thak^u*, they (masc.) were weary, because the *k* is not followed by *ü-mātrā* or by *y* or *ē*.

ଲେଖନ୍ *lēkhun*, to write ; ଲୌକୁ *lichh^u*, she was written ; ଲେଞ୍ଛ୍ୟୋର *lēchhyōr*, he was written ; ଲେଞ୍ଛ୍ୟ *lechhe*, they (fem.) were written.

ଦୁଗନ୍ *dogun*, to pound ; ଦୂଜୁ *dūj^u*, she was pounded ; ଦୂଜ୍ୟୋର *dajyōr*, he was pounded ; ଦୂଜ୍ୟ *daje*, they (fem.) were pounded.

ସ୍ଵର୍ଗ *srōg^u*, cheap ; fem. sing. ସ୍ଵର୍ଗୁ *srōj^u* ; ସ୍ଵର୍ଗ୍ୟର *srōjēr*, cheapness.

ଚଲନ୍ *tsalun*, to flee ; ଚାଜୁ *tsūj^u*, she fled ; ଚାପ୍ୟୋର *tsajyōr*, he fled ; ଚାପ୍ୟ *tsaje*, they (fem.) fled.

Before *i* or *y* (including ē) the cerebral letters *t*, *th*, and *d* become *ch*, *chh*, and *j*, respectively. They are not changed before *ii-mātrā*. Thus :—

पट् *püt^u*, a tablet ; पचि *pachi*, by a tablet ; पच्चि *pachē*, tablets ; पच्चौ *pachyau*, by tablets.

काठ् *kōth^u*, a stalk ; काछि *kāchhi*, by a stalk ; काछ्हे *kāchhē*, stalks ; काछ्हौ *kāchhyau*, by stalks.

बड् *būd^u*, great (fem.) ; agent sing. बजि *baji* ; nom. plur. बज्जि *bajē* ; ag. plur. बज्जौ *bajyau*.

Before *ii-mātrā*, the dental letters *t*, *th*, *d*, and *n*, become *ts*, *ts^h*, *z*, and *ñ*, respectively. Thus, from the base रात् *rāt-*, night, we have the dative singular रात्त् *rōts^u*; from व्यथ् *wōth^u*, arisen, we have the feminine व्योथ् *wōtshōv* ; from लट् *lod^u*, built, we have the feminine लज्ज् *lūz^u* ; and from यीरन् *yiran*, an anvil, we have the dative singular यीरञ्ज् *yirüñ^u*. A similar change occurs before *y* (including ē), but in this case the *y* is also dropped, and the ē (except after *n*) becomes *a*. Thus,

With *y* following, we have :—

कत् + योव् *kat + yōv* becomes कत्तोव् *kałsōv*, spun.

व्यथ + योव् *wōth + yōv* becomes व्योक्त्व् *wōtshōv*, arisen.

लट् + योव् *lad + yōv* becomes लज्जोव् *lažōv*, built.

रन् + योव् *ran + yōv* becomes रञ्जोव् *rañōv*.

With ē following, we have :—

तत् + अर् *tat + ēr* becomes तत्त् *tatsar*, heat.

वथ + अर् *wath + ēr* becomes वक्त् *watshar*, openness.

थद् + अर् *thad + ēr* becomes थज्जर् *thazar*, tallness.

तन् + अर् *tan + ēr* becomes तन्नर् *tañer*, thinness.

Before *ii-mātrā*, or *y* (including ē), *h* almost always becomes *sh*. Thus, the word काह् *kāh*, the eleventh lunar day, has its dative singular काश् *kōsh^u*; and सह् *soh^u*, endured, has its feminine सुश् *sūsh^u*, and another derived form (the second past participle) सश्योव् *sashyōv*.

The uncompounded hard consonants *k*, *p*, *t*, *t^h*, and *ts¹* cannot end a word. In such a position, they are always aspirated, becoming *kh*, *ph*, *th*, *th* and *ts^h*, respectively. This aspiration is always written in the Nāgarī or in the Śāradā character, but is not indicated in the Persian character or in books written in the Roman character,

¹ I know of no word or root ending in uncompounded *ch*, *khar^{ch}*, expenditure, is properly *kharch*.

whose system of writing is based on Kāshmīrī written in the Persian character. Thus :—

<i>ak</i> , one, becomes <i>akh</i> , written اک in the		and ک in the
	Nāgarī	Persian
	character,	character.
<i>tāp</i> , heat, „ <i>tāph</i> , „	ताप् „	تَابْ „
<i>rāt</i> , night, „ <i>rāth</i> , „	रात् „	رَاتْ „
<i>kaṭ</i> , a ram, „ <i>kaṭh</i> „	कठ् „	کَثْ „
<i>kāṭs</i> , glass, „ <i>kāṭsh</i> „	काठ़ „	کَاثْ „

There are exceptions to all the above rules. Most of these will be found in detail in the *Kāshmīrī Manual*. It is beyond the scope of this Survey to give them here. The principal exception is that none of the rules for the changes of consonants apply to the conjugation of verbs of the third conjugation.

THE ARTICLE.—As in Indian languages and in Persian, there is no definite article. When required, the idea of definiteness is conveyed by the use of one or other of the demonstrative pronouns. Corresponding to the Persian *yā-ě tankīr* (as in *mard-ī*, a man), *ā* or *āh* can be added to the nominative of a Kāshmīrī noun. Thus, *kath*, a story; *kath-ā* or *kath-āh*, any story, a certain story. The *h* of *āh* is the *hā-ě mukhtafī* (see p. 261).

Emphasis is very commonly made by suffixing *y* to a word, before which *hā-ě mukhtafī* disappears. Thus, *suh*, he; *su-y*, even he. If the word ends in a vowel, the *y* is simply added direct, but if the vowel is *i-mātrā* or *u-mātrā* it (*vide* p. 261) becomes a full one. Thus, *Khōdā*, God, *Khōdā-y*, God alone; *poz*„, true, *pozu-y*, nothing but the truth; *tami-y dōha*, on that very day. If the word ends in a consonant that is not *hā-ě mukhtafī*, *ü-mātrā* is inserted before the *y*, as in *nīzīkh*, near, *nīzīkh-ü-y*, quite near. Some words always take this suffix. Thus, *sōr*„, all, always appears under the form *sōrūy*, even all, and the *y* is added throughout the declension, so that, e.g., the dative plural is *sārēn^üy*.

DECLENSION. Gender.—There are two genders, masculine and feminine. Animate nouns follow the natural gender. As regards inanimate nouns, all those ending in *u-mātrā* are masculine, and nearly all those ending in *i-mātrā*, in *ü-mātrā*, in *ñ*, or in *y* are feminine. The feminine termination corresponding to *u-mātrā* is *ü-mātrā*. Thus, *bod*“ (masc.), great; fem. *büd^ü*. The few masculine nouns ending in *i-mātrā* refer to male animate beings, e.g., *qōz*„, a judge, a Qāzī; *likhōr*„, a scribe; and *munsh*„, a clerk. There are a few masculine nouns in *ü-mātrā*, such as *bōls^ü*, the people of a house; *dōn^ü* (with exceptional dental *n*), a pomegranate; *hōnz^ü*, a boatman; *kün^ü*, the foundation of a house (again note the dental *n*); and *ünz^ü*, a goose. The only important masculine noun in *y* is *rōpay*, a rupee, and some people, now and then, under the influence of the analogy of other nouns in *y*, treat it as a feminine, but this is wrong.

In the formation of feminine nouns in *ü-mātrā*, the rules for vowel changes and for consonantal changes come into full play. I first give a few examples of nouns in which (if any) only vowel changes occur :—

Masculine.	Feminine.
<i>dōb</i> *, a washerman,	<i>dōb</i> *, a washerwoman.
<i>gor</i> *, hard,	<i>gür</i> *
<i>gur</i> *, a horse,	<i>gur</i> *, a mare.
<i>gūr</i> *, a cowherd,	<i>gūr</i> *, a cowherdess.
<i>mōt</i> *, fat,	<i>mōt</i> *
<i>pot</i> *, a board,	<i>püt</i> *, a tablet.

Words of three or more syllables ending in *ur** or *ul**, change the penultimate *u* also to *ü-mātrā* in the feminine. Moreover, under the rules for consonantal changes, before *ü-mātrā l* becomes *j*. Thus :—

Masculine.	Feminine.
<i>gagur</i> *, a rat,	<i>gagür</i> *
<i>katur</i> *, a large potsherd,	<i>katür</i> *, a small potsherd.
<i>wōwur</i> *, a weaver,	<i>wōwǖr</i> *, a female weaver.
<i>gōgul</i> *, a large turnip,	<i>gōgǖj</i> *, a small turnip.
<i>gātul</i> *, clever,	<i>gātǖj</i> *,
<i>phutul</i> *, a large bundle,	<i>phutǖj</i> *, a small bundle.
<i>tsakul</i> *, circular,	<i>tsakǖj</i> *,

So, other words in *l** form their feminines in *j**, such as :—

<i>gūl</i> *, a kernel,	<i>gūj</i> *, a small kernel.
<i>mōl</i> *, a father,	<i>mōj</i> *, a mother.
<i>wōl</i> *, a large ring,	<i>wōj</i> *, a small ring.

The following are examples of consonantal changes :—

<i>batuk</i> *, a drake,	<i>batǖch</i> *, a duck.
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(This word, being a trisyllable, and having *u* in the penultimate, follows the example of words in *ur** and *ul**, in changing the penultimate *u* to *ü-mātrā*.)

<i>hōkh</i> *, dry,	<i>hōchh</i> *
<i>dyūg</i> * (for <i>dīg</i>), a ball of string,	<i>dīj</i> *, a small ditto.
<i>mot</i> *, mad,	<i>mūts</i> *
<i>kōth</i> *, a sack,	<i>kōtsh</i> *, a bag.
<i>wōrud</i> *, a second husband,	<i>wōrǖz</i> *, a second wife.

(Here, again, the penultimate *u* of a trisyllable has become *ü-mātrā*.)

<i>hūn</i> *, a dog,	<i>hūñ</i> *, a bitch.
<i>chhān</i> , a carpenter,	<i>chhōñ</i> *, a carpentress.

Nouns of agency ending in *wun**, such as *karawun**, a doer, change *wun** to *wüñ** in the feminine, as in *karawüñ**.

Some nouns form their feminines by adding "r", as :—

<i>mōnd</i> *, a log,	<i>mōndr</i> , a small log.
<i>phōt</i> *, a basket,	<i>phōtr</i> , a small basket.
<i>wotsh</i> *, a male calf,	<i>watshr</i> , a female calf.

Many words signifying names of animals form their feminines in *iñ*. Thus :—

<i>host</i> *, an elephant.	<i>hastiñ</i> , a she-elephant.
<i>kāv</i> , a crow,	<i>kāriñ</i> , a hen-crow.
<i>wūth</i> , a camel,	<i>wūthiñ</i> , a she-camel.

So also words such as :—

<i>bōta</i> , a Tibetan,	<i>bōtin</i> , a Tibetan woman.
<i>bugiy</i> , a master,	<i>bugiñ</i> , a mistress.
and others.	

All nouns having the termination *wōl** (=the Hindi *wālā*) change the *wōl** to *wājēñ* in the feminine. Thus :—

<i>karanicōl</i> *, a doer,	<i>karanicājēñ</i> .
<i>dyārawōl</i> *, a rich man,	<i>dyārawājēñ</i> , a rich woman.

So also all nouns having the terminations *dār* and *lad* change the *dār* to *dārēñ* and *lad* to *ladiñ* in the feminine. Thus, *alākadār*, the owner of an estate, has its feminine *alākadārēñ*; *dokhalad*, an unhappy man; *dōkhaladiñ*, an unhappy woman.

Words signifying castes or professions generally form the feminine in *añ*. Thus :—

<i>bata</i> , a Brāhmaṇ,	<i>batañ</i> .
<i>musalmān</i> , a Musalmān,	<i>musalmānañ</i> .
<i>hākagrākh</i> , a greengrocer,	<i>hāgagrākuñ</i> .
(So also all other nouns in <i>grākh</i> .)	
<i>wōñ</i> *, a shopkeeper,	<i>wāñkañ</i> .

Masculine substantives ending in *r* form the feminines by adding *eñ*. Thus :—

<i>sāl'r</i> , a wedding guest,	<i>sāl'reñ</i> .
<i>rāng'r</i> , a dyer,	<i>rāng'reñ</i> .
<i>sōn'r</i> , or <i>sōnur</i> , a goldsmith,	<i>sōn'rēñ</i> .
<i>kād'r</i> , a baker,	<i>kād'reñ</i> .

Similarly :—

<i>sōñ</i> *, a co-father-in-law,	<i>sōñwñ</i> .
<i>mahārāzu</i> , a bridegroom,	<i>mahārēñ</i> , a bride.
<i>rāza</i> , a king,	<i>rājarēñ</i> , a queen.

Two nouns form the feminine in *ōñ*. viz. :—

<i>pandith</i> , a pāṇḍit,	<i>pandītōñ</i> .
<i>gujur</i> *, a Gujar,	<i>gujarōñ</i> .

The above rules refer principally to substantives. The only adjectives that change for gender are those ending in *, such as *gor**, heavy.

Number.—Kāshmīrī has two numbers,—Singular and Plural. The rules for the formation of the plural must be gathered from the paradigms. Here it must suffice to say that masculine nouns in *a-mātrā* form the nominative plural in *i-mātrā*, and that other masculine nouns take no termination in the nominative plural. Thus, *gur**, a horse, nominative plural *gur*†; *tsūr*, a thief, nom. plur. *tsūr*. Similarly, all feminine nouns in *i-mātrā* or *ü-mātrā* form the nominative plural in *e*. Thus, *achhi*, an eye, nominative plural *achhi*†; *gur**, a mare, nominative plural *guri*†.

Case.—The Kāshmīrī noun has four cases, *viz.* Nominative, Dative, Agent, and Ablative. The Accusative may be represented either by the Nominative or by the Dative, as in Hindi. The Ablative is used, much as in Latin, in a variety of senses. Other case relations are indicated by postpositions, some of which govern the Dative, while others govern the Ablative. Thus, *manz*, in ; *nish* (=Hindi *pās*) ; govern the Dative : and *manza* (=Hindi *mē sē*), from in ; *nishē* (=Hindi *pās sē*), from near ; and *pēṭha*, from on (*par sē*) ; govern the Ablative.

Some postpositions govern both cases. Thus, *sūt̄* means 'together with' when it governs the Dative, but 'with,' 'by means of' when it governs the Ablative. In the case of animate masculine nouns any postposition that governs the Ablative may also govern the Dative.

There are several ways of forming the genitive, and as all genitives are adjectives, these will be described under that head. So also, one form of the Dative is adjectival, and will be there described.

Declension.—There are four declensions of nouns,—two masculine, and two feminine. The second declension includes all masculine nouns in *u-mātrā*, and the third declension includes all feminine nouns in *i-mātrā* and in *ü-mātrā*. The first declension includes all other masculine nouns, and the fourth declension all other feminine nouns. Thus :—

First Declension	} Masculine	{ all nouns except those in <i>u-mātrā</i> .	
Second Declension		{ all nouns in <i>u-mātrā</i> .	
Third Declension	} Feminine	{ all nouns in <i>i-mātrā</i> and <i>ü-mātrā</i> .	
Fourth Declension		{ all others.	

Note that throughout :—

- a. In the plural, the Agent and Ablative cases are always the same.
- b. In the feminine, the singular Agent and Ablative are also always the same.
- c. The Dative plural always ends in *n*.
- d. The Masculine Dative singular always ends in *s*.

The following are examples of each of the four declensions in their simplest forms :—

	First Declension. Base <i>tsūr-</i> , a thief.	Second Declension. Base <i>gur-</i> , a horse.	Third Declension. Base <i>gur-</i> , a mare.	Fourth Declension. Base <i>māl</i> , a garland.
Sing.				
Nominative . . .	<i>tsūr</i>	<i>gur*</i>	<i>gur*</i>	<i>māl.</i>
Dative . . .	<i>tsūras</i>	<i>guris</i>	<i>gurē</i>	<i>māli.</i>
Agent . . .	<i>tsūran</i>	<i>gur'</i>	<i>guri</i>	<i>māls.</i>
Ablative . . .	<i>tsūra</i>	<i>guri</i>		
Plur.				
Nominative . . .	<i>tsūr</i>	<i>gur'</i>	<i>gurē</i>	<i>māla.</i>
Dative . . .	<i>tsūran</i>	<i>gurēn</i>	<i>gurēn</i>	<i>mālan.</i>
Agent and Ablative	<i>tsūrau</i> or <i>tsūrav</i>	<i>guryau</i> or <i>gurēv</i>	<i>guryau</i> or <i>gurēv</i>	<i>mālau</i> or <i>mālav.</i>

First Declension.—Most nouns follow *tsūr* exactly, but in some, old forms of the Agent and Ablative singular in *i-mātrā* and *i* respectively have survived. Thus, (Agent) *kanⁱ* (base *kan-*) *tal*, under the ear; (Ablative) *gari* (base *gara-*), at home.

Nouns ending in *a*, like *gara*, a house, drop this *a* in all cases except the nominatives singular and plural. Thus, sing. dat. *garas*, ag. *garan*, abl. *gara* or (see above) *gari*; plur. nom. *gara*, dat. *garan*, ag.-abl. *garau*, *garav*.

Nouns of two or more syllables, and ending in a consonant, usually insert a *u* before the final consonant of the nominative singular, but not in the nominative plural or other cases of the singular or plural. In some of the following examples it will be seen that the rule about the aspiration of a final surd consonant is followed (see p. 267).

Examples are :—

Base *gōgal-*, a turnip; sing. nom. *gōgul*, but dat. *gōgalas*, plur. nom. *gōgal*. So, base *wātal-*, a sweeper; sing. nom. *wātul*, and many others in *al-*.

Base *batak-*, a drake; sing. nom. *batukh*, but dat. *batakas*, plur. nom. *batakh*. So, base *pōstak-*, a book, sing. nom. *pōstukh*.

Base *karan-*, the act of doing; sing. nom. *karun*, but dat. *karanas*, plur. nom. *karan*. This is an important example, as all infinitives end, like *karun*, in *un*, and hence follow this rule. Note that all infinitives use both forms of the ablative singular,—that in *a* and the old one in *i*. Ablatives in *a* are most used in forming the passive voice, as in *karana yun*, to be done (see p. 309), while the ablative in *i* is used in making infinitives of purpose, as in *karani gōv*, he went to do (so and so), and in some inceptive compounds (see p. 311).

Base *wādar-*, a monkey; sing. nom. *wādur*, but dat. *wādaras*, plur. nom. *wādar*. So many others, including several indicating professions, as base *sōnar-*, sing. nom. *sōnur*, a goldsmith.

Base *bandat-*, relationship; sing. nom. *banduth*, but dat. *bandatas*, plur. nom. *bandath*, and so numerous other abstract nouns in *-at-* (nom. *-uth*).

Of the few masculine nouns in *u-mātrā*, some retain the *u-mātrā* throughout, as base *dān-*, a pomegranate; sing. nom. *dōn^u*, dat. *dōn^us*, and so on, the ag.-abl. plur. being *dōn^ur*. Others optionally drop the *u-mātrā* in all cases except the nominative. Thus, base *hōnz-*, a boatman; sing. nom. *hōnz^u*, dat. *hōnz^us* or *hānzas*.

Most nouns ending in *ā* insert an *h* before the terminations. Thus, *sazā*, punishment, sing. dat. *sazāhas*. But *daryā*, a river, has sing. dat. *daryāwas*, and *Khōdā*, God, has *Khōdāyēs*.

Words ending in *sh* or *y* naturally change a following *a* to *ē* (see p. 259), as in *dūsh*, a fault, sing. dat. *dūshēs*; *rōpay*, a rupee; sing. dat. *rōpayēs*.

For other irregularities, see the *Kāshmīri Manual*.

Second Declension.—In this declension, owing to the presence of *u-mātrā*, *i-mātrā* and *y* (including *ē*) in the terminations, epenthesis is common. Moreover, in the Dative singular, the full *i* of the termination *is* exercises the same epenthetic effect as *i-mātrā*. In fact, some native writers write this termination '*s*'. Thus :—

Base *kar-*, a bracelet; sing. nom. *kor^u*, but dat. *karis*, and so on, the *a* not being affected by a following *i-mātrā*, *i*, or *y* (*ē*).

Base *māl-*, a father ; sing. nom. *mōl^u*, dat. *mōlis*, ag. *mōlⁱ*, but abl. *māli* ; plur. nom. *mōlⁱ*, but dat. *mālēn*, ag.-abl. *mālyau* or *mālēv*.

Base *mahaniv-*, a man ; sg. nom. *mahanuyu^u*, but dat. *mahanivis*, and so on.

Base *tsēn-*, a pillar ; sg. nom. *tsyūn^u*, dat. *tsēnis*, ag. *tsēnⁱ*, but abl. *tsēni* ; pl. nom. *tsēnⁱ*, but dat. *tsēnēn*, ag.-abl. *tsēnyau*, *tsēnēv*.

Base *nīl-*, blue ; sg. nom. *nyūl^u*, dat. *nīlis*, and so on.

Base *gōr-*, a cowherd ; sg. nom. *gūr^u*, dat. *gūris*, ag. *gūrⁱ*, abl. *gūri* ; pl. nom. *gūrⁱ*, but dat. *gōrēn*, ag.-abl. *gōryau*, *gōrēv*.

Bases of two or more syllables, and ending in a consonant preceded by *a*, generally change the *a* to *u* in the nominative singular. Some writers, however, employ the more regular *o*. These words also change the *a* to *a-mātrā*, if followed by *i-mātrā*. Thus, base *gātal-*, clever (masc.) ; sg. nom. *gātul^u* (or, according to some, *gātol^u*), dat. *gātalis*, ag. *gātⁱlⁱ*, abl. *gātali*, pl. nom. *gātalēn*, ag.-abl. *gātalyau*, *gātalēv*.

Third Declension.—For this declension, the example given was that of a noun in *ü-mātrā*. Nouns in *i-mātrā* are declined in an exactly similar way. In fact many nouns, especially those whose bases end in *j*, may end in either one or other. Thus, instead of *gāt^üj^ü*, a clever woman, we may have *gāt^üjⁱ*.

In this declension epenthesis plays as prominent a part as in the second. Thus :—

Base *gar-*, a clock ; sg. nom. *gūr^ü*, but dat. *garē*, and so on.

Base *māj-*, a mother ; sg. nom. *mōj^ü*, but dat. *mājē*, and so on.

Base *sēr-*, a brick ; sg. nom. *sīr^ü*, dat. *sērē*, and so on.

Base *kōr-*, a girl ; sg. nom. *kūr^ü*, dat. *kōrē*, and so on.

Base *pōth-*, a book ; sg. nom. *pūth^ü*, dat. *pōthē*, and so on.

It will be observed that, in this declension, it is only in the nominative case singular that the vowel is epenthetically affected.

Bases ending in *s*, *tsh*, or *z*, change the *ē* of the termination to *a* in the plural, but retain it in the singular. Thus, base *mats-*, a mad woman ; sing. nom. *mūts^ü*, dat. *matsē*, abl. *matsi* ; but plur. nom. *matsa* (not *matsē*), dat. *matsan*, ag.-abl. *matsau*, *matsav*.

There are also in this declension epenthetic changes of consonants. If a base ends in *t*, *th*, or *d*, these letters are changed, respectively, to *ch*, *chh*, and *j*, in all the cases except the sing. nom. Thus :—

Base, *pat-*, a tablet ; sg. nom. *pūt^ü*, dat. *pachē*, ag.-abl. *pachi* ; pl. nom. *pachē*, dat. *pachēn*, ag.-abl. *pachyaau*, *pachēv*.

Base *kāth-*, a stalk ; sg. nom. *kōt^ü*, dat. *kāchhē*, and so on.

Base *bād-*, great ; fem. sg. nom. *būd^ü*, dat. *bajē*, and so on.

Fourth Declension.—For most nouns this declension calls for no remarks. If a noun ends in *y*, the terminations *ē* and *i* are often interchanged, and, of course, after *y*, *a* becomes *ē*. Thus :—

Base *bāy-*, a wife ; sg. nom. *bāy*, dat. *bāyē*, or *bāyi*, ag.-abl. *bāyi* or *bāyē* ; pl. nom. *bāyē*, dat. *bāyēn*, ag.-abl. *bāyau*, *bāyēv*.

Some nouns of this declension add *ü-mātrā* in all cases except the nominative singular. Thus :—

Base *yēd-*, the belly ; sg. nom. *yēd*, dat. and ag.-abl. *yēd^ü* ; pl. nom. *yēd^ü*, dat. *yēd^ün*, ag.-abl. *yēd^üv*. Similarly other words, such as *khār*, a certain measure,

sg. dat. *khörⁱ*; *thar*, the back, sg. dat. *thürⁱ*. Irregular are *zām*, a sister-in-law, and *gāv*, a cow, which make their datives singular *zōmⁱ* and *gōvⁱ*, respectively, and so on through the remaining cases.

If, among these nouns, the base ends in *t*, *th*, *d*, or *n*, these are, under the usual rule, changed, before *ü-mātrā*, to *ts*, *tsh*, *z*, and *ñ*, respectively. Thus :—

Base *rāt-*, night; sg. nom. *rāth*, dat. and ag.-abl. *rōtsⁱ*, and so on.

Base *kōth-*, a hank; sg. nom. *kōth*, dat. and ag.-abl. *kōtshⁱ*, and so on.

Base *grand-*, enumeration; sg. nom. *grand*, dat. and ag.-abl. *grünzⁱ*, and so on.

Base *yīran-*, an anvil; sg. nom. *yīran*, dat. and ag.-abl. *yīruñⁱ*, and so on.

Similarly, before *ü-mātrā*, a final *h* becomes *sh*, and a final *l* becomes *j*. Thus :—

Base *kāh-*, the eleventh lunar day; sg. nom. *kāh*, dat. and ag.-abl. *kōshⁱ*, and so on.

Base *zāl*, a net; sg. nom. *zāl*, dat. and ag.-abl. *zōjⁱ*, and so on.

Not all bases ending in these letters take *ü-mātrā*, although most do. Several, however, follow the regular declension like *māl*. Thus :—

Base *wat-*, a road; sg. nom. *wath*, dat. *wati*, and so on.

Base *kath-*, a story; sg. nom. *kath*, dat. *kathi*, and so on.

Base *hand-*, chicory; sg. nom. *hand*, dat. *handi*, and so on.

In all four declensions, there are many exceptions to the above rules, and many variations, besides those mentioned, due to epenthesis. The principal of these will be found in the *Kashmīrī Manual*.

Adjectives.—Adjectives ending in *ü-mātrā* agree with the qualified noun in gender, number, and case. Other adjectives do not change when in agreement with a substantive, although, when used themselves as substantives, they are declined like any other substantive. Thus, *garib mahanyuvⁱ*, a poor man; *garib mahanivēn*, to poor men; *garib zanāna*, a poor woman. Some adjectives not ending in *ü-mātrā* have feminine forms, but these are used only as substantives. Thus, *dōkhalad*, afflicted. As an adjective this is not inflected. We have *dōkhalad mahanyuvⁱ*, an afflicted man; *dōkhalad mahanivēn*, to afflicted men; *dōkhalad zanāna*, an afflicted woman. But, used as substantives, we have *dōkhalad*, an afflicted man, and *dōkhaladēñ*, an afflicted woman, each of which is declined as a substantive, the former in the first, and the latter in the fourth declension.

On the other hand, attributive adjectives ending in *ü-mātrā*, are declined throughout. Thus :—

	Masculine.	Feminine.
	A great man.	A great woman.
Sing.		
Nom.	<i>bodⁱ mahanyuvⁱ</i>	
Dat.	<i>bodis mahanivis</i>	
Ag.	<i>bodⁱ mahanivⁱ</i>	
Abl.	<i>bodi mahaniri</i>	
Plur.		
Nom.	<i>bodⁱ mahanivⁱ</i>	<i>bajē zanāna.</i>
Dat.	<i>bodēn mahanivēn</i>	<i>bajēn zanānan.</i>
Ag.-Abl.	<i>badyau mahaniryau,</i>	<i>{ bajyau zanānau,</i>
	<i>bodēr mahanivēr</i>	<i>{ bajēr zanānav.</i>

Genitive.—All genitives are adjectives. There are three usual postpositions of the genitive, viz. *hond^u*, *uk^u*, and *un^u*. Of these *hond^u* governs the dative case and *uk^u* and *un^u* the ablative.

Hond^u is used :—

- a. with all masculine singular animate nouns that are not proper names,
- b. with feminine nouns of every kind, and in both numbers,
- c. and with all masculine plural nouns whether animate or inanimate.

From the above it will be observed that all plural nouns of every kind, whether masculine or feminine, take *hond^u*. The only limitation to its use is in the masculine singular.

As already stated, *hond^u* governs the dative. As pointed out on p. 271, the dative singular of all masculine nouns ends in *s*. Thus, first declension, *tsūras*, to a thief; second declension, *guris*, to a horse. After this *s*, the *h* of *hond^u* is dropped, so that *tsūras-hond^u* becomes *tsūras-ond^u*, and *guris-hond^u* becomes *guris-ond^u*. These are usually written *tsūra-sond^u* and *gur^u-sond^u* (with *i-mātrā*), respectively, so that the genitive singular of masculine singular animate nouns apparently ends in *sond^u*, although the *s* is really the last letter of the dative singular governed by (*h*)*ond^u*. As the datives of plural nouns and of feminines singular do not end in *s*, this change does not occur in their case. We thus get the following examples of the genitives of :—

a. Masculine animate nouns singular :—

- tsūra-sond^u*, of the thief.
gur^u-sond^u, of the horse.

b. Feminine nouns :—

- gurē-hond^u*, of the mare.
sērē-hond^u, of the brick.
gurēn-hond^u, of the mares.
sērēn-hond^u, of the bricks.

c. Masculine nouns plural, whether animate or inanimate :—

- tsūran-hond^u*, of the thieves
gurēn-hond^u, of the horses } animate.
garan-hond^u, of the houses
kareñ-hond^u, of the bracelets } inanimate.

These are declined regularly as adjectives, agreeing with the thing possessed in gender, number and case. The feminine of *sond^u* is (quite regularly) *sünz^u*, and of *hond^u*, *hünz^u*. Thus, to take *tsūra-sond^u* *gara*, the house of the thief, and *tsūra-sünz^u* *gur^u*, the mare of the thief, as examples, we have :—

	Masculine.	Feminine.
Sing.		
Nom.	<i>tsūra-sond^u</i> <i>gara</i> , the house of the thief.	<i>tsūra-sünz^u</i> <i>gur^u</i> , the mare of the thief.
Dat.	<i>tsūra-sandis gara</i> , to the house of the thief.	<i>tsūra-sanzē guvē</i> , to the mare of the thief.
Ag.	<i>tsūra-sandi garan</i> , by the house of the thief.	<i>tsūra-sanzi guri</i> } by the mare of the thief.
Abl.	<i>tsūra-sandi gara</i> , from the house of the thief.	} from the mare of the thief.

	Masculine.	Feminine.
Plur.		
Nom.	<i>tsūra-sandi gara</i> , the houses of the thief.	<i>tsūra-sanza gure</i> , the mares of the thief.
Dat.	<i>tsūra-sandēn garan</i> , to the houses of the thief.	<i>tsūra-sanzan gurēn</i> , to the mares of the thief.
Ag.	<i>tsūra-sandyau</i> { by the houses of the thief.	<i>tsūra-sanzau guryau</i> , { by the mares of the thief.
Abl.	<i>garau</i> , etc. { from the houses of the thief.	etc. { from the mares of the thief.

Genitives in *hond*" are treated in exactly the same way. Thus, *tsūran-hond*" *gara*, the house of the thieves; *tsūran-hünz*" *gur*", the mare of the thieves, and so on, substituting *h* for *s*, throughout.

The genitive termination *uk*", as we have said, governs the ablative. It is used to form the genitive singular of masculine inanimate nouns. The plurals, as we have just seen, take *hond*". All masculine nouns belong either to the first declension or to the second. The ablative singular of the first declension generally ends in *a*. Thus, the base *sōn*-, gold, has its ablative singular *sōna*. The final *a* is elided before adding the *uk*", so that the genitive singular is *sōnuk*", of gold.¹ The few nouns of the first declension that end in *ü-mātrā*, such as *dön*", a pomegranate, make the genitive singular like *dönuk*".

The ablative singular of the second declension always ends in *i*, as in base *kar*-, a bracelet; sg. nom. *kor*", abl. *kari*. Before *uk*" this *i* becomes *y*, as in *karyuk*", of a bracelet. The feminine of these genitives is regularly formed by changing *k*" to *ch*", so that we get the following declensions:—

Genitive of First Declension.

	Masculine.	Feminine.
Sing.		
Nom.	<i>sōnuk</i> "	<i>sōnuch</i> ".
Dat.	<i>sōnakis</i>	<i>sōnachē</i> .
Ag.	<i>sōnak</i> "}	
Abl.	<i>sōnaki</i> }	<i>sōnachi</i> .
Plur.		
Nom.	<i>sōnak</i> "	<i>sōnachē</i> .
Dat.	<i>sōnakēn</i>	<i>sōnachēn</i> .
Ag.-Abl.	<i>sōnakyau</i> , <i>sōnakev</i>	<i>sōnachyau</i> , <i>sōnachēv</i> .

Genitive of Second Declension.

	Masculine.	Feminine.
Sing.		
Nom.	<i>karyuk</i> "	<i>karich</i> ".
Dat.	<i>karikis</i>	<i>kariche</i> .
Ag.	<i>karik</i> "}	
Abl.	<i>kariki</i> }	<i>karichi</i> .

¹ The termination is really *k*", and *sōnuk*" should regularly become *sōnok*"; but in this very common case the *o* of the *uk*" is pronounced *u*, so that we get *sōnuk*". See the remarks on p. 261 regarding the interchange of *o* and *u*, and those about bases of two or more syllables in the second declension on p. 273.

	Masculine.	Feminine.
Plur.		
Nom.	<i>karikī</i>	<i>karichē.</i>
Dat.	<i>karikēn</i>	<i>karichēnī.</i>
Ag.-Abl.	<i>karikyau, karikēv</i>	<i>karichyau, karichēv.</i>

These are declined in agreement with nouns on exactly the same principles as *tsūra-sond*^u. Thus, *karyuk*^u *tsūr*, the thief of the bracelet; *karikis tsūras*, to the thief of the bracelet; *karich*^u *grand* (4th decl.), the counting of the bracelet; *karichē grünz*^u, to the counting of the bracelet, and so on.

The termination *un*^u (also governing the ablative), the use of which is closely parallel to that of *uk*^u, is employed only with masculine proper names in the singular. Its feminine is *üñ*^u. Thus, from the base *Rām-*, a proper name, we have the genitive singular masculine *Rāmun*^u,¹ fem. *Rāmūñ*^u, which is thus declined:—

	Masculine.	Feminine.
Sing.		
Nom.	<i>Rāmun</i> ^u	<i>Rāmūñ</i> ^u .
Dat.	<i>Rāmanis</i>	<i>Rāmañē.</i>
Ag.	<i>Rāman</i> ⁱ }	<i>Rāmañi.</i>
Abl.	<i>Rāmani</i> }	
Plur.		
Nom.	<i>Rāman</i> ⁱ	<i>Rāmañē.</i>
Dat.	<i>Rāmanēn</i>	<i>Rāmañēn.</i>
Ag.-Abl.	<i>Rāmanyau, Rāmanēv</i>	<i>Rāmañau, Rāmañēv.</i>

If two or more genitives are coupled together, the termination *hond*^u, *sond*^u, *uk*^u, or *un*^u is added only to the last, and the other genitives are each put in the case which its particular genitive termination governs. Thus, *wāwa ta traṭan-hond*^u *wakth*, a time of wind and thunderings. Here *traṭan* takes *hond*^u because it is plural, and as the termination is *hond*^u, it is in the *dative* plural. *Wāv*, wind, is an inanimate masculine singular noun, and hence its genitive would be *wāwuk*^u, i.e. the ablative *wāwa + uk*^u. Hence we have *wāwa* in the above phrase, which, written fully, would be *wāwuk*^u *ta traṭan-hond*^u *wakth*.

An adjective agreeing with a genitive is naturally put into the case to which the genitive suffix is added. Thus, we have *badis* (dat. sing. masc.) *tgūra-sond*^u, of the great thief, because *hond*^u governs the dative, but *baḍi karyuk*^u, of the great bracelet, as *uk*^u governs the ablative.

Datives with kyut^u.—In addition to the regular dative given in the paradigms, another dative may be formed by adding *kyut*^u, which itself governs the dative, and means 'for.' Thus, *tsūras-kyut*^u, for the thief; *guris-kyut*^u, for the horse; *gurē-kyut*^u, for the mare; *māli-kyut*^u, for the garland. *Kyut*^u is an adjective, and its feminine is, quite regularly, *kit*^us. It is thus declined:—

¹ As in the case of *uk*^u, the true termination is *u*^u and, according to rule, the genitive should be *Rāmon*^u. See the footnote on the preceding page.

Sing.	Masculine	Feminine.
Nom.	<i>kyut^u</i>	<i>kits^v.</i>
Dat.	<i>kitis</i>	<i>kitsē.</i>
Ag.	<i>kit^u</i>	
Abl.	<i>kiti</i>	<i>kitsi.</i>
Plur.		
Nom.	<i>kit^u</i>	<i>kitsa.</i>
Dat.	<i>kitēn</i>	<i>kitsan.</i>
Ag.-Abl.	<i>kityau, kitēr</i>	<i>kitsau, kitsav.</i>

These datives agree in gender, number, and case with the governing noun. Thus, *tsūras-kyut^u gara*, a house for the thief; *tsūras-kits^v gur^u*, a mare for the thief; *tsūras-kitis garas*, to the house for the thief; *tsūras-kit^u gur^u*, horses for the thief; *tsūras-kitsa gurē*, mares for the thief, and so on.

Comparison is made with the help of the postposition *khōta* or *khōtan*, than. Or *nishē* or *nishin*, from, may be used. All these govern either the ablative or the ablatiye masculine of the genitive. Thus, from *kūn^u*, a stone (3rd decl.), we have *kañi* (or *kañi-handī*) *khōta trakur^u*, harder than a stone. The superlative is, as in India, made with *sōry^u*, all, as in *sūrēv y khōta trakur^u*, harder than all, i.e. hardest. It will be remembered that *sōr^u*, all, always takes emphatic *y* (see p. 268).

Numerals.—The earlier of these are given in the List of Words and Sentences on pp. 48-ff. Musalmāns, in counting, use the word *barkath*, or ‘blessing’ (spelt بکارہ in the Persian character), instead of ‘one.’

The first ordinals are :—

- akyum^u* or *gōlañuk^u*, first.
- dōyum^u*, second.
- trōyum^u*, third.
- tsūryum^u*, fourth.
- pūntsyum^u*, fifth.
- shēyum^u*, sixth.
- satyum^u*, seventh.
- aithyum^u*, eighth.
- navyum^u*, ninth.
- dahyum^u*, tenth.

For further particulars, see the *Kāshmīrī Manual*.

PRONOUNS.—The first two **Personal Pronouns** are thus declined :—

	I.	Thou.
Sing.		
Nom.	<i>bōh</i>	<i>ts h.</i>
Dat., Ag. and Abl.	<i>me</i>	<i>tsē.</i>
Plur.		
Nom.	<i>us^u</i>	<i>tōh^u.</i>
Dat., Ag. and Abl.	<i>use</i>	<i>tōhē.</i>

Instead of the genitives, the possessive pronouns *myon^u*, my; *sōn^u*, our; *chyon^u*, thy; and *tuhond^u*, your, are employed. These are adjectives, and are regularly declined,

the feminines being *myōñz*, *sōñz*, *chyōñz*, and *tuhünz*, respectively. The final *h* of *bōh* and *ts^ah* is the *hā-ē mukhtafī*, or ‘imperceptible *h*’ (see p. 261), and is dropped when any suffixes are added. Thus, *bōh* + *y* becomes *bōy*, even I; and *ts^ah* + *ti* becomes *ts^ati*, thou also.

The **Demonstrative, Relative, Interrogative, and Indefinite** pronouns have, in the singular, three sets of forms, *viz.* Animate Masculine (*e.g.* ‘this man’), Animate Feminine (*e.g.* ‘this woman’), and Inanimate (without distinction of gender) (*e.g.* ‘this thing’). In the plural, the distinction between animate and inanimate disappears, and gender is observed only in the nominative, there being in this case, and in this case of the plural only, a masculine form agreeing with any masculine plural noun, and a feminine form agreeing with any feminine plural noun. The other cases of the plural are of common gender.

In the singular, the only cases that distinguish animate gender are the nominative and the agent. The other animate singular cases are of common gender. As the genitives are often irregular, they are also given in the paradigms.

There are three grades of the **Demonstrative Pronouns**,—not two, as in English or Hindi. The first corresponds to the English ‘this,’ but refers only to things within sight, or just mentioned. The second corresponds to the English ‘that,’ but also refers only to things within sight or just mentioned. The third also corresponds to the English ‘that,’ but refers only to things not within sight, or to things referred to some time ago.

The following are the tables of the declension of these pronouns. There are two forms each of the two first grades of Demonstrative Pronouns for ‘this (within sight)’ and ‘that (within sight).’ As in India, the Demonstrative Pronouns are all also used as pronouns of the third person, meaning ‘he,’ ‘she,’ and ‘it.’

ANIMATE FORMS.

THIS (WITHIN SIGHT) I.		THAT (WITHIN SIGHT) II.		THAT (WITHIN SIGHT) I.		THAT (NOT WITHIN SIGHT) II.		WHO.		WHO?		ANYONE, SOMEONE.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
Sing.													
Nom.	<i>yih</i>	<i>nōh</i>	<i>hah</i>	<i>hah</i>	<i>hah</i>	<i>sōh</i>	<i>sōh</i> or <i>sat.</i>	<i>yissat</i>	<i>yissat</i>	<i>kōsa</i>	<i>kōsa</i>	<i>kāshīh</i> , <i>kātshīh</i> , or <i>kātshīh</i> .	<i>kāshīh</i> , <i>kātshīh</i> , or <i>kātshīh</i> .
Dat.													
Ag.	<i>yimi</i>	<i>nōm</i>	<i>nōm</i>	<i>humis</i>	<i>umis</i>	<i>tamis</i> or <i>tas</i>	<i>tamis</i> or <i>tas</i>	<i>yēmis</i> or <i>yēs</i>	<i>yēmis</i> or <i>yēs</i>	<i>kāsi</i>	<i>kāsi</i>	<i>kāsi</i> .	<i>kāsi</i> .
Abl.													
Gen.	<i>yimi</i> or <i>yisont</i> ^a <i>yisond</i> ^b .	<i>nōmi</i> or <i>nōmū</i>	<i>hum</i>	<i>hum</i> or <i>hawa</i>	<i>umi</i> or <i>ura</i>	<i>tami</i> or <i>tara</i>	<i>yēmi</i> or <i>yēwa</i>	<i>kāni</i> or <i>kāwa</i>	<i>kāni</i> or <i>kāwa</i>	<i>kāsi-hond</i> ^c .	<i>kāsi-hond</i> ^c .	<i>kāsi-hond</i> ^c .	<i>kāsi-hond</i> ^c .
Plur.													
Nom.	<i>yim</i>	<i>ymata</i>	<i>nōm</i>	<i>nōma</i>	<i>hum</i>	<i>umata</i>	<i>tim</i>	<i>yim</i>	<i>yim</i>	<i>kāma</i>	<i>kāma</i>	<i>kēshāh</i> .	<i>kēshāh</i> .
Dat.													
Ag.-Abl.													
Gen.	<i>yiman</i>	<i>nōman</i>	<i>himan</i>	<i>humau</i>	<i>uman</i>	<i>aman</i>	<i>timan</i>	<i>yiman</i>	<i>yiman</i>	<i>kāman</i>	<i>kāman</i>	<i>kētsau</i> .	<i>kētsau</i> .
				<i>nōman-hond</i> ^d <i>nōhond</i> ^e .	<i>human-hond</i> ^d <i>huhond</i> ^e .	<i>aman-hond</i> ^d <i>ahond</i> ^e .	<i>timan-hond</i> ^d <i>tilond</i> ^e .	<i>yiman-hond</i> ^d <i>yilond</i> ^e .	<i>yiman-hond</i> ^d <i>yilond</i> ^e .	<i>kāman-hond</i> ^d <i>kāyond</i> ^e .	<i>kāman-hond</i> ^d <i>kāyond</i> ^e .	<i>kētsau-hond</i> ^d <i>kētsau-hond</i> ^e .	<i>kētsau-hond</i> ^d <i>kētsau-hond</i> ^e .

INANIMATE FORMS, SINGULAR.

Sing.	THIS (WITHIN SIGHT) I.	THIS (WITHIN SIGHT) II.	THAT (WITHIN SIGHT) I.	THAT (NOT WITHIN SIGHT) II.	WHICH.	WHICH?	WHICH?
Nom.	•	•	<i>yih</i>	..... <i>huh</i>	<i>tih</i>	<i>yih</i>	<i>kīh</i> , <i>kētēhāh</i> .
Dat.	•	•	<i>yith</i>	<i>huth</i>	<i>ath</i>	<i>yētl</i>	<i>kuth</i>
Ag.	•	•	<i>yim</i>	<i>nōm</i>	<i>am</i>	<i>yēm</i>	<i>kumi</i> .
Abl.	•	•	•	<i>yimi</i> or <i>yinra</i>	<i>hami</i> or <i>hawa</i>	<i>tami</i> or <i>tawa</i>	<i>kumi</i> or <i>kawa</i>
Gen.	•	•	<i>yimyuk</i>	<i>nōmyuk</i>	<i>amyuk</i>	<i>yēmyuk</i>	<i>kamyuk</i>

The plural is the same as in the case of the animate pronouns, and need not be repeated. There are several variations in the pronunciation of these pronouns. Especially *kyäh*, what? is often spelt *kyah*; *kaäh*, anyone, is often spelt *käh*; and *käh*, anything, is often spelt *käh*. In villages, we often hear *nemis*, etc., in place of *nömis*, etc. The final *h* of all these pronouns is the *hä-d mukdatufi* (see p. 261), and is dropped before suffixes. Thus *gr-it-i*, this also; *hus-ti*, that also.

The above may all be used either as substantives or as adjectives. The genitives, of course, can be used only as substantives. As in the case of other adjectives, when agreeing, as an adjective, with a noun in the genitive, a pronoun is put into the dative or the ablative according to circumstances.

The **Reflexive Pronoun** is *pāna*, self (equivalent to the Hindi *āp*). It is declined like a noun of the first declension, except that its genitive is *panun^u* (=Hindi *apnā*), own. Note that, as is the case in *apnā*, the *a* of *panun^u* is short. *Pāna*, self, must be distinguished from *pān* (genitive *pānuk^u*), the human body, as in *panun^u pān*, one's own body.

Pronominal Adjectives of quality are :—

- yuth^u* (fem. *yitshⁱ*), of this kind (=Hindi *aisā*).
- tyuth^u* (fem. *titshⁱ*), of that kind (*taisā*).
- yuth^u* (fem. *yitshⁱ*), of what kind (*jaisā*).
- kyuth^u* (fem. *kitshⁱ*), of what kind? (*kaisā*).

Pronominal Adjectives of quantity are :—

- yūt^u* (fem. *yītsⁱ* or *yūtsⁱ*), this much (=Hindi *itnā*).
- tyūt^u* (fem. *tit̄sⁱ* or *tūtsⁱ*), that much (*titnā*).
- yūt^u* (fem. *yītsⁱ* or *yūtsⁱ*), how much (*jitnā*).
- kūt^u* (fem. *kītsⁱ* or *kūtsⁱ*), how much? (*kitnā*).

The bases of these are *yīt-*, *tit-*, *yīt-*, and *kīt-*, respectively, and the datives singular masculine are *yītis* or *yūtis*, *titis* or *tūtis*, *yītis* or *yūtis*, and *kītis* or *kūtis*, respectively, and so on for the other cases.

Pronominal Suffixes. —Just as occurs in Lahndā and Sindhi, Kāshmīrī uses pronominal suffixes very freely, but only with verbs. It does not use them with nouns. They will therefore be dealt with after the paragraphs referring to verbs.

CONJUGATION.—A. Auxiliary Verbs and Verbs Substantive. —The Verb Substantive is declined as follows: The present is formed from the base *chhuh*, he is, but the other tenses are formed from the root *ās*, be. Only those tenses of *ās* are here given that are used as auxiliary verbs. The rest are quite regular, and can be formed on the analogy of the conjugation of a verb of the second conjugation, given later on. Several of the persons of the present tense end in the letter *h*. This *h* is the *hā-ē* *mukhtafī* (see p. 261), and is dropped before suffixes. Thus, *chhuh* means 'he is,' and if we add the negative *na*, we get *chhu-na*, not *chuhu-na*, he is not. It will be observed that this tense and also the Past are participial in their conjugation, i.e. they have each both masculine and feminine forms :—

Present, 'I am. etc.'

	SINGULAR.		PLURAL.	
	Masculine	Feminine	Masculine	Feminine
1	<i>chhus</i>	<i>chhi:s</i>	<i>chhi:h</i>	<i>chhēh</i>
2	<i>chhukh</i>	<i>chhi:kh</i>	<i>chhi:xa</i>	<i>chhē:ra</i>
3	<i>chhu:h</i>	<i>chhi:h</i>	<i>chhi:h</i>	<i>chhē:h</i>

Past, 'I was, etc.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	ōsus	ōs ^ū s	ōs'	āsa
2	ōsukh	ōs ^ū kh	ōs'wa	āsawa
3	ōs ^ū	ōs ^ū	ōs'	āsa

Future, 'I shall be, etc.'

	Singular (common gender).	Plural (common gender).
1	āsa	āsaw
2	āsakh	āsiw
3	āsi	āsan

Imperative, 'be thou, etc.'

	Singular (common gender).	Plural (common gender).
2	ās	ōsiw
3	ōsin	ōsin

Past Conditional, '(if) I had been,' 'I should have been (if).'

	Singular (common gender).	Plural (common gender).
1	āsahō or āsaha	āsahōw or āsahaw
2	āsahokh or āsahakh	ōs'kīw
3	āsihē or āsiha	āsahōn or āsahan

As with other verbs, various suffixes are added to the verb substantive, giving interrogative, negative, and other forces. These suffixes, and also pronominal suffixes, will be discussed later on (p. 314). Here it will suffice to give the present tense of the verb substantive with these suffixes. Thus :—

The suffixes *a*, *ā*, and *ay* give an interrogative force. The suffix *ay* is used only when a woman is addressed. Thus :—

Present, 'am I ?, etc.'

SINGULAR.		PLURAL.	
Masculine	Feminine.	Masculine.	Feminine.
1 <i>chhusa</i> or <i>chhusā</i>	<i>chhesa</i> or <i>chhesay</i>	<i>chhyā</i>	<i>chhyā</i> or <i>chhey</i>
2 <i>chhukha</i> or <i>chhukhā</i>	<i>chhēkha</i> or <i>chhēkhay</i>	<i>chhiwu</i> or <i>chhiwā</i>	<i>chhēwa</i> or <i>chhēway</i>
3 <i>chhwā</i>	<i>chhyā</i> or <i>chhey</i>	<i>chhyā</i>	<i>chhyā</i> or <i>chhey</i>

If *na* is suffixed, it gives a negative force. This presents no difficulty. The only change in the verb is that the *hā-č mukhtafī* is dropped before this, as before all suffixes. Thus, *chhusna*, I am not; *chhuna*, he is not.

If *nā* or *nay* is added, it gives the force of an interrogative negative. *Nay*, like *ay*, is used only in addressing a woman. Examples are *chhusnā*, am I not?; *chhunā*, is he not?

If *ti* is suffixed, it signifies 'also' or 'indeed.' Thus, *chhusti*, I also am, or I am indeed; *chhuti*, he also is, or he is indeed.

To this *ti* the interrogative suffix *ā* or *ay* may be added, as in the case of *na*. A question is then asked with emphasis, as in *chhustyā*, am I indeed?; *chhutyā*, is he indeed?

If the suffix *āsana* is added, it asks a question with doubt, as in *chhwāsana* (for *chhuh + āsana*), is he really?

B. The Active Verb.—There are several impersonal verbs in Kāshmīrī, which are construed impersonally in the tenses formed from the past participles. Thus, the verb *asun*, to laugh, is impersonal, and its third person singular past is *osun*, he laughed, or, literally, 'it was laughed by him.'

There are three conjugations of verbs, viz. :—

The first conjugation includes all transitive and all impersonal verbs.

The second includes about sixty-seven intransitive verbs.

The third conjugation includes all other intransitive verbs, except those that are impersonal.

The following is a list of the verbs of the second conjugation :—

<i>āsun</i> , to be.	<i>phasun</i> , to be entangled.
<i>basun</i> , to dwell.	<i>phaṭun</i> , to be split.
<i>bāsun</i> , to become manifest.	<i>phērun</i> , to go round.
<i>bēhun</i> , to sit down.	<i>phōlun</i> , to bloom.
<i>bōḍun</i> , to dive.	<i>phōrun</i> , to quiver.
<i>bōwun</i> , to become.	<i>phuṭun</i> , to be broken.
<i>busun</i> , to become yellow.	<i>pōshun</i> , to be victorious.
<i>dalun</i> , to pass over.	<i>prārun</i> , to wait.
<i>dazun</i> , to be burnt.	<i>prayun</i> , to be pleased.
<i>dōlun</i> , to be derelict.	<i>punun</i> , to be fulfilled.
<i>dōshun</i> , to trickle.	<i>rāwun</i> , to be lost.
<i>galun</i> , to melt.	<i>rōshun</i> , to be angry.
<i>gatshun</i> , to be proper.	<i>rōṭun</i> , to be stopped.
<i>Gatshun</i> , to go, belongs to the third conjugation.	<i>rōtsun</i> , to be preferred.
<i>hōkhun</i> , to become dry.	<i>rōzun</i> , to remain.
<i>hōtsun</i> , to decay.	<i>samakhun</i> , to become visible.
<i>kāṭsun</i> , to be wet.	<i>sapadun</i> , <i>sapanun</i> , or <i>sapazun</i> , to become.
<i>kharun</i> , to be disliked.	<i>shōngun</i> , to go to sleep.
<i>khāsun</i> , to ascend.	<i>shrapun</i> , to be soaked up.
<i>khōṭsun</i> , to fear.	<i>sōrun</i> , to be expended.
<i>lagun</i> , to begin.	<i>tagun</i> , to be possible.
<i>lasun</i> , to live long.	<i>tarun</i> , to be crossed.
<i>layun</i> , to be of full value.	<i>thakun</i> , to be weary.
<i>lōsun</i> , to be weary.	<i>tōshun</i> , to be satisfied.
<i>marun</i> , to die.	<i>tsalun</i> , to flee.
<i>mashun</i> , to forget.	<i>tshēnun</i> , to be torn.
<i>mēlun</i> , to be met.	<i>rēṭsun</i> , to pervade.
<i>nashun</i> , to disappear.	<i>wasun</i> , to descend.
<i>pakun</i> , to go.	<i>wātun</i> , to arrive.
<i>palāṭun</i> , to melt.	<i>wayun</i> , to agree with.
<i>palazun</i> , to be useful.	<i>wōbazun</i> , to increase.
<i>pat̄sun</i> , to trust.	<i>wōpazun</i> , to be born.
<i>phalun</i> , to bear fruit.	<i>wōthun</i> , to arise.
<i>pharun</i> , to be a cause of loss.	<i>wupun</i> , to burn inwardly.

The above list is that given by native grammarians, with a few additions gathered from my own reading. It is probably not quite complete. Sometimes individual

writers or speakers differ, one putting a verb in the second, and another in the third, conjugation.

The conjugation of the Kāshmīri verb is comparatively simple. The only serious difficulty is that presented by epenthetic changes, and provided the rules given on pp. 262ff. are strictly followed, the rest is easy. Epenthetic changes of vowels occur in all the three conjugations, but the changes of consonants before mātrā-vowels and before *y* and *r̥* occur only in the first and second conjugations, and do not occur in the third. It will be remembered that the only vowels that do not change under the influence of epenthesis are *u*, *ū*, and *ü*. In order to simplify the conjugation in the following paradigms, verbs have therefore been selected of which the radical vowel is *u*, and of which the final consonants are not liable to change. Such verbs are comparatively few in number. Those selected are :—

First conjugation,—*wuchhun*, to see.

Second conjugation,—*wupun*, to burn inwardly.

Third conjugation,—*wuphun*, to fly.

The three conjugations differ only in the tenses derived from the past participles. The other tenses are conjugated in the same way in all three.

The **Root** of a verb is most easily obtained by dropping the final *i* of the third person singular of the future. Thus, *wuchhi*, he will see. Dropping the final *i*, we get the root *wuchh*.

The **Infinitive** is formed by adding *un* to the root. Thus, *wuchh-un*, to see : *wup-un*, to burn inwardly ; *wuph-un*, to fly. The termination is often spelt *un*^a or *on*^a so that we find words like *wuchh-un*^a and *wuchh-on*^a, but, whatever the spelling, the word is pronounced as if it were written *wuchhun*. This is really a verbal noun, and means, properly, the act of seeing. It is declined in the first declension. As explained on p. 272, the *u* of the termination *un* is changed to *o* in all cases except the nominative. Thus, sg. dat. *wuchhanas*, abl. *wuchhana*. We have seen on p. 272 that the ablative singular in the first declension sometimes ends in *i*. This is common in the case of the infinitive, and, with this termination, the word has especially the force of an infinitive of purpose. Thus, *wuchhani*, instead of *wuchhana*, in order to see, as in ‘(he went) to see.’ If a verb be transitive, and its object happen to be feminine, then the infinitive is put into the feminine, and ends in *ñi*. Thus, the word *wath*, a road, is feminine, and ‘to see a road’ is *wath wuchhñi*, not *wath wuchhun*.

The **Present Participle** is formed by adding *an* to the root. Thus, *wuchh-an*, seeing ; *wup-an*, burning inwardly ; *wuph-an*, flying. In poetry the termination is often *an* instead of *ān*. Thus, *wuchhan*. This participle does not change for gender, number, or case.

The **Future Passive Participle** is formed by adding *nn*^a to the root. Thus, *wuchhn*^a, meet to be seen ; *wupun*^a, meet to be burnt inwardly ; *wuphun*^a, meet to be flown. The termination is often written *no* or *on*^a, so that we also have *wuchhun*, *wuchhon*^a, etc. It is declined like a noun of the second declension. Its feminine is *wuchhñi*^a belonging to the third declension.

An **Impersonal Future Passive Participle** is formed by adding the termination *anī* to the root. Thus, *wuchh-anī*, it is to be seen.

The **Conjunctive Participle** is formed by adding *ith* to the root. Thus, *wuchh-ith*, having seen; *wup-ith*, having burnt inwardly; *wuph-ith*, having flown. In the Persian character, and in many books in the Roman character, this termination is written *it*. Thus, *wuchh-it*, etc. It should be noted that the *i* of this termination has all the effect of a mātrā-vowel, and, if possible, affects the preceding root-vowel. Thus, the conjunctive participle of *mārun*, to kill, is *mōrith*, having killed.

A **Negative Conjunctive Participle** is formed by adding *anay* to the root. Thus, *wuchh-anay*, not having seen; *wup-anay*, not having burnt inwardly; *wuph-anay*, not having flown.

The **Frequentative Participle** is formed by adding *i-mātrā* to the root, which is then repeated, as in *wuchhi wuchhi*, seeing repeatedly, as (he) kept seeing.

An **Adverbial Participle** is formed by adding *i-mātrā* to the Present Participle, with the consequent epenthetic change of the preceding *ā*. Thus, *wuchhān*, seeing, from which is formed the Adverbial Participle *wuchhōn'*, while seeing.

There are several forms of the **Noun of Agency**. The two commonest are formed by adding *awun"* (fem. *awūñ"*) and *anwōl"* (fem. *anwājēñ*), respectively, to the root. Thus, *wuchhaicun"*, fem. *wuchhaicūñ"*, and *wuchhanwōl"*, fem. *wuchhanwājēñ*, one who sees, a seer. The form in *awun"* is often used adverbially, to signify immediately on the action of the verb occurring. Thus, *wuchhawun"* means also 'immediately on seeing' like the Hindi *dēkhtē-hī*.

There remain the **Past Participles**. In Kāshmīrī three different kinds of past time are provided for in the conjugation of the verb. Just as there are three demonstrative pronouns, one meaning 'this within sight,' another 'that within sight,' and the third 'that not within sight,' so there are three past participles, one, a proximate past, indicating something that has lately occurred; another, an indefinite past, indicating something that has occurred, but without reference to whether it has occurred lately or not; and a third, a remote past, indicating something that has occurred a long time ago. The third past participle is therefore the proper past to be used in historical narration, although the second past participle can also be used for this purpose. These remarks apply only to the first and second conjugations. The third conjugation has no first past participle, but has a fourth, which is wanting in the first and second conjugations. It thus has its three participles, the second, the third, and the fourth, and, so to speak, moves each of their meanings a stage up, giving the second past participle the force of a proximate past, to the third the force of an indefinite past, and to the fourth, the meaning of a remote past. Thus :—

	1st and 2nd conjugations.	3rd conjugation.
Proximate Past.	I. Past Participle.	II. Past Participle.
Indefinite Past.	II. Past Participle.	III. Past Participle.
Remote Past.	III. Past Participle.	IV. Past Participle.

There are thus four Past Participles to be considered, *viz.* :—

The First Past Participle, which occurs only in the first and second conjugations, is formed by adding *u-mátrā* to the root, as in *wuchh^u*, (lately) seen; *wup^u*, (lately) burnt inwardly. The feminine is made by changing *u-mátrā* to *ü-mátrā*. Thus, *wuchh^u*, *wup^u*. The masculine and feminine belong to the second and third declensions, respectively.

The second Past Participle, which occurs in all three conjugations, is formed by adding *yōr* to the root. Thus, *wuchhyōv*, seen; *wupyōv*, burnt inwardly; *wuphyōv*, (lately) flown. The masculine plural of this is made by changing *yōr* to *yēy*, and the feminine, both singular and plural, by changing it to *yēyē*. Thus, singular masculine *wuchhyōr*, feminine *wuchhyēyō*; plural masculine *wuchhyēy*, feminine *wuchhyēyē*.

The Third Past Participle, which also occurs in all three conjugations, is formed by adding *yār* to the root. The feminine is the same as the feminine of the Second Past Participle, but the masculine plural differs. In the first conjugation this ends in *yēyēy*, and in the second and third conjugations in *āy*. Thus, *wuchhyāv*, seen (a long time ago), feminine *wuchhyēyē*; plural masculine *wuchhyēyēy*, feminine *wuchhyēyē*; *wupyāv*, burnt inwardly (a long time ago), feminine *wupyēyē*; plural masculine *wupyāy*, feminine *wupyēyē*; *wuphyār*, flown, feminine *wuphyēyē*; plural masculine *wuphyāy*, feminine *wuphyēyē*.

The Fourth Past Participle, which occurs only in the third conjugation, is formed from the Third Past Participle by inserting *i* before the *yār*. It is declined on the same principle as the Third Past Participle of the third conjugation. Thus, *wuphiyāv*, flown (a long time ago), feminine *wuphiyēyē*; plural masculine *wuphiyāy*, feminine *wuphiyēyē*.

It will be observed that in the Second, Third, and Fourth Past Participles, the masculine singular ends in *r*, and the masculine plural ends in *y*. This *v* and this *y* are added only to assist the pronunciation, and, like the *hā-č mukhtafī*, are dropped before any suffix added at the end of the word. Thus, if to *wuchhyōv*, he (was) seen, we add the suffix *n*, meaning ‘by him,’ we get *wuchhyōn*, not *wuchhyōrn*, he (was) seen by him. Similarly, from *wuchhyēy*, they (were) seen, we get *wuchhyēn*, they (were) seen by him. This does not apply to the feminine, which always ends in *yō*. This *yē* is always preserved, as in *wuchhyēyō*, she (was) seen by him.

These four participles, although adjectives in form, are never used as adjectives. They are used only in the formation of the three corresponding past tenses,—the Proximate Past, the Indefinite Past, and the Remote Past. When they are used as adjectives, the word *mot^u* (feminine *mūl^u*) must be added to them. They are then called Perfect Participles, and are thus declined :—

I. Perfect Participle, ' (lately) seen, etc.'

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
Nom.	wuchh ^h -mot ^h	wuchh ^h -mūts ^h	wuchh ^h -mat ^h	wuchhē-mats ^a
Dat.	wuchh ⁱ -matis	wuchhē-mats ^ē	wuchh ⁱ -matēn	wuchhē-mats ^{an}
Ag.	wuchh ⁱ -mat ⁱ	{ wuchhē-mats ⁱ	wuchh ⁱ -matyau	wuchhē-mats ^a au
Abl.	wuchh ⁱ -mati			

II. Perfect Participle, ' (lately) flown, etc.'

Nom.	wuphyō-mot ^h	wuphyē-mūts ^h	wuphyē-mat ^h	wuphyē-mats ^a
Dat.	wuphyē-matis	wuphyē-mats ^ē	wuphyē-matēn	wuphyē-mats ^{an}
Ag.	wuphyē-mat ⁱ	{ wuphyē-mats ⁱ	wuphyē-matyau	wuphyē-mats ^a au
Abl.	wuphyē-mati			

The above are examples of the declension of the First Perfect Participle (for the first and second conjugations) and of the Second Perfect Participle (for the third conjugation). The other possible Perfect Participles are hardly, if ever, used.

Radical and Participial tenses.--Like all Indo-Aryan and Eranian languages, and more especially like the languages of the North-Western Group of the former, some tenses of the Kāshmīrī verb are formed from the Root, while others are formed from Participles. The radical tenses are the Future Indicative (also used as a Present Indicative and as a Present Subjunctive); the four tenses of the Imperative, *viz.* the Present, the Polite Present, the Future, and the Past; the Benedictive, which is very rare; and the Past Conditional.

The Participial tenses fall into two groups, *viz.* :—

- (a) those formed from the Present Participle, *viz.* :—the Present Indicative; the Imperfect Indicative; the Durative Future Indicative; the Durative Imperative; and the Durative Past Conditional;
- (b) those formed from the Past and Perfect Participles, *viz.* :—the Proximate Past; the Indefinite Past; and the Remote Past. These are, respectively, formed from the corresponding Past Participles. Formed from the Perfect Participles are the Perfect, the Pluperfect, and the Future Perfect (also used as a Perfect Conditional).

So far as the Radical Tenses are concerned, person and number are indicated by the various terminations, just as is the case with other connected languages. We know, *e.g.*, that *wuchha* means 'I shall see' and that *wuchhakh* means 'thou wilt see' by the terminations *a* and *akh*, respectively. Also, in the case of the tenses formed from the Present Participle the number and person are sufficiently indicated by the auxiliary verb which accompanies the participle. But in the cases of those tenses that are formed from the Past Participles, we have not got either of these resources, and the person of the subject must be indicated by the subject itself, either a noun or a pronoun. Just as in Hindostani, when we say '*dēkhā*', the word only means 'seen,' and, if we wish to say who it was that saw, we must add a pronoun, as in '*mai-nē dēkhā*', 'I saw,' '*us-nē dēkhā*', 'he saw,' so, in Kāshmīrī, *wuchh* means 'seen,' and for 'I saw' or 'you saw' we must add the appropriate pronoun.

Again, as in Hindostani, the Past and Perfect Participles of Intransitive Verbs, *i.e.* of all verbs of the second and third conjugations, are active in signification, and the subject is in the nominative case; while the Past and Perfect Participles of Transitive and of Impersonal Verbs, *i.e.* of all verbs of the first conjugation, are passive in signification, and the subject must be put in the Agent case, the participle agreeing with the object in gender and number, if the latter is in the form of the nominative, but remaining in the masculine¹ singular if the object is in the form of the dative. Here, we see, that the construction is exactly the same as that usual in Hindostani. In the method of employing the pronouns that indicate the subject in these participial tenses, Kāshmīrī closely agrees with the Indo-Aryan languages of North-Western India,—Sindhī and Lahndā,—and, in this respect, parts company with Hindostani. The subject may be written in full, as in *mē wuchh**, 'by-me seen,' or it may be indicated by a pronominal suffix, as in *wuchhu-m*, 'seen-by-me,' or both methods may be used at the same time, as in *mē wuchhu-m*, 'by-me seen-by-me.' All these three methods may be used with either the first or third person, but the second person can be indicated only by the second or third methods, as it is a rule in Kāshmīrī that whenever the second person occurs in a sentence, its presence must be indicated by a pronominal suffix attached to the verb.

Before, therefore, proceeding with the conjugation of the verb, it is necessary to state those pronominal suffixes that are required for our immediate purposes. These are the suffixes of the nominative and of the agent cases. A full account of all the suffixes will be found on a later page. These particular suffixes are as follows:—

	First person.	Second person.	Third person.
Nominative Singular	<i>s</i>	<i>kh</i>	None.
Agent Singular	<i>m</i>	<i>th (y)</i>	<i>n.</i>
Nom. and Agent Plural	None	<i>wa</i>	<i>kh.</i>

When the suffix of the Agent Singular of the second person is added to an auxiliary verb, it is *y*, not *th*. If there is an Auxiliary Verb with a Perfect Participle, the suffixes are added to the Auxiliary Verb, but in the case of those tenses that are formed from the Past (and not from the Perfect) Participles, they are added to the Participle.

¹ A few Kāshmīrī verbs are conjugated only in the feminine, and in the case of these the Past Participle is necessarily put in the feminine, even when the object is masculine and in the form of the dative.

The suffixes of the Nominative are added in the case of intransitive verbs, and those of the Agent in the case of transitive verbs. Finally, it may be observed that, if a suffix is available, it *must* be used if the verb is intransitive. Thus, 'flew' is *wuphyōv* and 'I flew' is always *wuphyō-s* or *bōh wuphyō-s*, and never *bōh wuphyōv*. It will be remembered that when a Past Participle ends in *v* or *y*, that letter is elided before any suffix.

We shall now proceed to consider the manner in which the various tenses are formed. Of the **Radical Tenses**, the **Future Indicative** corresponds to what I have called the 'Old Present' in the Indo-Aryan languages. It is derived from what was originally a present tense, but, as also has happened in the Indo-Aryan languages, it has in the course of time changed its function. In them it has usually become a Present Subjunctive, as in the Hindi *mai dēkhū*, I may see, but in the eastern languages it still retains its present force, as in the Bengali *āmi dēkhi*, I see. In Kāshmīrī it generally has the force of a future, as in *bōh wuchha*, I shall see, but sometimes it retains the force of the present, as in *gatshi*, it is proper (3rd person singular); *kuwa zāna*, how do I know? It is also used, as in the Indo-Aryan languages, as a present subjunctive, so that *bōh wuchha* may also mean 'I may know' or '(if) I know.' This tense is formed by adding the old personal terminations directly to the root.

The **Present Imperative**, as in the Indo-Aryan languages, is also formed by adding the personal terminations directly to the root. It is used only in the second and third persons. If a first person is required, the first person of the future indicative is used in its place. The second person singular takes no termination, thus, *wuchh*, see thou, but if the root ends in a hard consonant, this, according to the general rule, is aspirated (see p. 267). Thus, from *gupun*, to protect, the root is *gup*, and the second person singular imperative is *guph*, protect thou.

The **Polite Present Imperative** is formed by adding *ta* to the simple Present Imperative. This *ta*, which closely corresponds to the Hindi *tō*, is inserted between the root and the termination, when there is a termination. Thus, *wuchh-ta*, please see thou (cf. the Hindi *dēkh tō*); *wuchh-ⁱta-n*, please let him see.

The **Future Imperative** is formed by adding '*zi*' to the second person singular of the simple present Imperative, as in *wuchh-ⁱzi*, thou shouldst see, thou must see (at some future time). From its meaning this tense is commonly used in giving instructions as to future conduct. It does not change in conjugation, being the same in form for all persons and for both numbers.

The **Past Imperative** is formed by adding *hē* to the Future Imperative, thus *wuchh-ⁱzi-hē*, thou shouldst have seen, thou oughtest to have seen. Like the Future Imperative, it does not change in conjugation.

The **Benedictive** tense occurs only in the case of a few verbs, and is then based on the Future Indicative. It is not used in the case of the verb *wuchhun*. As an example, we may quote the verb *lasun*, to live long, of which the second person singular Benedictive is *lashēkh*, mayst thou live long. Note, how in this verb the *s* has become *sh* before the *ē*.

The **Past Conditional** is said to be formed by adding *hō* or *ha* to the Future Indicative, but there are several irregularities in the method of adding, which will be seen in

the paradigm. Thus, *wuchhahō* or *wuchhaha*, (if) I had seen. This tense, in its formation, closely corresponds to the Lahndā Past Conditional *mā vēkhāhā*, (if) I had seen.

As regards the Participial Tenses formed from the Present Participle, the **Present Indicative** is formed by conjugating the Present Participle with the Present Tense of the Verb Substantive. The Participle remains unchanged throughout. Thus, *bōh chhus wuchhān*, I (masc.) am seeing; *bōh chhēs wuchhān*, I (fem.) am seeing. The Auxiliary may either precede or follow the Participle, but most usually it precedes it. As regards meaning, this tense may be a Definite Present, or an Indefinite Present, or a Habitual Present. So that *bōh chhus wuchhān* means 'I am seeing,' or 'I see,' or 'I am in the habit of seeing.'

The **Imperfect Indicative** is formed by conjugating the Present Participle with the Past Tense of the Verb Substantive. Thus, *bōh osus wuchhān*, I (masc.) was seeing; *bōh ös's wuchhān*, I (fem.) was seeing. The Participle remains unchanged throughout.

The **Durative Future Indicative** is formed by conjugating the Present Participle with the Future of the Verb Substantive, the participle remaining unchanged throughout. Thus, *bōh āsa wuchhān*, I shall be seeing, or I may be seeing.

The **Durative Imperative** is formed by conjugating the Present Participle with the Present Imperative of the Verb Substantive. Thus, *ās wuchhān*, keep thou seeing, make thou a practice of seeing.

The **Durative Past Conditional** is formed by conjugating the Present Participle with the Past Conditional of the Verb Substantive. Thus, *bōh āsahō wuchhān*, (if) I had been seeing, or 'I should have been seeing, (if).'

As regards the Participial Tenses formed from the Past Participles, these are the **Proximate Past**, the **Indefinite Past**, and the **Remote Past**. Here we must consider the three conjugations separately.

In the first conjugation, the verb is either transitive or impersonal, and the subject must be put into the Agent case. As stated above, the subject may be indicated independently of the verb, as in *tam' wuchh^u*, by-him he-was-seen; *tam' wuchhⁱ*, by-him she-was-seen; *tam' wuchh^e*, by-him they(masc.)-were-seen; *tam' wuchhē*, by-him they(fem.)-were-seen; or (impersonal) *tam' os^u*, by-him it-was-laughed, i.e. he laughed. Or the subject may be indicated by a pronominal suffix, as in *wuchhu-n*, he-was-seen-by-him; *wuchh^u-n*, she-was-seen-by-him; *wuchhi-n*, they(masc.)-were-seen-by-him; *wuchhē-n*, they(fem.)-were-seen-by-him; or (impersonal) *osu-n*, it-was-laughed-by-him, i.e. he laughed. Or both methods may be used at the same time, as in *tam' wuchhu-n*, by-him it-was-seen-by-him, and similarly *tam' wuchh^u-n*, *tam' wuchhi-n*, *tam' wuchhē-n*, *tam' osu-n*. As there is no suffix for the first person plural, the first method can alone be employed in this case.

The process is exactly similar for the Indefinite Past and for the Remote Past. Thus, taking the masculine singular only, we have (Indefinite Past) *tam' wuchhyōv*, *wuchhyō-n*, or *tam' wuchhyō-n*, and (Remote Past) *tam' wuchhyāv*, *wuchhyā-n*, or *tam' wuchhyā-n*. Again we remind the reader that the first method cannot be used when the subject is in the second person. In that case a pronominal suffix *must* be used.

In the second and third conjugations, also, only the second and third of the above methods can be used for the first and second persons. The pronominal suffix represents here the nominative case, not the agent, and a reference to the table given above will show that there are no suffixes of the nominative case in the third person. Hence, in the case of the third person only the first method can be used. So also, for the same reason, the first person plural. The conjugation of the past tenses of intransitive verbs is therefore a mixture of the first and second methods, or of the first and third. Thus, from *wupun* (second conjugation), we have in the masculine singular of the Proximate Past, *wupu-s* or *bōh wupu-s*, I burnt inwardly, *wupu-kh* or *ts^h wupu-kh*, thou burntest inwardly, but *suh wup*^h, he burnt inwardly. So, for the third conjugation, from *wuphun*, to fly, we have for the masculine singular of the Proximate Past (1) *wuphyō-s* or *bōh wuphyō-s*, (2) *wuphyō-kh* or *ts^h wuphyō-kh*, (3) *suh wuphyōv*. So also for the Indefinite Past and for the Remote Past.

As for the tenses formed from the Perfect Participle, they closely follow the analogy of Hindi. Pronominal suffixes are added, not to the Participle, but to the verb substantive that always accompanies it. The methods of expressing the subject are the same as in the tenses formed from the Past Participles, the only difference being that when added to a verb substantive, the suffix of the agent case of the second person singular is *y*, not *th*. The verb substantive may either precede or follow the participle, but usually precedes it.

The **Perfect Indicative** is formed by conjugating the Perfect Participle with the Present Tense of the Verb Substantive. Thus, *mē chhuh wuchh^h-mot*^h, *chhu-m wuchh^h-mot*^h, or *mē chhu-m wuchh^h-mot*^h, I have seen him; *bōh chhu-s wup^h-mot*^h, I (masc.) have burnt inwardly; *bōh chhu-s wuphyō-mot*^h, I (masc.) have flown.

Similarly, the **Pluperfect** is made with the Past Tense of the Verb Substantive. Thus, *mē os^h wuchh^h-mot*^h, or *osu-m wuchh^h-mot*^h or *mē osu-m wuchh^h-mot*^h, I had seen him; *bōh osu-s wup^h-mot*^h, I had burnt inwardly; *bōh osu-s wuphyō-mot*^h, I had flown.

The **Future Perfect**, which is also used as a Perfect Conditional, is similarly made with the Future Tense of the Verb Substantive. In this tense, the final *i* of *āsi* becomes *ē* before most suffixes. We thus get the following examples of "the first conjugation":—*mē āsi wuchh^h-mot*^h, or *āsē-m wuchh^h-mot*^h, or *mē āsē-m wuchh^h-mot*^h, I shall have seen him, or I may have seen him, (if) I have seen him, or I shall have seen him (if). As for Intransitive Verbs, the subject is already indicated by the person of the tense of the Verb Substantive, so that Pronominal suffixes of the nominative are not required. Thus, *bōh āsa wup^h-mot*^h, I shall have burnt inwardly, etc.; *bōh āsa wuphyō-mot*^h, I shall have flown, etc.

We shall now proceed to conjugate throughout the verb *wuchhun*, to see, which belongs to the first conjugation. We shall then conjugate, in the tenses formed only from the Past and Perfect Participles, the verb *wupun*, to burn inwardly, of the second conjugation, and the verb *wuphun*, to fly, of the third conjugation.

PARADIGM OF THE FIRST CONJUGATION.

Root, *wuchh*, see.

Infinitive, masc. *wuchhun*, *wuchhun*^u, or *wuchhon*^u; fem. *wuchhūñ*^u; the act of seeing, to see.

Present Participle, *wuchhān*, seeing (common gender).

Future Passive Participle, masc. sing. *wuchhun*^u, plur. *wuchhan*ⁱ; fem. sing. *wuchhūñ*^u, plur. *wuchhañē*; meet to be seen.

Impersonal Future Participle, *wuchhanī*, it is to be seen.

Conjunctive Participle, *wuchhith*, having seen.

Negative Conjunctive Participle, *wuchhanay*, not having seen.

Frequentative Participle, *wuchhⁱ* *wuchh^k*, seeing repeatedly, or continually.

Adverbial Participle, *wuchhōn*, while seeing.

Nouns of Agency, a seer, one who sees:—

		I.			II.
Masc. sing.	<i>wuchhawun</i> ^u ,			<i>wuchhanwōl</i> ^u .	
„	plur. <i>wuchhawan</i> ^u ,			<i>wuchhanwōl</i> ^u .	
Fem. sing.	<i>wuchhawūñ</i> ^u ,			<i>wuchhanwājēñ</i> ^u .	
„	plur. <i>wuchhawañē</i> ^u ,			<i>wuchhanwājēñē</i> ^u .	
		Masc.			Fem.
	Sing.	Plur.	Sing.	Plur.	
I. Past Participle, <i>wuchh^u</i>	<i>wuchh^u</i>	<i>wuchh^k</i>	<i>wuchh^u</i>	<i>wuchhē</i> , seen (lately).	
II. Past Participle, <i>wuchhyōr</i>	<i>wuchhyōy</i>			<i>wuchhyēyē</i> , seen.	
III. Past Participle, <i>wuchhyār</i>	<i>wuchhyēyēy</i>			<i>wuchhyēyē</i> , seen (a long time ago).	
Perfect Participle,		Seen.			
		Masculine.			Feminine.
Singular,		<i>wuchh^u-mot</i> ^u			<i>wuchhⁱ-matⁱ</i> ^u .
Plural,		<i>wuchh^u-mūts^u</i>			<i>wuchhē-matsa</i> ^u .

RADICAL TENSES.

Future, I shall see, I see, I may see, (if) I see, etc.

Singular. Plural.

- | | |
|--------------------|----------------|
| 1. <i>wuchha</i> | <i>wuchhaw</i> |
| 2. <i>wuchhakh</i> | <i>wuchhiw</i> |
| 3. <i>wuchhi</i> | <i>wuchhan</i> |

Imperative, see thou, etc.

- | | |
|-------------------|----------------|
| 2. <i>wuchh</i> | <i>wuchhic</i> |
| 3. <i>wuchhin</i> | <i>wuchhin</i> |

Polite Imperative, please see, etc.

- | | |
|---------------------|------------------|
| 2. <i>wuchhta</i> | <i>wuchhtaw</i> |
| 3. <i>wuchh'tan</i> | <i>wuchh'tan</i> |

Future Imperative, thou shouldst see, thou must see, etc.

wuchh'zi, for all persons of both numbers.

Past Imperative, thou shouldst have seen, thou oughtest to have seen, etc.

wuchh'zihē, for all persons of both numbers.

Benedictive, mayst thou live long, etc.¹

Singular.	Plural.
2. <i>lashēkh</i>	<i>lashiō</i>
3. <i>lashēn</i>	<i>lashēn</i>
Past Conditional, (if) I had seen, I should have seen (if), etc.	
1. <i>wuchhahō, wuchhaha</i>	<i>wuchhahōw, wuchhahaw</i>
2. <i>wuchhahōkh, wuchhahakh</i>	<i>wuchhahōw, wuchhahaw</i>
3. <i>wuchhihē, wuchhiha</i>	<i>wuchhahōn, wuchhahan</i>

PARTICIPIAL TENSES.

Tenses formed from the Present Participle.

Present, I am seeing, I see, I see habitually, etc.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1 <i>chhus wuchhān</i>	<i>chhēs wuchhān</i>	<i>chhīh wuchhān</i>	<i>chhēh wuchhān</i>
2 <i>chhukh wuchhān</i>	<i>chhēkh wuchhān</i>	<i>chhīwa wuchhān</i>	<i>chhēwa wuchhān</i>
3 <i>chhuh wuchhān</i>	<i>chhēh wuchhān</i>	<i>chhīh wuchhān</i>	<i>chhēh wuchhān</i>

Imperfect, I was seeing, etc.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1 <i>ösus wuchhān</i>	<i>öss²s wuchhān</i>	<i>ösi wuchhān</i>	<i>äsa wuchhān</i>
2 <i>ösukh wuchhān</i>	<i>öss²kh wuchhān</i>	<i>ösiwa wuchhān</i>	<i>äswa wuchhān</i>
3 <i>ös² wuchhān</i>	<i>öss² wuchhān</i>	<i>ösi wuchhān</i>	<i>äsa wuchhān</i>

Durative Future, I shall be seeing, I may be seeing, etc.

Singular (com. gend.).

Plural (com. gend.).

1. *äsa wuchhān*
2. *äsaikh wuchhān*
3. *äsi wuchhān*

Durative Imperative, keep thou seeing, make thou a practice of seeing, etc.

2. *äs wuchhān*
3. *ösin wuchhān*

¹ See remarks concerning the Benedictive on p. 281.

Durative Past Conditional, (if) I had been seeing, I should have been seeing (if), etc.

- | | |
|-----------------------------------|------------------------------|
| 1. <i>āsaḥō (-ha) wuchhān</i> | <i>āsaḥōw (-haw) wuchhān</i> |
| 2. <i>āsaḥōkh (-hakh) wuchhān</i> | <i>ōśhīw wuchhān</i> |
| 3. <i>āsihē (-ha) wuchhān</i> | <i>āsaḥōn (-han) wuchhān</i> |

Tenses formed from the Past Participles.

As previously explained, in the first conjugation, each of these tenses may be conjugated in three different ways, *viz.* with the subject expressed fully in the agent case, or with the subject indicated by pronominal suffixes of the agent, or with both. As there is no suffix for the agent case of the nominative plural, this person in this number can be indicated only by the first of these three methods. Moreover, as the second person must always in Kāshmīrī be indicated by a suffix, for this person the first method is not available. I therefore here give two paradigms for each of these tenses, the first (A.) exemplifying the first method, and the second (B.) exemplifying the second and third methods. I give the pronominal subject throughout, but in each second paradigm I enclose it in marks of parenthesis, in order to show that it is not used in the second method, but only in the third.

Proximate Past, I saw (lately). Literally, seen by me, etc.

	SINGULAR.		PLURAL.	
	He was seen.	She was seen.	They (masc.) were seen.	They (fem.) were seen.
A.				
Sing.				
1. by me	<i>m̄i wuchhū</i>	<i>m̄i wuchhū</i>	<i>m̄i wuchhū</i>	<i>m̄i wuchhē</i>
2. by him	<i>tam' wuchhū</i>	<i>tam' wuchhū</i>	<i>tam' wuchhū</i>	<i>tam' wuchhē</i>
by her	<i>tumi wuchhū</i>	<i>tumi wuchhū</i>	<i>tumi wuchhū</i>	<i>tumi wuchhē</i>
Plur.				
1. by us	<i>as̄i wuchhū</i>	<i>as̄i wuchhū</i>	<i>as̄i wuchhū</i>	<i>as̄i wuchhē</i>
3. by them	<i>timau wuchhū</i>	<i>timau wuchhū</i>	<i>timau wuchhū</i>	<i>timau wuchhē</i>
B.				
Sing.				
1. by me	(<i>m̄i</i>) <i>wuchhūm</i>	(<i>m̄i</i>) <i>wuchhūn</i>	(<i>m̄i</i>) <i>wuchhim</i>	(<i>m̄i</i>) <i>wuchhēm</i>
2. by thee	(<i>ts̄i</i>) <i>wuchhūk</i>	(<i>ts̄i</i>) <i>wuchhūk</i>	(<i>ts̄i</i>) <i>wuchhit</i>	(<i>ts̄i</i>) <i>wuchhēth</i>
3. by him	(<i>tam'</i>) <i>wuchhūr</i>	(<i>tam'</i>) <i>wuchhūr</i>	(<i>tam'</i>) <i>wuchhir</i>	(<i>tam'</i>) <i>wuchhēn</i>
by her	(<i>tumi</i>) <i>wuchhūn</i>	(<i>tumi</i>) <i>wuchhūn</i>	(<i>tumi</i>) <i>wuchhin</i>	(<i>tumi</i>) <i>wuchhēn</i>
Plur.				
2. by you	(<i>shē</i>) <i>wuchhūwa</i>	(<i>shē</i>) <i>wuchhūwa</i>	(<i>shē</i>) <i>wuchhūwa</i>	(<i>shē</i>) <i>wuchhēwa</i>
3. by them	(<i>timau</i>) <i>wuchhūkh</i>	(<i>timau</i>) <i>wuchhūkh</i>	(<i>timau</i>) <i>wuchhikh</i>	(<i>timau</i>) <i>wuchhēkh</i>

Indefinite Past, I saw (at a time not defined). Literally, seen by me, etc.

	SINGULAR.		PLURAL.	
	He was seen.	She was seen.	They (masc.) were seen.	They (fem.) were seen.
		A.		
Sing.				
1. by me	<i>mē wuchhyōv</i>	<i>mē wuchhyēyē</i>	<i>mē wuchhyēy</i>	<i>mē wuchhyēyē</i>
3. { by him by her	<i>tamⁱ</i> „ <i>tami</i> „	<i>tamⁱ</i> „ <i>tami</i> „	<i>tamⁱ</i> „ <i>tami</i> „	<i>tamⁱ</i> „ <i>tami</i> „
Plur.				
1. by us	<i>asē</i> „	<i>asē</i> „	<i>asē</i> „	<i>asē</i> „
3. by them	<i>timau</i> „	<i>timau</i> „	<i>timau</i> „	<i>timau</i> „
	B.			
Sing.				
1. by me	(<i>mē</i>) <i>wuchhyōm</i>	(<i>mē</i>) <i>wuchhyēyēm</i>	(<i>mē</i>) <i>wuchhyēm</i>	(<i>mē</i>) <i>wuchhyēyēm</i>
2. by thee	(<i>tsē</i>) <i>wuchhyōth</i>	(<i>tsē</i>) <i>wuchhyēyēth</i>	(<i>tsē</i>) <i>wuchhyēth</i>	(<i>tsē</i>) <i>wuchhyēyēth</i>
3. { by him by her	(<i>tamⁱ</i>) { <i>wuchhyōn</i> <i>tami</i>) {	(<i>tamⁱ</i>) { <i>wuchhyēyēn</i> <i>tami</i>) {	(<i>tamⁱ</i>) { <i>wuchhyēn</i> <i>tami</i>) {	(<i>tamⁱ</i>) { <i>wuchhyēyēn</i> <i>tami</i>) {
Plur.				
2. by you	(<i>tshē</i>) <i>wuchhyōwa</i>	(<i>tshē</i>) <i>wuchhyēyēwa</i>	(<i>tshē</i>) <i>wuchhyēwa</i>	(<i>tshē</i>) <i>wuchhyēyēwa</i>
3. by them	(<i>timau</i>) <i>wuchhyōkh</i>	(<i>timau</i>) <i>wuchhyēyēkh</i>	(<i>timau</i>) <i>wuchhyēkh</i>	(<i>timau</i>) <i>wuchhyēyēkh</i>

Remote Past, I saw (a long time ago). Literally, seen by me, etc.

	SINGULAR.		PLURAL.	
	He was seen.	She was seen.	They (masc.) were seen.	They (fem.) were seen.
A.				
Sing.				
1. by me	<i>mě wuchhyāv</i>	<i>mě wuchhyēyě</i>	<i>mě wuchhyēyēy</i>	<i>mě wuchhyēyě</i>
3. { by him	<i>tam' ,</i>	<i>tam' ,</i>	<i>tam' ,</i>	<i>tam' ,</i>
3. { by her	<i>tami ,</i>	<i>tami ,</i>	<i>tami ,</i>	<i>tami ,</i>
Plur.				
1. by us	<i>asě ,</i>	<i>asě ,</i>	<i>asě ,</i>	<i>asě ,</i>
3. by them	<i>timau ,</i>	<i>timau ,</i>	<i>timau ,</i>	<i>timau ,</i>
B.				
Sing.				
1. by me	(<i>mě</i>) <i>wuchhyām</i>	(<i>mě</i>) <i>wuchhyēyām</i>	(<i>mě</i>) <i>wuchhyēyēm</i>	(<i>mě</i>) <i>wuchhyēyēm</i>
2. by thee	(<i>tsě</i>) <i>wuchhyāth</i>	(<i>tsě</i>) <i>wuchhyēyāth</i>	(<i>tsě</i>) <i>wuchhyēyēth</i>	(<i>tsě</i>) <i>wuchhyēyēth</i>
3. { by him	(<i>tam'</i>) { <i>wuchhyān</i>	(<i>tam'</i>) { <i>wuchhyēyān</i>	(<i>tam'</i>) { <i>wuchhyēyēn</i>	(<i>tam'</i>) { <i>wuchhyēyēn</i>
3. { by her	(<i>tami</i>) { <i>wuchhyān</i>	(<i>tami</i>) { <i>wuchhyēyān</i>	(<i>tami</i>) { <i>wuchhyēyēn</i>	(<i>tami</i>) { <i>wuchhyēyēn</i>
Plur.				
2. by you	(<i>tshě</i>) <i>wuchhyāwa</i>	(<i>tshě</i>) <i>wuchhyēyāwa</i>	(<i>tshě</i>) <i>wuchhyēyēwa</i>	(<i>tshě</i>) <i>wuchhyēyēwa</i>
3. by them	(<i>timau</i>) <i>wuchhyākh</i>	(<i>timau</i>) <i>wuchhyēyākh</i>	(<i>timau</i>) <i>wuchhyēyēkh</i>	(<i>timau</i>) <i>wuchhyēyēkh</i>

Tenses formed from the Perfect Participle.

The tenses formed from the Perfect Participle are the Perfect, the Pluperfect, and the Future Perfect. The last named is also used as a Perfect Conditional. They are formed by conjugating the Perfect Participle with the Present, the Past, and the Future of the Verb Substantive, respectively. There are the same three methods of conjugating each of these three tenses as in the case of the tenses formed from the Past Participles, but the pronominal suffixes are added to the Verb Substantive, and not to the Participle, which changes only for gender and number. The only other difference is that, when added to the Verb Substantive, the suffix of the Agent singular of the second personal pronoun is *y*, not *th*.

Perfect, I have seen. Literally, is seen by me, etc.

	SINGULAR.		PLURAL.			
	He is seen.	She is seen.	They (masc.) are seen.	They (fem.) are seen.		
A.						
Sing.						
1. by me	<i>mě chhuh</i>		<i>mě chhēh</i>	<i>mě chhīh</i>	<i>mě chhēh</i>	
3. { by him	<i>tam' chhuh</i>		<i>tam' chhēh</i>	<i>tam' chhīh</i>	<i>tam' chhēh</i>	
{ by her	<i>tami chhuh</i>		<i>tami chhēh</i>	<i>tami chhīh</i>	<i>tami chhēh</i>	
Plur.						
1. by us	<i>as̄ chhuh</i>		<i>as̄ chhēh</i>	<i>as̄ chhīh</i>	<i>as̄ chhēh</i>	
3. by them	<i>timau chhuh</i>		<i>timau chhēh</i>	<i>timau chhīh</i>	<i>timau chhēh</i>	
Sing.						
1. by me	(<i>mě</i>) <i>chhum</i>	<i>wuchhū-mot̄</i>	(<i>mě</i>) <i>chhēm</i>	<i>wuchhē-mot̄</i>	(<i>mě</i>) <i>chhēm</i>	
2. by thee	(<i>tsē</i>) <i>chhuy</i>		(<i>tsē</i>) <i>chhēy</i>	<i>wuchhē-mot̄</i>	(<i>tsē</i>) <i>chhēy</i>	
3. { by him	(<i>tam'</i>) <i>chhun</i>		(<i>tam'</i>) <i>chhēn</i>	(<i>tam'</i>) <i>chhīn</i>	(<i>tam'</i>) <i>chhēn</i>	
{ by her	(<i>tami</i>) <i>chhun</i>		(<i>tami</i>) <i>chhēn</i>	(<i>tami</i>) <i>chhīn</i>	(<i>tami</i>) <i>chhēn</i>	
Plur.						
2. by you	(<i>tōhē</i>) <i>chhuwa</i>		(<i>tōhē</i>) <i>chhēwa</i>	(<i>tōhē</i>) <i>chhīwa</i>	(<i>tōhē</i>) <i>chhēwa</i>	
3. by them	(<i>timau</i>) <i>chhukh</i>		(<i>timau</i>) <i>chhēkh</i>	(<i>timau</i>) <i>chhīkh</i>	(<i>timau</i>) <i>chhēkh</i>	

Pluperfect, I had seen. Literally, was seen by me, etc.

	SINGULAR.		PLURAL.	
	He was seen.	She was seen.	They (masc.) were seen.	They (fem.) were seen.
A.				
Sing.				
1. by me	<i>mō ös^u</i>	<i>mō ös^u</i>	<i>mō ösⁱ</i>	<i>mō āsa</i>
3. { by him	<i>tamⁱ ös^u</i>	<i>tamⁱ os^u</i>	<i>tamⁱ ösⁱ</i>	<i>tamⁱ āsa</i>
{ by her	<i>tami os^u</i>	<i>tami os^u</i>	<i>tami ösⁱ</i>	<i>tami āsa</i>
Plur.				
1. by us	<i>asē ös^u</i>	<i>asē ös^u</i>	<i>asē ösⁱ</i>	<i>asē āsa</i>
3. by them	<i>timau ös^u</i>	<i>timau os^u</i>	<i>timau ösⁱ</i>	<i>timau āsa</i>
Sing.				
1. by me	(<i>mō</i>) <i>osum</i>	(<i>mō</i>) <i>os^um</i>	(<i>mō</i>) <i>ösim</i>	(<i>mō</i>) <i>āsam</i>
2. by thee	(<i>tsē</i>) <i>osuy</i>	(<i>tsē</i>) <i>os^uy</i>	(<i>tsē</i>) <i>ösiy</i>	(<i>tsē</i>) <i>āsay</i>
3. { by him	(<i>tamⁱ</i>) <i>osun</i>	(<i>tamⁱ</i>) <i>os^un</i>	(<i>tamⁱ</i>) <i>ösin</i>	(<i>tamⁱ</i>) <i>āsan</i>
{ by her	(<i>tami</i>) <i>osun</i>	(<i>tami</i>) <i>os^un</i>	(<i>tami</i>) <i>ösin</i>	(<i>tami</i>) <i>āsan</i>
Plur.				
2. by you	(<i>tshē</i>) <i>oswā</i>	(<i>tshē</i>) <i>os^uwā</i>	(<i>tshē</i>) <i>ösawā</i>	(<i>tshē</i>) <i>āsawa</i>
3. by them	(<i>timau</i>) <i>osukh</i>	(<i>timau</i>) <i>os^ukh</i>	(<i>timau</i>) <i>ösikh</i>	(<i>timau</i>) <i>āsakh</i>

Future Perfect, I shall have seen, I may have seen, (if) I have seen, I shall have seen (if). Literally, will have been seen by me, etc.

	SINGULAR.	PLURAL.		
	He will have been seen.	She will have been seen.	They (masc.) will have been seen.	They (fem.) will have been seen.
A.				
Sing.				
1. by me	<i>mě āsi</i>	<i>mě āsi</i>	<i>mě āsan</i>	<i>mě āsan</i>
3. { by him	<i>tam' āsi</i>	<i>tam' āsi</i>	<i>tam' āsan</i>	<i>tam' āsan</i>
{ by her	<i>tami āsi</i>	<i>tami āsi</i>	<i>tam' āsan</i>	<i>tami āsan</i>
Plur.				
1. by us	<i>asē āsi</i>	<i>asē āsi</i>	<i>asē āsan</i>	<i>asē āsan</i>
3. by them	<i>timau āsi</i>	<i>timau āsi</i>	<i>timau āsan</i>	<i>timau āsan</i>
B.				
Sing.				
1. by me	(<i>mě</i>) <i>āsēm</i>	(<i>mě</i>) <i>āsēm</i>	(<i>mě</i>) <i>āsanam</i>	(<i>mě</i>) <i>āsanam</i>
2. by thee	(<i>tsē</i>) <i>āsiy</i>	(<i>tsē</i>) <i>āsiy</i>	(<i>tsē</i>) <i>āsanay</i>	(<i>tsē</i>) <i>āsanay</i>
3. { by him	(<i>tam'</i>) <i>āsēn</i>	(<i>tam'</i>) <i>āsēn</i>	(<i>tam'</i>) <i>āsanan</i>	(<i>tam'</i>) <i>āsanan</i>
{ by her	(<i>tami'</i>) <i>āsēn</i>	(<i>tami'</i>) <i>āsēn</i>	(<i>tami'</i>) <i>āsanan</i>	(<i>tami'</i>) <i>āsanan</i>
Plur.				
2. by you	(<i>tōhē</i>) <i>āsiwa</i>	(<i>tōhē</i>) <i>āsiwa</i>	(<i>tōhē</i>) <i>āsanawa</i>	(<i>tōhē</i>) <i>āsanawa</i>
3. by them	(<i>timau</i>) <i>āsēkh</i>	(<i>timau</i>) <i>āsēkh</i>	(<i>timau</i>) <i>āsanakh</i>	(<i>timau</i>) <i>āsanakh</i>

PARADIGM OF THE SECOND CONJUGATION.

The verb selected to illustrate the second conjugation is *wupun*, to burn inwardly. I give only the Past and Perfect Participles, and the tenses formed from them. The rest exactly follows the model of the first conjugation.

The tenses of this conjugation that are derived from the Past and Perfect Participles must always have their person defined by a pronominal suffix, when such is available. The suffixes are, of course, those of the nominative, not those of the agent, and as there are no suffixes for the nominative of the first person plural or of the third person singular or plural, these persons take no suffixes. The use of the full pronouns of the subject is optional except in these persons, where it is compulsory. Where it is optional, I put them between marks of parenthesis. The verb is throughout construed actively, and agrees, in these tenses, with its subject in gender, number, and person.

	Masculine.		Feminine.	
	Sing.	Plur.	Sing.	Plur.
I. Past Participle.	<i>wup^u</i>	<i>wupⁱ</i>	<i>wup^ü</i>	<i>wup^ü wup^ë</i> , burnt inwardly (lately).
II. Past Participle.	<i>wupyōv</i>	<i>wupyēy</i>	<i>wupyēy</i>	burnt inwardly.
III. Past Participle.	<i>wupyāv</i>	<i>wupyāy</i>	<i>wupyēy</i>	burnt inwardly (long ago).

Perfect Participle, burnt inwardly.

	Masculine.	Feminine.
Singular,	<i>wup^u-mot^u</i>	<i>wup^ü-müt^üs^ü</i>
Plural,	<i>wupⁱ-mat^u</i>	<i>wup^ë-mat^{sa}</i>

Proximate Past, I was burnt inwardly (lately), etc.

	Masculine.	Feminine.
Sing. 1.	(bōh) <i>wupus</i>	(bōh) <i>wup^üs</i>
2.	(ts ^u h) <i>wupukh</i>	(ts ^u h) <i>wup^ükh</i>
3.	<i>suh wup^u</i>	<i>sa wup^ü</i>
Plur. 1.	<i>asⁱ wupⁱ</i>	<i>asⁱ wup^ë</i>
2.	(tōh') <i>wupywa</i>	(tōh') <i>wupyēwa</i>
3.	<i>tim wupⁱ</i>	<i>tima wup^ë</i>

Indefinite Past, I was burnt inwardly (at a time not defined), etc.

	Masculine.	Feminine.
Sing. 1.	(bōh) <i>wupyōs</i>	(bōh) <i>wupyēyēs</i>
2.	(ts ^u h) <i>wupyōkh</i>	(ts ^u h) <i>wupyēyēkh</i>
3.	<i>suh wupyōv</i>	<i>sa wupyēyē</i>
Plur. 1.	<i>asⁱ wupyēy</i>	<i>asⁱ wupyēyē</i>
2.	(tōh') <i>wupyēwa</i>	(tōh') <i>wupyēyēwa</i>
3.	<i>tim wupyēy</i>	<i>tima wupyēyē</i>

Remote Past, I was burnt inwardly (a long time ago).

	Masculine.	Feminine.
Sing. 1.	(bōh) <i>wupyās</i>	(bōh) <i>wupyēyēs</i>
2.	(ts ^u h) <i>wupyākh</i>	(ts ^u h) <i>wupyēyēkh</i>
3.	<i>suh wupyāv</i>	<i>sa wupyēyē</i>
Plur. 1.	<i>asⁱ wupyāy</i>	<i>asⁱ wupyēyē</i>
2.	(tōh') <i>wupyāwa</i>	(tōh') <i>wupyēyēwa</i>
3.	<i>tim wupyāy</i>	<i>tima wupyēyē</i>

It will be noticed that the feminine of the Remote Past is the same as the feminine of the Indefinite Past.

Perfect, I have been burnt inwardly, etc.

	Masculine.	Feminine.
Sing. 1.	(bōh) <i>chhus wup^u-mot^u</i>	(bōh) <i>chhēs wup^ü-müt^üs^ü</i>
2.	(ts ^u h) <i>chhukh</i> , ,	(ts ^u h) <i>chhēkh</i> , ,
3.	<i>suh chhuh</i> , ,	<i>sa chhēh</i> , ,
Plur. 1.	<i>asⁱ chhih wupⁱ-mot^u</i>	<i>asⁱ chhēh wup^ë-mat^{sa}</i>
2.	(tōh') <i>chhiwa</i> , ,	(tōh') <i>chhēwa</i> , ,
3.	<i>tim chhih</i> , ,	<i>tima chhēh</i> , ,

Pluperfect, I had been burnt inwardly, etc.

	Masculine.	Feminine.
Sing. 1.	(bōh) ósus wup ^u -mot ^u	(bōh) ós ^u s wup ^u -mūts ^u
2.	(ts ^o h) ósukh „ „	(ts ^o h) ós ^u kh „ „
3.	suh ós ^u „ „	sa ós ^u „ „
Plur.	1. as ⁱ ós ⁱ wup ⁱ -mat ⁱ	as ⁱ ása wup ⁱ -mat ⁱ
2.	(tōh ⁱ) ós ⁱ wa wup ⁱ -mat ⁱ	(tōh ⁱ) ásaica wup ⁱ -mat ⁱ
3.	tim ós ⁱ „ „	tima ása „ „

Future Perfect, I shall have been burnt inwardly, I may have been burnt inwardly,
etc.

	Masculine.	Feminine.
Sing. 1.	(bōh) ása wup ^u -mot ^u	(bōh) ása wup ^u -mūts ^u
2.	(ts ^o h) ásakh „ „	(ts ^o h) ásakh „ „
3.	(suh) ási „ „	(sa) ási „ „
Plur.	1. (as ⁱ) ásaw wup ⁱ -mat ⁱ	(as ⁱ) ásaw wup ⁱ -mat ⁱ
2.	(tōh ⁱ) ásiw „ „	(tōh ⁱ) ásiw „ „
3.	(tim) ásan „ „	(tima) ásan „ „

PARADIGM OF THE THIRD CONJUGATION.

This conjugation is conjugated on the same lines as the second conjugation, except that the Past and Perfect Participles are, as explained on p. 288, different. Thus :—

	Masculine.	Feminine.
	Sing.	Plur.
II. Past Participle.	wuphyōv	wuphyēy
	wuphyāv	wuphyāy
III. Past Participle.	wuphyāv	wuphyēy
IV. Past Participle.	wuphiyāv	wuphiyāy
	Perfect Participle, flown.	

	Masculine.	Feminine.
Singular.	wuphyō-mot ^u	wuphyē-mūts ^u
Plural.	wuphyēmat ⁱ	wuphyē-mat ⁱ

Proximate Past, I flew (lately), etc.

(bōh) wuphyōs, and so on, exactly like the Indefinite Past of the second conjugation, but with the meaning of a Proximate Past.

Indefinite Past, I flew (at a time not defined), etc.

(bōh) wuphyās, and so on, exactly like the Remote Past of the second conjugation, but with the meaning of an Indefinite Past.

The Remote Past is, in this conjugation, formed from the IV. Past Participle. Thus :—

	Remote Past, I flew a long time ago, etc.	
	Masculine.	Feminine
Sing. 1.	(bōh) wuphiyās	(bōh) wuphiyēy
2.	(ts ^o h) wuphiyākh	(ts ^o h) wuphiyēykh
3.	suh wuphiyāv	sa wuphiyēy
Plur.	1. as ⁱ wuphiyāy	as ⁱ wuphiyēy
2.	(tōh ⁱ) wuphiyāwa	(tōh ⁱ) wuphiyēywa
3.	tim wuphiyāy	tima wuphiyēy

Perfect, I have flown, etc.

	Masculine.	Feminine.
Sing.		
1.	(bōh) <i>chhus wuphyōmot</i> "	(bōh) <i>chhēs wuphyēmūls</i> "
2.	(ts'ōh) <i>chhukh</i> „ „	(ts'ōh) <i>chhēkh</i> „ „
3.	<i>suh chhuh</i> „ „	<i>sa chhēh</i> „ „
Plur.		
1.	<i>as' chhih wuphyēmat'</i>	<i>as' chhēh wuphyēmatsa</i>
2.	(tōh') <i>chhiwa</i> „ „	(tōh') <i>chhēwa</i> „ „
3.	<i>tim chhih</i> „ „	<i>tima chhēh</i> „ „

Pluperfect, I had flown, etc.

(bōh) *ōsus wuphyōmot*", and so on, on the analogy of the second conjugation, but, as in the Perfect, with the Perfect Participle *wuphyōmot*" of the third conjugation.

Future Perfect, I shall have flown, I may have flown, etc.

(bōh) *āsa wuphyōmot*", and so on, on the analogy of the second conjugation, but, as in the Perfect, with the Perfect Participle *wuphyōmot*" of the third conjugation.

Vowel Changes in Conjugation.—One of the reasons why the above verbs have been selected as illustrations of the three conjugations is that they all contain the letter *u*, and (*vide* p. 264) *u* is one of the few vowels that are not liable to epenthetic changes. Verbs containing this vowel are, however, few in number. The great majority of roots contain other vowels, and these are liable to change under the influence of the vowels following them in the next syllable. The rules for these changes are given above on pp. 262ff., and are rigidly applied through all three conjugations. The vowels that epenthetically affect a preceding vowel, and which appear in the conjugation of verbs are *i-mātrā*, *u-mātrā*, *ü-mātrā*, and (in the conjunctive participle) *i*. The following table shows all the forms in which these appear and the manner in which they affect a preceding vowel. Six verbs are given as examples, each containing a different vowel. As the rules already given are strictly followed, no further explanation is necessary. In the Past Conditional, only one person is shown, *viz.* the second person plural, as this is the only person which contains *i-mātrā*. The other persons are quite regular, and the vowel remains unchanged. Thus, while *mārun*, to strike, has its Past Conditional, second plural *mōr'ħīw*, its first person singular is *mārahō*, like *wuchhahō*, with the *ā* unchanged, as it is not followed by *i-mātrā*.

	<i>karun</i> , to do.	<i>mārun</i> , to strike.	<i>livun</i> , to plaster.	<i>chirun</i> , to squeeze out.	<i>phērun</i> , to be turned (2nd conj.).	<i>bōzun</i> , to hear.
Conjunctive Part.	...	<i>mōrith</i>	...	...	<i>phīrith</i>	<i>būzith</i>
Frequentative Part.	...	<i>mōr' mōr'</i>	...	...	<i>phīr' phīr'</i>	<i>būz' būz'</i>
I. Past Part.						
Sing. masc.	<i>kōr"</i>	<i>mōr"</i>	<i>lyur"</i>	<i>chyūr"</i>	<i>phyūr"</i>	<i>būz"</i>
fem.	<i>kūr"</i>	<i>mōr"</i>	...	...	<i>phīr"</i>	<i>būz"</i>
Plur. masc.	...	<i>mōr'</i>	...	...	<i>phīr'</i>	<i>būz'</i>
fem.	...	...	...	...	...	...

Similarly for the Proximate Past and for the Perfect Participle of the first and second conjugations. Note also that in the feminine plural the vowel is never changed.

Imperative—

	<i>karun</i> , to do.	<i>mārun</i> , to strike.	<i>livun</i> , to plaster.	<i>chīrun</i> , to squeeze out.	<i>phērun</i> , to be turned (2nd conj.).	<i>bōzur</i> , to hear.
Sing.						
2 . . .	—
3	<i>mōrin</i>	...	...	<i>phīrin</i>	<i>būzin</i>
Plur.						
2	<i>mōriw</i>	...	...	<i>phīriw</i>	<i>būziw</i>
3	<i>mōrin</i>	...	...	<i>phīrin</i>	<i>būzin</i>
Polite Imperative—						
Sing.						
2
3	<i>mōrtan</i>	...	...	<i>phīrtan</i>	<i>būrtan</i>
Plur.						
2	<i>mōrtaw</i>	...	..	<i>phīrtaw</i>	<i>būrtaw</i>
3	<i>mōrtan</i>	...	...	<i>phīrtan</i>	<i>būrtan</i>
Future Imperative	<i>mōrzi</i>	...	...	<i>phīrzi</i>	<i>būrzi</i>
Past Imperative	<i>mōrzihē</i>	...	...	<i>phīrzihē</i>	<i>būrzihē</i>
Past Conditional Plur. 2.	...	<i>mōrhīc</i>	..	...	<i>phīrhīc</i>	<i>būrhīc</i>

When a form is not given in the above list, it is to be taken as regular.

Consonant Changes in Conjugation.—If the root of a verb ends in one of the hard consonants *k*, *p*, *t*, *t̄*, or *ts* this consonant becomes final in the second person singular of the Imperative, and must hence (*vide* p. 267) be aspirated. Thus, the verb *hēkun*, to be able, has its 2 sing. imperat. *hēkh*; *gupun*, to protect, has *guph*; *katun*, to spin, has *kath*; *raṭun*, to seize, has *raṭh*; and *at̄sun*, to enter, has *at̄sh*. As usual, the final *h* is not written in the Persian character.

Of more importance are the changes of the final consonant of a root before *ü-mātrā*, *ē*, or *y*. These changes follow the rules laid down on pp. 266ff. The consonants that are liable to change are *k*, *kh*, *g*, *l*, *h*, *t*, *th*, *d*, *t*, *th*, *d*, and *n*. Moreover, if a root ends in *s*, a *y* following the *s* is dropped, and thus *ē* becomes *a* (see pp. 259, 267). These changes occur in the three Past Participles and in the Perfect Participles and tenses derived from them. Examples of the changes in the case of each kind of verb are given in the following table. As the rules given are strictly followed no further explanations are necessary. It must, however, be remembered that these changes occur only in the first and second conjugations. They do not occur in the third conjugation. Thus the verb *chamakun*, to shine, belongs to the third conjugation, and its II. Past Participle is *chamakyōv*, not *chamachyōv*, as we might otherwise expect from the analogy of *thachyōv*.

I.—PAST PARTICIPLE.				II.—PAST PARTICIPLE.				III.—PAST PARTICIPLE.			
MASC.	Sing.	Plur.	FEM.	MASC.	Sing.	Plur.	FEM.	MASC.	Sing.	Plur.	FEM.
1. <i>thakn̄</i> , to be weary (conj. 2)	<i>thakⁿ</i>	<i>thakⁿ</i>	<i>thakⁿ</i>	<i>thachⁿ</i>	<i>thachⁿ</i>	<i>thachⁿ</i>	<i>thachⁿ</i>	<i>thachyāv</i>	<i>thachyāv</i>	<i>thachyāv</i>	<i>thachyāv</i>
2. <i>təkhun</i> , to write	<i>təkhunⁿ</i>	<i>təkhunⁿ</i>	<i>təkhunⁿ</i>	<i>təkhⁿ</i>	<i>təkhⁿ</i>	<i>təkhⁿ</i>	<i>təkhⁿ</i>	<i>təkhlyēy</i>	<i>təkhlyēy</i>	<i>təkhlyēy</i>	<i>təkhlyēy</i>
3. <i>dagun</i> , to bound	<i>dagⁿ</i>	<i>dagⁿ</i>	<i>dagⁿ</i>	<i>dagⁿ</i>	<i>dagⁿ</i>	<i>dagⁿ</i>	<i>dagⁿ</i>	<i>dagⁿ</i>	<i>dagⁿ</i>	<i>dagⁿ</i>	<i>dagⁿ</i>
4. <i>təslun</i> , to flee (conj. 2)	<i>təslⁿ</i>	<i>təslⁿ</i>	<i>təslⁿ</i>	<i>təslⁿ</i>	<i>təslⁿ</i>	<i>təslⁿ</i>	<i>təslⁿ</i>	<i>təslⁿ</i>	<i>təslⁿ</i>	<i>təslⁿ</i>	<i>təslⁿ</i>
5. <i>pishun</i> , to grind	<i>pishⁿ</i>	<i>pishⁿ</i>	<i>pishⁿ</i>	<i>pishⁿ</i>	<i>pishⁿ</i>	<i>pishⁿ</i>	<i>pishⁿ</i>	<i>pishyēy</i>	<i>pishyēy</i>	<i>pishyēy</i>	<i>pishyēy</i>
6. <i>phatun</i> , to split (conj. 2)	<i>phatⁿ</i>	<i>phatⁿ</i>	<i>phatⁿ</i>	<i>pachⁿ</i>	<i>pachⁿ</i>	<i>pachⁿ</i>	<i>pachⁿ</i>	<i>pachyāv</i>	<i>pachyāv</i>	<i>pachyāv</i>	<i>pachyāv</i>
7. <i>wutun</i> , to twist	<i>wutⁿ</i>	<i>wutⁿ</i>	<i>wutⁿ</i>	<i>wuchⁿ</i>	<i>wuchⁿ</i>	<i>wuchⁿ</i>	<i>wuchⁿ</i>	<i>wuchyāv</i>	<i>wuchyāv</i>	<i>wuchyāv</i>	<i>wuchyāv</i>
8. <i>gundun</i> , to bind	<i>gundⁿ</i>	<i>gundⁿ</i>	<i>gundⁿ</i>	<i>gundⁿ</i>	<i>gundⁿ</i>	<i>gundⁿ</i>	<i>gundⁿ</i>	<i>ganjyēy</i>	<i>ganjyēy</i>	<i>ganjyēy</i>	<i>ganjyēy</i>
9. <i>katin</i> , to spin	<i>katⁿ</i>	<i>katⁿ</i>	<i>katⁿ</i>	<i>katⁿ</i>	<i>katⁿ</i>	<i>katⁿ</i>	<i>katⁿ</i>	<i>katⁿ</i>	<i>katⁿ</i>	<i>katⁿ</i>	<i>katⁿ</i>
10. <i>wöthun</i> , to arise (conj. 2)	<i>wöthⁿ</i>	<i>wöthⁿ</i>	<i>wöthⁿ</i>	<i>wötsⁿ</i>	<i>wötsⁿ</i>	<i>wötsⁿ</i>	<i>wötsⁿ</i>	<i>wötsⁿ</i>	<i>wötsⁿ</i>	<i>wötsⁿ</i>	<i>wötsⁿ</i>
11. <i>lazun</i> , to build	<i>lazⁿ</i>	<i>lazⁿ</i>	<i>lazⁿ</i>	<i>lazⁿ</i>	<i>lazⁿ</i>	<i>lazⁿ</i>	<i>lazⁿ</i>	<i>lazⁿ</i>	<i>lazⁿ</i>	<i>lazⁿ</i>	<i>lazⁿ</i>
12. <i>rənum</i> , to cook	<i>rənⁿ</i>	<i>rənⁿ</i>	<i>rənⁿ</i>	<i>rənⁿ</i>	<i>rənⁿ</i>	<i>rənⁿ</i>	<i>rənⁿ</i>	<i>rənⁿ</i>	<i>rənⁿ</i>	<i>rənⁿ</i>	<i>rənⁿ</i>
13. <i>kesun</i> , to fry	<i>kesⁿ</i>	<i>kesⁿ</i>	<i>kesⁿ</i>	<i>kesⁿ</i>	<i>kesⁿ</i>	<i>kesⁿ</i>	<i>kesⁿ</i>	<i>kesⁿ</i>	<i>kesⁿ</i>	<i>kesⁿ</i>	<i>kesⁿ</i>

The Perfect Participles of the first and second conjugations follow the changes of the I. Past Participles.
Note the irregular declension of the II. and III. Past Participles of Nos. 9-13.

Irregular Verbs.—So far we have dealt with verbs whose roots end in consonants. There are eight verbs whose roots end in vowels, and which hence of necessity present some irregularities. These roots are the following :—

Five ending in *ē*, viz. *khē*, eat ; *chē*, drink ; *hē*, take ; *pē*, fall ; and *zē*, be born.

Three ending in *i*, viz. *di*, give ; *ni*, take ; and *yi*, come.

These all form their infinitives in *n* ; thus, *khyon**, to eat ; *chyon**, to drink ; *hyon**, to take ; *pyon**, to fall ; *zyon**, to be born ; *dyun**, to give ; *nyun**, to take ; and *yun**, to come.

Taking *khyon**, to eat, and *dyun**, to give, as examples, we find the following peculiarities. All those verbs whose roots end in *ē* follow *khyon**, and all those whose roots end in *i* follow *dyun** :—

Present Participle . .	<i>khēwān</i>	<i>diwān</i>
Impersonal Future		
Passive Participle .	<i>khēnī</i>	<i>dinī</i>
Conjunctive Participle	<i>khēth</i>	<i>dith</i>
Negative Conjunctive		
Participle . .	<i>khēnay</i>	<i>dinay</i>
Frequentative Parti-		
ciple . .	<i>khē khē</i> or <i>khēth khēth</i>	<i>di di</i> or <i>dith dith</i>
Adverbial Participle .	<i>khēwōnⁱ</i>	<i>diwōnⁱ</i>
Noun of Agency I . .	<i>khēwawun*</i>	<i>diwawun*</i>
II . .	<i>khēnaicōl*</i>	<i>dinaicōl*</i>

The Past (and Perfect) Participles of these verbs are all quite irregular, and will be dealt with below.

In the Future all these verbs insert *m* in the first person singular and plural, and *y* in the third person singular and in the second person plural. Thus :—

Sing.

- | | |
|-----------------|-------------|
| 1. <i>khēma</i> | <i>dima</i> |
| 2. <i>khēkh</i> | <i>dikh</i> |
| 3. <i>khēyi</i> | <i>diyi</i> |

Plur.

- | | |
|------------------|--------------|
| 1. <i>khēmaw</i> | <i>dimaw</i> |
| 2. <i>khēyiw</i> | <i>diyiw</i> |
| 3. <i>khēn</i> | <i>din</i> |

The Present Imperative is thus conjugated :—

Sing.

- | | |
|------------------|--------------|
| 2. <i>khēh</i> | <i>dih</i> |
| 3. <i>khēyin</i> | <i>diyin</i> |

Plur.

- | | |
|------------------|--------------|
| 2. <i>khēyiw</i> | <i>diyiw</i> |
| 3. <i>khēyin</i> | <i>diyin</i> |

It will be seen that *h* is added to the second person singular, and that *y* is inserted in the other persons. The *h* is *hā-ē mukhtafī*, and is dropped before suffixes.

For the Polite Imperative we have :—

Sing.

2. <i>khēta</i>	<i>dita</i>
3. <i>khēy'tan</i>	<i>diy'tan</i>

Plur.

2. <i>khēy'taw</i>	<i>diy'taw</i>
3. <i>khēy'tan</i>	<i>diy'tan</i>

Future Imperative, *khēzi*, *dizi*.

Past Imperative, *khēzihē*, *dizihē*.

These verbs are not used in the Benedictive.

The Past Conditional is conjugated as follows :—

Sing.

1. <i>khēmahō</i>	<i>dimahō</i>
2. <i>khēhōkh</i>	<i>dihōkh</i>
3. <i>khēyiħē</i>	<i>diyihē</i>

Plur.

1. <i>khēmahōw</i>	<i>dimahōw</i>
2. <i>khēy'hīw</i>	<i>diy'hīw</i>
3. <i>khēhōn</i>	<i>dihōn</i>

The terminations vary as in the regular verb.

The Past Participles are given below, and from them the Perfect Participles and the Past Participle tenses are formed in the usual way.

In Hindi there are a few verbs with irregular past participles, like *diyā* from *dēnā*, to give, but in Kāshmīrī, as in Sindhi, there are many more. In Kāshmīrī, the list includes all the eight verbs whose roots end in vowels, and many more whose roots end in consonants. The following is a list of the more important verbs with irregular past participles that belong to the first and second conjugations. Only the first and second past participles are given. The third can always be formed from the second by changing *ōv* to *āv*.

A second list gives those verbs of the third conjugation that have irregular past participles.

	I.—PAST PARTICIPLE.		II.—PAST PARTICIPLE.
	Masculine.	Feminine.	
<i>khasun</i> , to ascend	. . . . <i>khüts^u</i>	<i>khüts^u</i>	<i>khat^{sōv}</i>
<i>wasun</i> , to descend	. . . . <i>watsh^u</i>	<i>watsh^u</i>	<i>watshōv</i>
<i>lasun</i> , to live long	. . . . <i>lūts^u</i>	<i>lūts^u</i> (pl. <i>lōtsha</i>)	<i>lōtshōv</i>
<i>lōsun</i> , to be weary	. . . . <i>lōs^u</i>	<i>lōs^u</i> or <i>lūts^u</i> (pl. <i>lōsa</i> , <i>lōtsha</i>)	<i>lōsōv</i> , <i>lōtshōv</i>
<i>marun</i> , to die	. . . . <i>mād^u</i>	<i>māyē</i>	<i>māyōv</i>
<i>hyon^u</i> , to take	. . . . <i>hōy^u</i>	<i>hōy^u</i>	<i>hōtshōv</i>

	I.—PAST PARTICIPLE.		II.—PAST PARTICIPLE.
	Masculine.	Feminine.	
<i>dyun</i> , to give . . .	<i>dyut</i> *	<i>dit̄s</i> *	<i>dit̄sōv</i>
<i>nyun</i> , to take . . .	<i>nyāv</i>	<i>niyē</i>	<i>niyōv</i>
<i>khyon</i> , to eat . . .	<i>khyōv</i>	<i>khēyē</i>	<i>khēyōv</i>
<i>chyon</i> , to drink . . .	<i>chyōv</i>	<i>chēyē</i>	<i>chēyōv</i>
<i>bēhun</i> , to sit down . . .	<i>byūt̄h</i> *	<i>biṭ̄h</i> * (pl. <i>bēchhē</i>)	<i>bēchhōv</i>
<i>dēshun</i> , to see . . .	<i>dyūt̄h</i> *	<i>diṭ̄h</i> * (pl. <i>dēchhē</i>)	<i>dēchhōv</i>
<i>rōshun</i> , to be angry . . .	<i>rūt̄h</i> *	<i>rūt̄h</i> * (pl. <i>rōchhē</i>)	<i>rōchhōv</i>
<i>mashun</i> , to forget . . .	<i>moṭ̄h</i> *	<i>mūṭ̄h</i> * (pl. <i>machhē</i>)	<i>machhōv</i>
<i>kātsun</i> , to be wet . . .	<i>kōt̄</i> *	<i>k̄t̄s</i> *	<i>k̄t̄sōv</i>
<i>hōtsun</i> , to decay . . .	<i>hōt̄</i> *	<i>hōt̄s</i> *	<i>hōt̄sōv</i>
<i>dazun</i> , to burn . . .	<i>dōd</i> *	<i>dūz</i> *	<i>dazōv</i>
<i>rōzun</i> , to remain . . .	<i>rūd</i> *	<i>rūz</i> * (pl. <i>rōza</i>)	<i>rōzōv</i>
<i>haharun</i> , to get a girl married . . .	...	<i>hahür</i> * or <i>harüsh</i> * (fem.)	<i>haharyēyē</i> (fem.) or <i>harashyēyē</i>

The following verbs belong to the third conjugation :—

	II.—Past Part.	III.—Past Part.	IV.—Past Part.
<i>yun</i> , to come . . .	<i>āv</i>	<i>āyōv</i>	<i>āyāv</i>
<i>zyon</i> , to be born . . .	<i>āv</i>	<i>zāyōv</i>	<i>zāyāv</i>
<i>nērun</i> , to go forth . . .	<i>drāv</i>	<i>drāyōv</i>	<i>drāyāv</i>
<i>at̄gun</i> , to enter . . .	<i>tsāv</i>	<i>tsāyōv</i>	<i>tsāyāv</i>
<i>prasun</i> , to be born . . .	<i>pyāv</i>	<i>pyāyōv</i>	<i>pyāyāv</i>
<i>pyon</i> , to fall . . .	<i>pyōv</i> or <i>pēv</i>	<i>pēyōv</i>	<i>pēyāv</i>
<i>gat̄shun</i> , to go, to become . . .	<i>gēv</i> or <i>gav</i>	<i>gayōv</i>	<i>gayāv</i>

The verb *gat̄shun*, to be proper, is regular, and belongs to the second conjugation, making its I. Past Participle *got̄sh*.

In the above verbs of the third conjugation, the feminine of the 2nd Past Participle, can be obtained by changing the *ōv* of the 3rd Past Participle to *ē*. Thus, the feminine of *āv* is *āyē*.

Passive.—The Passive voice is formed by conjugating the verb *yun* with the ablative of the infinitive of the main verb. Thus, from *wuchhun*, to see, we have the ablative *wuchhana*, and *wuchhana yun* means 'to be seen' or 'to be visible.' We may compare with this the Hindi *dēkhnē-mē ānā*, to come into seeing, to become visible.

As we have seen in the case of *wuchhana yun*”, the passive often has a potential force. The ablative of the infinitive remains unchanged throughout, and the verb *yun*” alone changes in conjugation. Some verbs change their meaning in the passive. Thus, *bōzana yun*”, the passive of *bōzun*”, to hear, means ‘to be understood’ or ‘to be seen.’ If we wish to say ‘it is being heard,’ we must use a periphrasis, and say *bōzanas andar yiucān chhuh*, it comes into hearing, which is exactly equivalent to the Hindī *sunnē-mē ātā hai*. Intransitive verbs may also be used in the passive, and in this case they do not change their meaning. Thus, *zōtān chhuh*, he is shining, may also be represented by the passive *zōtana yiucān chhuh*.

A few passives are irregular. The most important is *drēth yun*”, to be seen, to be visible, the passive of *dēshun*, to see.

Causal Verbs.--Most verbs form a causal by adding *anāw* to the root. Thus, *karun*, to do, *karanāwun*, to cause to do, or to cause to be done; *wuphun*, to fly, *wuphanāwun*, to cause to fly, to fly (a kite, or the like). Double causals, such as are found in Hindī and other languages of India proper, do not seem to exist in Kāshmīrī.

If a root is intransitive and is of more than one syllable, *āw* is added instead of *anāw*. Thus, *wōbarun*, to be finished, causal *wōbarāwun*, to finish. As in this example, the causal of an intransitive verb is simply transitive. This ending is used only with intransitive verbs. Transitive verbs always take the full *anāw*. Thus, *kamaw*, to earn, *kamaicanāwun*, to cause to earn.

A few intransitive verbs of one syllable may optionally take *aw* instead of *anāw*, as in *kōpun*, to tremble, causal *kōpaicun*, or *kōpanāwun*, to cause to tremble.

Many verbs of the third conjugation form the causal (or transitive) by adding *ār* or *ārāw* to the root. These two terminations are interchangeable. Before the *a-mātrā*, the usual vowel changes mentioned on pp. 262ff., and the consonantal changes parallel to those mentioned on pp. 266ff. take place. Examples are:—

kalun, to be dumb.
tēzun, to be sharp.
tatun, to be hot.
lōkun, to be small.
shōdun, to be pure.
banun, to be.

kālārun or *kālārāwun*, to make dumb.
tīzārun or *tīzārāwun*, to sharpen.
tātsārun or *tātsārāwun*, to heat.
lūkārun or *lūkārāwun*, to make small.
shōzārun or *shōzārāwun*, to purify.
bañārun or *bañārāwun*, to make.

A few verbs form their causals by simply lengthening the root vowel, and others are irregular in various ways. Thus:—

dalun, to be displaced.
lagun, to be with.
marun, to die.
ratun, to seize.
tarun, to be crossed.
phatun, to be split.
khasun, to ascend.
wasun, to descend.
chyon”, to drink.

dālun, to displace.
lāgun, to unite.
mārun, to kill, to strike.
rātun, to cause to be seized.
tārun, to cross.
phātauwun, to split.
khārun, to raise.
wālun, to bring down.
chyāicun, to give to drink.

<i>hyon</i> *, to take.	<i>hyāwun</i> , to cause to take.
<i>khyon</i> *, to eat.	<i>khyāwun</i> , to give to eat.
<i>pyon</i> *, to fall.	<i>pāwun</i> , to fell.
<i>zyon</i> *, to be born.	<i>zōv^arun</i> , to bring forth.
<i>dyun</i> *, to give.	<i>dāwun</i> , to cause to give.
<i>nyun</i> *, to take.	<i>nyāwun</i> , to cause to take.
<i>yun</i> *, to come.	<i>anun</i> , or <i>ānun</i> , to bring.
<i>gatshun</i> , to go.	<i>pakanāwun</i> , to cause to go, but <i>gatshanāwun</i> , to send.
<i>wōthun</i> , to rise.	<i>tulun</i> , to raise, but <i>wōthanāwun</i> , to cause (so and so) to rise.

Many of these may also be regular. Especially, besides the forms given above, we also find the following :—

<i>chyon</i> *, to drink.	<i>chyāwanāwun</i> , to give to drink.
<i>hyon</i> *, to take.	<i>hēwanāwun</i> , to cause to take.
<i>khyon</i> *, to eat.	<i>khyāwanāwun</i> , to give to eat.
<i>dyun</i> *, to give.	<i>diwanāwun</i> , to cause to give.
<i>nyun</i> *, to take.	<i>nicanāwun</i> , to cause to take.

Compound Verbs.—As in India, nominal compounds, such as *karun arz*, to make a petition, are common, and need no remarks.

Compounds corresponding to the Intensives of Indian languages are formed by prefixing the conjunctive participle of the main verb to the subsidiary verb. The latter is conjugated throughout. Thus, *wasith pyon**, to fall down (Hindi *gir pārnā*) ; *wasith pyōv*, he fell down ; *trōwith tshunun* (*phēk dēnā*), to throw away ; *gandith dyun** (*bādh dēnā*), to tie up.

Potential Compounds are formed by conjugating *hēkun*, to be able, with the conjunctive participle of the main verb, as in *karith hēkun*, to be able to do.

Inceptives are formed in two different ways. In the first, *lagun*, to begin, is conjugated with the ablative of the infinitive ending in *i*. Thus, *kōpani lagun*, to begin to tremble (*kāpnē lagnā*). The second method is to use the past tense of the verb *hyon**, to take, with the nominative of the infinitive of the main verb. The latter agrees in gender and number with the subject in the nominative. Thus, *tamⁱ hyot^{*} lēkhun**, he began to write ; *grūmphⁱ hētin nēranⁱ*, the buds began to come out ; *mōfil* (fem.) *hētsⁱn barkhāst sapazūñⁱ*, the assembly began to retire, literally, the assembly was taken to become dismissed. For further particulars, see the *Kāshmīri Manual*.

The verbs *gatshun*, *pazun*, and *lagun*, are all used with various forms of the infinitive to signify ‘to be necessary,’ ‘to must.’ The infinitive may be used either impersonally, in the nominative singular masculine, or, personally, in agreement with the subject. In these verbs the future is used in the sense of the present. Thus :—

Impersonally :—

asē gatshi karun, to us it is proper to do, or

Personally :—

asⁱ gatshaw karanⁱ, we must do.

Pazun and *lagun* are treated in an exactly similar manner. For further particulars reference should be made to the *Kāshmīri Manual*.

There are no other compound verbs in Kāshmīri. For instance, the form corresponding to the Hindi *kiyā chāhnā*, is simply *karun yitshun*, to wish to do.

Pronominal Suffixes.—Pronominal Suffixes are very freely used in all the Dardic languages. In the North-Western Indian languages Lahndā and Sindhi, they are attached both to nouns and verbs. In Kāshmīri they are attached only to verbs. In other Dardic languages, the rules for their application have not yet been sufficiently studied, but in Kāshmīri the rules have been carefully laid down by native grammarians, and we have full information.

These suffixes can be used for any case of a personal pronoun, and are as follows :—

Case.	First person.	Second person.	Third person.
Sing.			
Nom.	s	kh	none.
Acc. and Ag.	{ m	th	n
Gen. and Dat.	{	y	s
Plur.			
Nom.	{ none	wa	none.
All other cases	{		kh

It will be observed that there are no suffixes for the nominative singular or plural of the third person or for any cases of the plural of the first person.

There is one important rule that is universally applied. While the use of the suffixes of the first and third persons (where they exist) is entirely optional, the use of the suffixes of the second person is compulsory. In other words, whenever the pronoun of the second person (expressed or understood) occurs in a sentence, the corresponding pronominal suffix *must* be attached to the verb. Thus, while 'I saw' (lit. he was seen by me) may be expressed either by *mō wuchhū* or by (*mō*) *wuchhu-m*, 'thou sawest' can be expressed only by (*tsē*) *wuchhu-th*. We cannot say *tsē wuchhū*. Similarly, for the accusative, we have (*tsē*) *kara-th*, I shall make thee. We cannot say *tsē kara*, although we can say *tath kara*, I shall make that. Again, (*tsē*) *wana-y*, I shall say to thee, not *tsē wana*, and so on in both the singular and in the plural.

When these suffixes are added to a verbal form ending in a consonant, the vowel *a* is generally inserted, so as to aid the pronunciation. Thus, when *m*, the suffix of the first person singular accusative, is added to *wuchhan*, they will see, we get *wuchhanam* (*wuchhan-a-m*), they will see me. In the second person singular imperative, however, the vowel inserted is *u*, not *a*. Thus *wuchh*, see thou ; *wuchhum*, see thou me ; *wuchhun*, see thou him. The latter must be distinguished from the infinitive *wuchhun*, to see, which is the same in form. These two forms are often confused by beginners in the language.

Before these suffixes, *hā-ē mukhtafī*, or the ‘imperceptible *h*’ is dropped. Thus, *chhuh*, he is; *chhu-m*, he is to me, i.e. I have a masculine person or thing; *dih*, give thou; *di-m*, give thou to me. The final *v* and *y* of the second, third and fourth past participles is similarly dropped. Thus, *wuchhyōv*, he was seen; *wuchhyō-m*, he was seen by me, I saw him; *wuchhyēy*, they were seen; *wuchhyē-m*, they were seen by me, I saw them. Irregularly, *āv+y* becomes *öy*, he came to thee.

Before these suffixes, the termination *aw* becomes *ō*, and *iw* becomes *yū*. Thus, *wuchhaw*, we shall see; *wuchhō-n*, we shall see him; *wuchhiw*, you will see; *wuchhyū-n*, you will see him. Again, the third person singular of the future ends in *i*, as in *wuchhi*, he will see. Before the suffixes of the first and third persons this *i* becomes *ē*. Thus, *wuchhē-m*, he will see me; *wuchhē-kh*, he will see them. Before suffixes of the second person the *i* is not changed, as in *wuchhi-y*, he will see thee; *wuchhi-wa*, he will see you.

We have just used the form *wuchhi-y* (not *wuchhi-th*) for ‘he will see thee,’ although, in the above table, *y* is the suffix of the dative, not of the accusative, and this leads us to another important general rule, viz. that accusative suffixes cannot be added to the third person. We must, in this case, employ the dative suffixes instead of those for the accusative. In the plural and in the first person singular, the accusative and dative suffixes are the same; but with the suffix of the second person singular we have *wuchhi-y* (not *wuchhi-th*), he will see thee; and with the suffix of the third person singular we have *wuchhē-s* (not *wuchhē-n*), he will see him.

When the agent case of the second person singular is added to a verb substantive used as an auxiliary verb, the suffix is *y*, not *th*. Thus, *wuchhu-th*, he was seen by thee, thou sawest him; but *chhu-y* (not *chhu-th*) *wuchh'mot*, he has been seen by thee, thou hast seen him.

We have seen the suffixes of the nominative used in the conjugation of the past-participial tenses of intransitive verbs (2nd and 3rd conjugations), and those of the agent used in the conjugation of the same tenses of transitive verbs (1st conjugation), and further examples are unnecessary. Here it will suffice to say that more than one suffix can be employed at the same time, and that when the suffix *kh*, either of the nominative of the second person singular or of any case of the third person plural, precedes another pronominal suffix, it becomes *h*. Thus, *wuchhu-n*, seen-by-him; *wuchh'-n-akh*, seen-by-him-thou; i.e. he saw thee; *wuchhu-th*, seen-by-thee, *wuchh'-th-as*, seen-by-thee-I, i.e. thou sawest me; *wuphyō-kh*, thou-flewest; *wuphyō-h-am*, thou-flewest-for-me; *wuchhu-kh*, seen-by-them; *wuchh'-h-as*, seen by them I, i.e. they saw me. There is no suffix of the nominative of the third person singular or plural, so that, strictly speaking, we cannot say, e.g., ‘seen-by-thee-he’; but in practice the difficulty is got over by using *n*, the suffix of the accusative singular, for ‘he,’ and *kh*, the suffix of the accusative plural, for ‘they.’ Thus, *wuchh'-th-an*, seen-by-thee-him (for ‘he’), i.e. thou sawest him; *wuchh'-th-akh*, seen-by-thee-them (for ‘they’), i.e. thou sawest them.

If the above rules are followed, the conjugation of the verb with suffixes presents no difficulty. I give as an example the third person masculine of the present tense of the verb substantive with the suffixes of the dative. In this the dative is commonly

used as a dative of possession, so that, *e.g.*, 'there-is-to-me' is the usual locution for 'I have':—

	SINGULAR.		PLURAL.	
	There is a masculine thing (<i>chhuh</i>). |	There is a feminine thing (<i>chheh</i>). |	There are masculine things (<i>chhih</i>). |	There are feminine things (<i>chheh</i>). |
Sing.	|	|	|	|
to me ;	<i>chhu-m</i>	<i>chheh-m</i>	<i>chhi-m</i>	<i>chheh-m</i>
to thee ;	<i>chhu-y</i>	<i>chheh-y</i>	<i>chhi-y</i>	<i>chheh-y</i>
to him, her, or it . . . ;	<i>chhu-s</i>	<i>chheh-s</i>	<i>chhi-s</i>	<i>chheh-s</i>
Plur.	|	|	|	|
to us ;	(<i>as̄ chhuh</i>)	(<i>as̄ chheh</i>)	(<i>as̄ chhih</i>)	(<i>as̄ chheh</i>)
to you ;	<i>chhu-wa</i>	<i>chheh-wa</i>	<i>chhi-wa</i>	<i>chheh-wa</i>
to them ;	<i>chhu-kh</i>	<i>chheh-kh</i>	<i>chhi-kh</i>	<i>chheh-kh</i>

Adverbial Suffixes.—These have been partly described when dealing with the verb substantive (see p. 284). They are suffixes,—interrogative, negative, or emphatic,—which may be added to any verb. Before them the *hā-ē mukhtafi* is dropped, but the other changes that occur before pronominal suffixes do not occur. The adverbial suffix is simply tacked on to the verbal form without causing any change.

The Interrogative suffixes are *a*, *ā*, and *ay*. The suffix *ay* is used only in the feminine and when a woman is addressed, as in *chheh-ay karān*, am I (fem.) making? where a woman is addressing a woman. Had she been addressing a man, she would have said *chhesa karān*.

The rules for the respective use of *a* and *ā* are somewhat complicated, and not very definite. Generally speaking, we may say that, subject to the rule regarding the employment of *ay*, *ā* must be used with the first person plural, and with the third person singular and plural. In the other persons either may be used, but, especially in the second person, *a* is the more polite. The present tense of the verb substantive with this suffix is given in full on p. 284. As an additional example, I here give the future of the verb *wuchhun*, to see, conjugated interrogatively. Owing to the presence of vowels and semi-vowels in the terminations, this tense exhibits a few irregularities:—

Shall I see, etc.

Singular.

1. *wuchhā*
2. *wuchhakha*
3. *wuchhyā*

Plural.

- wuchhawa*
- wuchhiwa*
- wuchhana*

A verb is rendered negative by adding *na* to the positive form. Thus, *wuchha-na*, I shall not see.

A verb is rendered emphatic by adding *ti*, which means 'even,' 'also.' Thus, *wuchha-ti*, I shall also see.

If *āsana* is added to a verb, it asks a question with doubt, as in *wuchhān chhūc-āsana*, does he really see?

These suffixes may be combined. Thus *na* + *ā* becomes *nā* and forms a negative interrogative, as in *wuchha-nā*, shall I not see? So *ti* + *ā* becomes *tyā*, and we get *wuchha-tyā*, shall I also see?

They may also follow pronominal suffixes, as in *wuchh*-n-as-tyā*, seen-by-him-I-also-query, i.e. did he see me also?

INDECLINABLES.—Adverbs.—Besides the regular adverbs, any adjective in the nominative singular masculine may be used as an adverb. Thus, *bod^u*, great, may also be used to mean 'greatly.' The word *pōthⁱ* or *pōthīn* is often added to another word to make it an adverb of manner, as in *āsān-pōthⁱ*, easily (*āsān*, easy); *pazⁱ-pōthⁱ*, truly (*paz^u*, true). It is often also added pleonastically to another adverb, as in *kētha* or *kētha-pōthⁱ*, how?

The usual negative is *na*, most often suffixed to the verb of the sentence (see p. 314). With the simple imperative *ma* or *mā* is used, as in *ma wuchh*, do not see. With the polite imperative, we have *mata* or *matā*, as in *mata wuchhta*, please do not see. With the future and the polite imperative *na* is used.

Mā is also used to indicate a question asked with hesitation, as in *mā chhuh wuchhān*, I wonder if he does really see it.

Postpositions.—The following is a list of the more usual postpositions:—

A. Governing the Dative:—

- andar*, in.
- hond^u* (*sond^u*), of (see p. 275).
- kēth*, in (a receptacle).
- kyut^u*, for (adjectival, see p. 277).
- manz*, in.
- nish* or *nishē*, near (=Hindi *pās*).
- pēth*, on (=Hindi *par*).
- sān*, together with.
- sūtin* or *sūty*, with, together with.

B. Governing the Ablative:—

- and'ra*, from within, from among.
- kin'*, by, owing to.
- nishē*, from near (=Hindi *pās-sē*).
- pata*, after (=Hindi *pichhē*).
- pētha*, from on (=Hindi *par-sē*).
- putshy*, for.
- sān*, with, together with.
- sūtin* or *sūty*, with, by means of.
- uk^u*, } of (see p. 276).
- un^u*, } of (see p. 276).

It will be observed that *sān* has the same meaning whichever case it governs; but *nishē* and *sūtin* or *sūty* have different meanings according to the case they govern.

In the case of animate masculine nouns, any postposition may govern the Dative. Thus, we may say *guri* (abl.) *pētha* or *guris* (dat.) *pētha*, from on the horse.

Conjunctions.—The usual word for ‘and’ is *ta*, and for ‘also.’ *ti*; but *ti* may be used to mean ‘and’ when connecting plural nouns. *Biye* also means ‘also.’ The commonest word for ‘if’ is *ay*, generally used as a suffix, as in *chhiwa*, ye are; *chhiway*, if ye are. *Nay* is ‘if not.’

Interjections.—Kāshmīris are particular in the use of interjections, and care must be employed in using the right one in addressing the right person. For further particulars, see the *Kāshmīri Manual*.

ORDER OF WORDS.—This is more like that of Persian than like that of Indian languages. The verb very rarely comes at the end of a sentence, but usually occupies the same place as in English. For further particulars, see the *Kāshmīri Manual*.

The first specimen of standard Kāshmīri is a version of the Parable of the Prodigal Son, which was prepared for the purposes of this Survey by Mahāmahōpādhyāya Paṇḍit Mukunda Rām Śāstrī, of Śrinagar. It is in the dialect used by educated Hindus of Śrinagar, and agrees with the foregoing grammatical sketch. It is written in the Śāradā and in the Nāgarī character. Note that, throughout, the verbs are nearly all in the remote past, as indicating events that occurred a long time ago.

[No. 7.]

DARDIC SUB-FAMILY.

DARD GROUP.

KASHMIRI.

SPECIMEN I.

(SĀRADĀ CHARACTER.)

(Mahāmahopdhyāya Paṇḍit Mukund Rām Śāstri, 1896.)

युक्तिभा मठनिविभा सुंभि स्नाना दृग्मिति । उमवा
 भञ्ज्ञ मंपु क्लॅंभि दिधि भालिभा, कि के भालि दृ मिदा
 मत्तु दिभु यभा भुवाति । उव पउ उंभि उद्धमि
 आपार मन रागारेवना । क्लॅंस्ट्रि सुदवा पउ भदा
 क्लॅंभु रेयु भेन्या रटिष्ठा युक्तिभा द्रुग मीमभा भाय-
 दावा । उति उंभि नाकार दृमनभा पषा लगिष्ठा पत्र
 भेन्या मन आप्नाना । यलि उंभि भेन्या मन आप्नु
 उषा मीमभा बूँझु कहना द्रुगा भदा-उि दृमना द्रुना
 मपदुना । उव पउ भुदा गङ्किष्ठा उभि मीमकिभा
 उमवनिभा निस दुस्, उंभि पननि गामहना जवना
 भेग रकनि भेसुना । उति उंभि भेगना-दृभि

ਪੁਰਾਣਾ ਮਫ਼-ਛੁਮਕਾ ਭੁੱਡਾ ਬਨਾ ਰਗੰਨਾ ਤੁਕਾਨਾ
 ਕੈਂਮਿ-ਤਿ ਕੇਂਦਾ ਤਮਿਮਾ ਮਿਸ਼ਾਵਾਨ । ਤਮਿ 45
 ਸੀਨਿਧਾ ਵਾਨਾਨਾ ਕਿ ਝੁੰਨਿਮਾ ਮਾਲਿਮਾ ਕਿਛਾ
 ਜੋਤਿ ਨੇਕਗ ਸੁਣੂਕਾ ਮੁੱਡਿਨਾ ਝੁਅ ਮਪਮਾਨਾ ।
 ਬੁਨਾ ਕੁਮਾ ਰੁਕਿ ਮੁੱਡਿਨਾ ਮਹਾਨ । ਬੁਨਾ ਬੁਨਾ
 ਬੁਬਿਧਾ ਪਚਨਿਮਾ ਮਾਲਿਮਾ ਨਿਸ ਗਕ਼, ਤਮਿਮਾ
 ਵਨ, ਕਿ ਦੇ ਮਾਲਿਨਾ ਮੁ ਕੁ ਪਚਲੰਤੁਕੁ ਤ
 ਸ੍ਰੈਂ ਵਿਨਫੁ ਪਾਨਾ, ਰੁਨਾ ਤਬਾ ਵਨਨਮਾ ਬੈਣਾ ਕੁਮਾ
 ਨ, ਕਿ ਸ੍ਰੈਂ ਟੁਸਿ ਵ੍ਰ ਕੁਮਾ ਬੁਨਾ ਸਾਨਾ ਮੁ ਪਚਣਾ
 ਨੇਕਰਨਾ ਮਜ਼ੂ ਚੁਆਨਾ ਗਜ਼ਾਗਵਾਤ । ਤਿਨਾ ਵਨਿ-
 ਕਾ ਮਨਾ ਬੁਕਾਕਾ ਤ ਪਚਨਿਮਾ ਮਾਲਿਮਾ ਨਿਸ ਗਘਾਨਾ ।
 ਮਾਲਿ ਧਾਨਾ ਮਨਾ ਮਨਿਆ ਧਿਵਾਨਾ ਵੁਕਨਾ ਲੇਲ
 ਪੁੱਛਾ ਮੁਰਿਧਾ ਨਾਲਮਤਿ ਰਣਿਧਾ ਤਮਿਮਾ ਸੀਠਿ ਮਿਸ਼ਾ-
 ਨਾ । ਤਵ 45 ਵੈਂ ਟੁਗਿਵਿ ਤਮਾ, ਕਿ ਦੇ ਮਾਲਿਨਾ

मू कं॒ न् परले॒ ऊ उ॒ श्वे॒ त्र विन॒ सु पा॒ ना, बुदा॑
उषा॑ षि॒ णा॑ उ॒ सुभा॑ न, कि॒ श्वे॒ त्र उ॒ मि॒ व् यि॒ मृ॒ य वन॒ न ।

उि॒ फा॑ उ॒ श्वि॒ षा॑ वं॒ त्र उ॒ भि॒-मं॒ भि॑ मां॒ लि॑ पन॒ टन॑
वे॒ कर॒ ना॑, कि॒ दू॒ दि॑ रा॒ ला॑ गङ्कि॒ षा॑ ण॒ ना॑ दि॒ फ॒
ध॒ सा॒ पा॑ कनि॒ वा॑ उ॒ सु॒ भि॒ भा॑ पै॒ रि॒ वा॑ स॒ षा॒ भा॑
वं॒ श्वि॑ उ॒ पि॒ रि॒ ना॑ पै॒ ए॒ गा॑ कृ॒ त्रु॒ भा॑ । अ॑ भि॒ मा॑ रि॒ या॑
ष॒ भु॒ मवा॑ भा॒ ला॑ उ॒ षु॒ मी॑ भि॒ वा॑ उि॒-क्ला॒ षि॑ श्वे॒ त्र
उ॒ ना॑ उ॒ मि॒ व् य ा॑ उ॒ भु॒ मृ॒ भु॒ बु॒ य ग॑ वा॑ शि॒ न्म॑,
उ॒ वे॒ भु॒ भु॒ उ॒ भु॒ उ॒ बु॒ य लं॒ व् । उ॒ वा॑ ५३ दू॒ षे॒ वा॑
उि॒ भि॒ वा॑ उ॒ द्वा॒ भि॒ वा॑ ।

उ॒ भि॒ वा॑ ऊ॒ उ॒ भे॒ न्म॑ द्वा॒ न उ॒ मि॒ व् य ा॑ उ॒ भु॒ पि॒ उ॒ धु॒ न
उ॒ सु॒ या॑ वा॑ । यि॒ षा॑ उ॒ सु॒ गा॒ भा॑ नि॒ म, वा॒ या॒ न्त॒ ऊ॑
उ॒ न॒ या॒ न्त॒ ऊ॑ मदा॑ रे॒ ष्ट॑ ना॑ । उ॒ वा॑ ५३ उ॒ भि॒ सु॒ कि॒ भा॑
वे॒ कर॒ भा॑ नि॒ म च॒ नि॒ षा॑ पि॒ क्ला॑ ना॑, कि॒ कमि॒ पं॒ ता॑ ग

ਕਲਾ ਸੁਸ਼ਾਨ ਧਤਿ ਤੜਕਾ । ਤੁਮਿ ਵੰਚਮਾ, ਕਿ
 ਸੂਰੈ ਰੇਖੁ ਕਲਾ ਸੁਮੁਝ ਸੂਣਿ ਮਾਲਿ ਮਲਾ ਚੁਖੁ, ਲ-
 ਵਜਾ ਤਮਿਆ ਕਿਨਿ ਕੱਨਜਾ ਮਾਲਾ ਤੁ ਤੜਕਾ ।
 ਤਿਨਾ ਭ੍ਰਾਹਮਿਆ ਮਲਾ ਰੁਮੀ ਮਪੜਕਾ ਤੁ ਗਰ ਸੁਸ-
 ਜਾ ਤਕਾਨਾਨਾ ਤਮਿ ਵਿਸ਼ਿਆ ਮਾਲਿ ਟੁੰਰਗ ਨੀਰਿਆ
 ਮਲਾ ਮਨੜੇਵਜਾ । ਤੁਮਿ ਮਾਲਿਮਾ ਫੀਰਿਆ ਵੰਚਜਾ,
 ਕਿ ਵੁਕਾ ਰੱਡਜਾ ਵਦਾਫਜਾ ਕੱਤੁ ਮੁ ਸੂਣਾ ਮੇਵ
 ਸ਼ੁਦਾ-ਤਿ ਸੂਣਾ ਤੁਲਕ ਛਿਤੁਮਾਨ । ਸੁ ਮਿਤੁਆ ਨ
 ਸ਼ੁਦਾ ਕਾਵਾਲਿ ਕਿਰ ਧਮਿ ਸੁਤਿਜਾ ਪਚਣਕਾ ਮਿ-
 ਹਕਾਮਾਨਾ ਤੜਕਾ ਕਗਨੁ । ਧੰਮਿ ਸੂਣਾ
 ਮੰਪਮ ਗਾਨੁਜਾ ਮੁੰਡਾ ਵੁਮਜਾ ਕਰਿਆ ਪੱਗਾ ਕੱਤੁਜਾ
 ਮਫਾ ਟੁਮਿਵੁ ਧਾਨਾ ਆਘਾ ਤਾਮਯਾ ਕੱਨਯਾ ਤਮਿ
 ਪਾਤਾਰ ਮਾਲਾ ਤੁ ਤੜਕਾ । ਮਾਲਿ ਵੰਤੁ ਤਮਾ, ਕੇ
 ਟਾਠਿਆ ਯਾਨਾ ਕਾਪਾ ਟੁਥਾ ਸੁ ਮੁੰਡਾ ਸੁਮਾਨਾ ਧਿਨਾ

कैङ्क शैरु कदा तिना कदा शैरुया भेदया ।
 मुपात्या कदा मृ-ति विग्रा पुमा गक्ता उद्ध-
 वा कंनना घव-कनि शैरु रेष्य भ्रम्भु उभ्मृष
 गीवा शिर्म, रेव्मु उभ्मु उ रुष ल'र् ॥

[No. 7.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ.

SPECIMEN I.

(NĀGARĪ CHARACTER.)

(Mahāmahopādhyāya Pandit Mukund Rām Śāstri, 1896.)

अकिस् महनिविस् आसि ज्हू न्यचिवि । तिमौ मङ्ग दैपु क्रूसि-हिहि मालिस् कि हे मालि
 म्य दिह् दनुकु हिसु युस् म्य वाति । तव पत तमि तिहन्दि खातर दन बाग्रोवुन् । केँचौ द्वहौ
 पत सुह् क्रूसु बोयु सोरुय् रटिय् अकिस् दूर दीशस् सखयांव् । तति तमि नाकार व्यसनस् पथ्
 लगिय् पनुन् सोरुय् दन खर्चान् । अलि तमि सोरुय् दन खर्चु तथ् दीशम् व्यथु कवुन् द्राग् ।
 सुह्-ति ह्याचान् द्यून् सपदुन् । तव पत सुह् गङ्गिय् तमि दीशकिस् वसवनिस् निश रुद् । तमि
 पननि गामक्यन् ठावन् सोर् रहनि सोज्ञान् । तति तमि सोरन् हन्दि खराख् महा-ह्यमौ सूत्य् यड्
 वरंजु यिक्कान् । केँसि ति केह् तमिस् दिचावन् । तमि पत चौनिथ् वचान् कि म्यानिस् मालिस्
 क्षिह् क्रूति नोकर् चचौ सूतिन् चन् सपदान् त बह् कुस् व्यक्षि सूतिन् मरान् । व्यज् व्यह् व्यथिय्
 पननिस् मालिस् निश गङ् । तमिस् वन कि हे मालि म्य कह् परलोकुकु त चोनु विहद पाफ् ।
 बह् तथ् वननस् योग्य् कुस्-न कि चोनु न्यच्युवु कुस् । व्यन् चह् म्य पनन्यन् नोकरन् मङ्ग अखाह्
 गङ्गरावत् । तिह् वनिथ् सुह् व्यक्काव् त पननिस् मालिस् निश गयाव् । मालि याज् सुह् दूरिय्
 यिवान् बुकुन् खोल सूत्य् दूरिय् नालमति रटिय् तमिस् मौठि दिचान् । तव पत वनु न्यचिवि तस्
 कि हे मालि म्य कह् परलोकुकु त चोनु विहद पाफ् । बह् तथ् योग्य् रुदुस्-न कि चोनु न्यच्युवु
 यिम विय वनन । तिह् बूजिय् वनु तमि-सन्दि मालि पनन्यन् नोकरन् कि त्विहि जल्द गङ्गिय्
 जान्-ह्युङ् शशाख् कडिव् त अमिस् पैरिव् । अथस् वाज् त खोरन् पैज्ञार् कुन्नम् । असि सारिय्
 ख्यमव् साल् त खण्डी सिवव् । तिक्याजि म्योनु यिह् न्यच्युवु ओम् मूढमत् विय गौव जिन्द ।
 रोवृमत् ओम् त विय लंबु । तव पत ह्यचोव् तिमौ व्यत्सव् मिवुन् ॥

तमि वक्त तस्तु ज्युठु न्यच्युवु ओम् खेत्य यठ् त आथाव् । यिय् रुद् गरस् निश वायनुकु
 त नचनुकु शब्द् बोज्ञान् । तव पत तमि अकिस् नोकरस् निश अनिथ प्रयुकुन् कि कमि स्वातर् कुह्

अज् यिति व्यस्व । तमि वनुस् कि ओन् बोयू कुह आमत् । अग्नि मार्जि सुह स्वस् लभुन्
तमिथ् किनि कर्हन् साल् त व्यस्व । तिह बूङ्गिथ् सुह कूदी सपज्ञाव् त गर अचुन् यिक्कान्-न ।
तमि विज्ञि मालि न्यवर् नौरिथ् सुह मननोबुन् । तमि मालिस् फौरिथ वनुन् कि बुक् यौथन्
वरिद्धन् कर्ह म्य आञ्जु बेवा जाह-ति आञ्जु आग्या फिर्म-न । म्य द्युतुथ-न जाह क्रावूखि-द्विर
यमि स्तृतिन् पनन्यौ मिचौ सान् व्यस्व करहा । यमि आञ्जु संपदा गाजन् स्तृथ् व्यस्म करिथ् खरच्
कर्हन् सुह न्यच्छुवु याज् आय् तामथ् कर्ह तषन्दि खातर साल् त व्यस्व । मालि वन् तस् हे
टाठि चह कुख् न्यथ् म्य स्तृथ् आसान् । यिह-केक्काह म्योन् कुह तिह कुह ओन् य सोहय् ।
अखत्य कुह च्य-ति योग्य खश् गक्कुन् व्यस्व कर्हन् यव-कनि ओन् बोयू मूदमत् ओम् गौव-
जिन्द । रोवुमत् ओस् तविथ लंबु ॥

[No. 7.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ.

SPECIMEN I.

(Mahāmahōpādhyāya Paṇḍit Mukund Rām Śāstri, 1896.)

TRANSLITERATION AND TRANSLATION.

Akis-mahanivis	ös ⁱ	z ^a h	nēchiv ⁱ .	Timau-manza	dop ^a
To-one-man	were	two	sons.	Them-from-in	it-was-said
kūsi ⁱ -hjh ⁱ	mōlis	ki,	'hē māli,	mē	dih
by-the-younger	to-the-father	that,	'O father,	to-me	give-thou
his ^u	yus	mē	wāti.'	Tawa-pata	tam ⁱ
the-share	which	to-me	will-arrive.'	From-that-after	by-him
khöt ^a ra	dana	bög ^a rōwun.	Kētsau-döhau-pata	suh	kūs ^u
for-the-sake	wealth	was-divided-by-him.	From-some-days-after	that	younger
bōy ^a	sōru-y	ratith	akis-dür-dishēs	sakharyāv.	Tati
brother	all	having-taken	to-one-far-country	set-forth.	tam ⁱ
nākāra-vēsanas-path		lagith		panun ^u	There
for-evil-prodigacy-after	having-become-attached			his-own	by-him
sōru-y				all	wealth
kharechān.	Yēli	tam ⁱ	sōru-y	dana	khor ^a ch ^a
was-spent-by-him.	When	by-him	all	wealth	tath-dishēs
wōth ^a	kaṭhyun ^a	drāg.	Sub-ti	hētsān	dyān ^a
arose	a-hard	famine.	He-also	was-taken-by-him	(i.e. began)
sapadun.	Tawa-pata	suh	gatshith	tami-dishēkis-basawanis-nishē	miserable
to-become.	From-that-after	he	having-gone	to-of-that-country-an-inhabitant-near	
rūd ^a .	Tam ⁱ	panani-gāmakēn-ṭhāwan	sōr	rachhani	
remained.	By-him	to-of-his-own-village-the-fields	swine	for-guarding	
sōrān.	Tati	tam ⁱ	sōran-handī-khōrākh-mahā-hēmau-sūty		
he-was-sent-by-him.	There	by-him	by-the-swine's-food-bean-pods-with		
yēd	barūn ^a	yitshān.	Kāisi-ti	kēh	tamis
belly	to-fill	it-was-wished-by-him.	By-anyone-ever	anything	to-him
ditsāv-na.	Tami-pata,	tsinith,	wañān	ki,	
was-given-not.	From-that-after,	having-recognized,	it-was-said-by-him	that,	
'myōnis-mōlis	chhih	kūt ⁱ	nōkar	trapt	sapadān,
'to-my-father	are	how-many	tsōchyau-sūtin	satiated	becoming,
ta bōh	chhus	bōchhi-sūtin	marān.	Wōñ	bōh
and I	am	hunger-with	dying.	Now	I
					wōthith
					having-arisen

pananis-mölis-nishē gatsha. Tamis wana ki, "hē māli, mē
 to-my-own-father-near will-go. To-him I-will-say that, "O father, by-me
 kor^a paralōkuk^a ta chyōn^u virudda pāph. Bōh tath wananas
 was-done of-heaven and of-thee opposed sin. I that for-saying
 yōgy chhus-na ki chyōn^u nēchyuv^u chhus. Wōñ ts'h mē
 worthy am-not that thy son I-am. Now thou me
 pananēn-nōkaran-manza akhāh gānz'rāvta." Tih wanith suh
 thine-own-servants-from-among one please-count." That having-said he
 wōtshāv ta pananis-mölis-nishē gayāv. Mōlⁱ yāñ suh
 arose and to-his-own-father-near went. By-the-father as-soon-as he
 dūri-y yiwan wuchhun lōla-sūty dūrith nālamati
 at-distance-even coming was-seen-by-him affection-with having-run with-embrace
 raṭith tamis mīṭhⁱ ditsön. Tawa-pata won^u
 having-seized to-him kisses were-given-by-him. From-that-after was-said
 nēchivⁱ tas ki, 'hē māli, mē kor^u paralōkuk^a ta chyōn^u
 by-the-son to-him that, 'O father, by-me was-done of-heaven and of-thee
 virudda pāph. Bōh tath-yōgy rūdus-na ki chyōn^u nēchyuv
 opposed sin. I for-that-worthy remained-not that thy son
 yima-biyē-wanana.' Tih būzith won^u tamⁱ-sandⁱ-mōlⁱ
 I-shall-again-be-called.' That having-heard it-was-said by-his-father
 pananēn-nōkaran ki, 'tōhⁱ jald gatshith jān-hyuh^u pōshākh kadiw
 to-his-own-servants that, 'you quickly having-gone good-very garment bring-out
 ta amis pairiw. Athas wōj^u ta khōran paizār
 and to-this-one clothe. To-the-hand a-ring and to-the-feet shoes
 tshunyūs. Asⁱ sōriy khēmaw, sāl ta khōshī siwaw.
 put-ye-on-him. We all may-eat, feast and happiness let-us-celebrate.
 Tikyāzi myōn^u yih nēchyuv^u ôs^u mūd'mot^u, biyē gauv zinda;
 Because my this son was dead, again became alive;
 rōw^umot^u ôs^u, ta biyē lob^u. Tawa-pata hētsōv timau
 lost was, and again was-got. From-that-after was-begun by-them
 wōtsav siwun.
 festival to-celebrate.

Tami-wakta tasond^u zyuṭh^u nēchyuv^u ôs^u khētē-pēth, ta āyāv.
 At-that-time his old son was the-field-on, and came.
 Yith rūd^u garas-nishē; wāyanuk^u ta natsanuk^u
 Having-come he-remained to-the-house-near; of-music and of-dancing
 shēbd bōzān. Tawa-pata tam¹ akis-nōkaras
 the-sound was-heard-by-him. From-that-after by-him to-one-servant (acc.)
 nishē anith prytshun ki, 'kami-khöt^ara chhuh
 near (adverb) having-brought it-was-asked-by-him that, 'what-for-the-sake-of is

az yiti wōtsav? ' Tam¹ wonus ki, 'chyōn^a bōy^a
 today here feasting? ' By-him it-was-said-to-him that, 'thy brother
 chhuh āmot^a. Chyōnⁱ-mōlⁱ suh sōsth lobun,
 is come. By-thy-father he in-good-case was-got-by-him,
 tami-y-kinⁱ korun sāl ta wōtsav.' Tih būzith
 that-even-on-account-of was-made-by-him feast and festival.' That having-heard
 suh krūdī sapazāv ta gara atsun yitshān-na.
 he angry became and the-house to-enter it-was-wished-by-him-not.
 Tami-vizi mōlⁱ nēbar nīrith suh mana-
 At-that-time by-the-father outside having-emerged he was-remonstrated-
 nōwun. Tam¹ mōlis phīrith wonun
 with-by-him. By-him to-the-father having-returned (i.e. in answer) it-was-said-by-him
 ki, 'wuchh yitēn-warikhēn kür^a mē chyōn^a sēwā; zāh-ti
 that, 'see, for-so-many-years was-done by-me thy service; ever-even
 chyōn^a āgyā phir'm-na. Mē dyututh-na zāh
 thy command was-reversed-by-me-not. To-me was-given-by-thee-not ever
 tshāw^a-chhira, yēmi-sūtin pananyau-mitrau-sān wōtsav karahō.
 a-goat's-kid, which-by-means-of mine-own-friends-with festival I-should-hare-made.
 Yēmⁱ chyōn^a sampalā gānēn-sūty vēsan karith khar^ach-kür^an,
 By-whom thy property harlots-with profligacy having-done was-spent-by-him,
 suh nēchiyuv^a, yāñ öy, tāmath koruth
 that son, even-when he-came-to-thee, even-then was-made-by-thee
 tasandi-khōt'ra sāl ta wōtsav.' Mölⁱ won^a tas,
 of-him-for-the-sake feast and festival.' By-the-father it-was-said to-him,
 'hē tāthi, ts^ah chhukh nēth mē-sūty āsān. Yih-kētshāh myōn^a
 'O beloved, thou art ever me-with being. Whatever mine
 chhuh, tih chhuh chyōnu-y sōru-y. Akh^atuy chhuh tsē-ti
 is, that is thine-only all. Nay-rather it-is for-thee-also
 yōgy khōsh gatshun, wōtsav karun, yēwa-kani chyōn^a bōy^a
 proper happy to-become, feasting to-make, because thy brother
 mūd^amot^a ôs^a, gauv zinda; rōw^amot^a ôsⁱ, ta biyē lob^a.'
 dead was, became alive; lost was, and again was-got.'

The following specimen is a version of the Parable of the Prodigal Son taken from the last edition of the translation of the New Testament issued by the British and Foreign Bible Society. It is written in the Persian character, and is in the form of the language used by Musalmāns. It contains numerous words borrowed from Persian or Arabic. In transliterating these, I have omitted the usual diacritical marks that distinguish, e.g., *sād* from *sīn*, and so on, as these letters are not pronounced as in Persian or Arabic, but are pronounced like the nearest corresponding Kāshmīrī letters, as explained on p. 259 *ante*.

The following points should also be noted :—

In the Persian character, mātrā-vowels are commonly omitted. These have been supplied in the transliteration. Also, the writing of full vowels is often not what we should expect. In such cases I have not transliterated literatim, but have written, in the transliteration, the vowels required by the system of spelling followed in this Survey.

Musalmāns often pronounce vowels as short that according to the foregoing grammatical sketch should be long. Such are *akhah*, for *akhāh*, one; *kāh*, for *kāh*, anyone; *kēh*, for *kēh*, anything; *kyah*, for *kyāh*, what?; and *zah*, for *zāh*, ever. I have followed this in the transliteration, as it indicates a real variety of pronunciation.

Final surd consonants are not aspirated. Attention has been drawn to this on p. 267 *ante*. Thus, we have *bōq'rit*, for *bōj'rith*, having divided; *karit*, for *karith*, having done; *pōshāk*, for *pōshākh*, a garment; and so on. Here again, in the transliteration, I follow the Persian character.

On p. 258 *ante*, it is stated that *cha* is often pronounced *chē*, i.e. *chya*. In other words, *ch* is pronounced as if a *y* followed it. In the present specimen we have the reverse of this, *chy* being written *ch*, in *chin'*, for *chyin'*, thy. As this spelling does not affect the pronunciation, I have written *chyin'* in the transliteration, although there is no *y* written in the Persian character.

Unlike the Hindū version, the verbs in this version are nearly all in the Proximate, not in the Remote, Past.

[No. 8.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ.

SPECIMEN II.

(Lahore, 1899.)

آیکس شخص آس زه نیچو - تم و آندره دپ لکت ھے مالیں آی مالیہ مالنک
جستھے مہ واقعہ تھا تھا تم ڈیت تم من مال باگر کرت - لکت نیچو گرو سودی جمع گرت
کینہ نیچو دھو پتھے آکہ دورہ ملک کے سفر تھے کروں پس من مال بد راهیہ اند ر خروج - یلدہ
سودی خروج کروں تھے ملکس اند رو سخت دراگ تھے لکھ محتاج سپنڈہ - توہ
پتھے گو قئیکس آیکس باشندس لش تھے تم سوز سود رچھہ ڈھنڈن لاگنیں اند ر - تھے
تس اوں آرزو زہ تم و دلو سیت بڑھے یڈیم سود چھے کھوان تھے کٹھے اوں نہ تس
کٹھے دوان - لیکن ھوش آندر ڈیت ڈپن میانس مالیں چھے کا ٹپن مزودن ہندہ
خاطرہ کافی تھے فاضل چوت تھے بھس بھجھے مران - بد کھیپھے و تھت پشنیس مالیں لش
تھے تس دپھے آی مالیہ مہ گرو آسمانک تھے چون گناہ - تھوں چھس تھے یقہ لایق زہ بیدیم چون نیچو
و نہ - مہ گرتھے پنڈو مزودو آندرہ آکھہ ہیہ - تھے و تھت او پشنیس مالیں لش تھے و نہ
اوں سہ دوڑی تھے گستندس مالیں آوتس و چوت دم تھے ڈیت گردس ڈالہ مٹ
تھے مبیٹھے دتنس - تھے نیچو ونس آی مالیہ مہ گرو آسمانک تھے بون گناہ و ان چھس تھے
یقہ لایق زہ بیدیم چون نیچو و نہ - لیکن مال دپ نوکروں رت ہیہ پشاک کٹھو
تھے آمس لائکو ناال تھے آتمس و آج تھے کھوان پیزار - تھرچھمٹ و چھے ماریوں تھے کھمت
کرو خوشی - تکیا زہ بیدیم یون نیچو اوں ہومٹ تھے و ان سپن زندہ دوہمت اوں
تھے وون اب - تھے تم لبی خوشی کوندہ *

[No. 8.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ (MUSALMĀN).

SPECIMEN II.

(Lahore, 1899.)

TRANSLITERATION AND TRANSLATION.

Akis-shēkhsas ösⁱ z^ah nēchivⁱ. Timau-ānd^ara dop^a lōk^atⁱ-hīhⁱ
To-one-person were two sons. Them-from-among it-was-said by-the-younger
 mōlis, ‘ai māli, māluk^a hissa yih mē wāti,
to-the-father, ‘O father, of-the-property the-share which to-me will-arrive,
 tih dih mē.’ Ta tamⁱ dyut^a timan māl bög^arit.
that give to-me.’ And by-him was-given to-them property having-divided.
 Lōk^atⁱ-nēchivⁱ kor^a, sōru-y jama karit, kētsau-dōhau-pata
By-the-younger-son was-made, all collected having-made, some-days-after
 aki-dūri-mulkuk^a saf^ar, ta tati korun panun^a māl
of-a-distant-land journey, and there was-made-by-him his-own property
 bad-rāhiyē-andar kharj. Yeli sōru-y kharj korun,
bad-conduct-in expenditure. When all expenditure was-made-by-him,
 tath-mulkas-andar pēv sakht drāg, ta suh log^a muhtāj
that-country-in there-fell a-severe famine, and he began poverty-stricken
 sapanani. Tawa-pata gav tatikis-akis-bāshindas-nish ta tamⁱ
to-become. That-after he-went of-that-country-a-dweller-near and by-him
 sūz^a sōr rachhani panañen-lāganayen-andar; ta tas ös^a
he-was-sent swine for-guarding his-own-fields-in; and to-him was
 ārzū zi timau-dēlau-sūt^a bariha yēd yim sōr
longing that those-husks-with he-might-have-filled the-belly which the-swine
 chhih khēwān, ta kāh ös^a-na tas kēh diwān. Līkin hōshēs-
are eating, and anyone was-not to-him anything giving. But sense-
 andar yit dopun, ‘myōnis-mōlis chhēh kātihēn-mazūran-
in having-come it-was-said-by-him, ‘to-my-father is how-many-servants-
 handi-khöt^aia kāfī ta fāzil tsōt^a, ta bōh chhus bōchhi
of-for-the-sake sufficient and superfluous bread, and I am from-hunger
 marān. Bōh qatsha wōthit pananis-mōlis-nish, ta tas dapa,
dying. I will-go having-arisen my-own-father-near, and to-him I-will-say,
 “ai māli, mē kor^a āsmānuk^a ta chyōn^a gunāh; ta wuñ chhus-na
“O father, by-me was-done of-the-sky and of-thee sin; and now I-am-not

yith-löyik zi biyē yiyēm-chyōn^u-nēchyuv^u-wanana. Mē karta
of-this-worthy that again it-may-be-to-me-thy-son-said. Me please-make
 pananēv-mazūrau-ānd^ura akhah hyuh^u.' Ta wōthit āv
thine-own-servants-from-among one like.' And having-arisen he-came
 pananis-mōlis-nish, ta wuni ôs^u suh dūri-y, ta tasandis-mōlis
his-own-father-near, and still was he at-distance-even, and to-his-father
 āv tas wuchhit rahm, ta dūrit kor^unas
came him having-seen compassion, and having-run was-done-by-him-to him
 nālamot^u, ta mīthⁱ dit'nas. Ta nēchivⁱ wonus,
embracing, and kisses were-given-by-him-to-him. And by-the-son it-was-said-to-him,
 'ai māli, mē kor^u āsmānuk^u ta chyōn^u gunāh, wuñ chhus-na
'O father, by-me was-done of-the-sky and of-thee sin, now I-am-not
 yith-löyik zi biyē yiyēm-chyōn^u-nēchyuv^u-wanana.' Līkin mōlⁱ
of-this-worthy that again it-may-be-to-me-thy-son-said.' But by-the-father
 dop^u naukaran, 'rōt^u-hyuh^u pōshāk kādiw, ta amis
it-was-said to-the-servants, 'good-very garment bring-ye-forth, and to-this-one
 lōgiw nōlⁱ; ta athas wōj^u, ta khuran paizār; ta
apply-ye on-the-neck; and to-the-hand a-ring, and to-the-feet shoes; and
 rockh^umot^u wōtsh^u möryūn; ta khēt karaw khōshī.
the-cared-for calf kill-ye-it; and having-eaten we-will-make happiness.

Tikyāzi yih myōn^u nēchyuv^u ôs^u mūmot^u, ta wuñ sapon^u zinda;
Because-that this my son was dead, and now became alive;
 rōw^umot^u ôs^u, ta wuñ lob^u.' Ta tim lagⁱ khōshī karani.
lost was, and now was-got.' And they began happiness to-make.

Ta tamⁱ-sond^u bod^u nēchyuv^u ôs^u lāganayē-andar. Yēli garas-nakha
And his elder son was the-field-in. When the-house-near
 wōt^u, natⁱsānūch^u ta gēwanūch^u āwāz būz^un. Akis-
he-arrived, of-dancing and of-singing the-sound was-heard-by-him. To-one-
 naukaras prutshun nād dit, 'yih kyah chhuh?' Tainⁱ
servant it-was-asked-by-him call having-given, 'this what is?' By-him

dopus, 'chyōn^u bōy^u chhuh āmot^u, ta chyōnⁱ-mōlⁱ chhuh
it-was-said-to-him, 'thy brother is come, and by-thy-father is
 rochh^umot^u wōtsh^u zabah kor^umot^u, awa-y-khōt^ura zi suh
the-cared-for calf slaughter made, of-this-verily-for-the-sake that he
 lobun sahīh ta salāmat.' Līkin khafa sapanit
was-got-by-him safe and sound.' But angry having-become
 yutshun-na zi andar atsi. Tawa-pata manow^u
it-was-wished-by-him-not that within he-will-enter. That-after was-remonstrated-with
 suh tasandi-mōlⁱ nēbar nīrit. Ta mōlis wonun
he by-his-father outside having-emerged. And to-the-father it-was-said-by-him

jawāb dit, ' wuchh, yītēv-waryau-pēṭha chhus-bōh chōñ^u khidmat
 answer having-given, ' see, so-many-years-from I-am thy service
 karān, ta zah pokus-na chyāni-hukma-barkhilāf, tōti
 doing, and ever I-went-not thy-command-against, nevertheless
 dyutut-na zah mē ak tshāw^{il}-bacha zi pananēn-dōstan-sūtⁱ
 was-given-by-thee-not ever to-me one goat-young-one that my-own-friends-with
 karaha khōshī. Magar yēli yih nēchyuv^a öy,
 I-might-have-made happiness. But when this son came-to-thee,
 yēmⁱ chyōn^r māl gāñēn-path dōdōw^a, tsē korut
 by-whom thy wealth harlots-after was-wasted, by-thee was-made-by-thee
 amⁱ-sandi-khöt^ara vyoṭh^u-hyuh^u wotsh^u zabah.' Ta tamⁱ dop^a
 him-of-for-the-sake the-fat-very calf slaughtered.' And by-him it-was-said
 tas, 'ai nēchivi, ts^h chhuk hamēshē mē-sūtⁱ, ta yih-kētshah myōn^u
 to-him, 'O son, thou art always ne-with, and whatever mine
 chhuh, tih chhuh chyōn^r. Līkin khōshī kariñ^u ta khōsh sapanun
 is, that is thine. But happiness to-make and happy to-become
 ôs^u lözim, tikyāzi chyōn^r yih bōy^a ôs^u mūd^rmot^a, ta wuñ
 was necessary, because-that thy this brother was dead, und now
 saponⁱ zinda; rōw^rmot^a ôs^a, ta wuñ āv athi.'
 became alive; lost was, and now came to-hand.'

The next specimen of Kāshmīrī is an extract from the *Rāmāvatāracharita* of Dēvākara Prakāśa Bhaṭṭa. It is a good example of the Hindū style of the language.

[No. 9.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ.

SPECIMEN III.

(From the Rāmāvatāracharita of Dēvākara Prakāśa Bhaṭṭa.)

BRAHMĀ DESCRIBES THE ORIGIN OF LAṄKĀ.

दपुख् ब्रह्माजुवन् यति ना गहड् जाव् ।
 लज्जम् व्वक् गव् व्वथिथ् कश्यपम्-निश्चिन् आव् ॥ ५८८ ॥
 दपुन् मालिम् चह् केष्ठाह् स्वयन् ट्कान् दिम् ।
 दपुम् तमि स्वयन् चह् मद्-हस्तु विय अख् लम् ॥ ५८९ ॥
 व्वहय् कुह् धर्दि क्षिह् तिम् तव-निश्च द्वग्न् जौठि ।
 करनि लगि व्वद् स्थाह् गहडन् तिथय् डोठि ॥ ६०० ॥
 तिथ यति वाव् हिङ् जागिथ् गङ्गिथ् योख् ।
 पंजन् दन् तल् तुलिन् कांशि ह्वय् गोख् ॥ ६०१ ॥
 निथेन तत् पारिज्ञातुक् ओमु यति कुल् ।
 वुक्षिव् तमि मोसमन् क्याह् चापञ्चार् तुल् ॥ ६०२ ॥
 दुःखालिम्-प्यट् तिम् ह्वय् याज् अवून् झंग् ।
 म्बव्यर-स्मृतिन् कुलिम् व्वथु चूस्तु अख् लंग् ॥ ६०३ ॥
 रटुन् लंग् तोंति-स्मृत्य् वुक्षितव् तमन्दि म्बन् ।
 रथस् व्वद्वै वस्तिथ् बूतराथ् गय व्वन् ॥ ६०४ ॥
 अनुन् पांचिस्-अंदर् दारिथ् दितुन् लंग् ।
 हलनि लज् वूम् त आकाश् विय गंग् ॥ ६०५ ॥
 लंगुक् म्बड् व्वट् पातालम्-स्मृतिन् सुव् ।
 लंज्यन् अरहास् लंग् यिथु मांपनुस जुव् ॥ ६०६ ॥
 लदुख् गर ईश्वरस् यति गय लंसा ।
 लंगुक् कन् आव् लगि अथ नाव् लंका ॥ ६०७ ॥

[No. 9.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ.

SPECIMEN III.

(From the Rāmāvatāracharita of Dēvākara Prakāśa Bhaṭṭa.)

BRAHMĀ DESCRIBES THE ORIGIN OF LAṄKĀ.

TRANSLITERATION AND TRANSLATION.

Metre, *Irregular Hazaj*, ~— — | ~— — | ~— ||.

Dopukh Brahmājuwan, ‘yeli nā Garud zāv,
It-was-said-to-them *by-Brahmā-jī*, ‘when indeed *Garuḍa* was-born,
 lūj^{ns} bōchha, gav wōthith, Kashēpas-nishin
Was-attached-to-him *hunger*, *he-went having-arisen*, *to-Kaśyapa-near*
 āv.
he-came.

598

dopun mōlis, “ t̄sh kēt̄shāh khyon^u t̄kān
It-was-said-by-him *to-the-father*, “ *thou some food speedily*
 dim.”
give-to-me.”

dopus tamⁱ, “ khēn t̄sh mad-host^u biyē akh
It-was-said-to-him *by-him*, “ *eat-it thou a-mad-elephant also a*
 krum.
tortoise.

599

trēhath kruh thadⁱ chhih tim, tawa-nishē dōgan zīthⁱ.
Three-hundred *kōs tall are they, that-than twofold long.*
 karani lāgⁱ yōd sēthāh.” Garuḍan tithay
To-make *they-began fighting exceedingly.” By-Garuḍa there-verily*
 dīthⁱ.
they-were-seen.

600

tithay yēli wāv-hyuh^v zōgith gat̄shith
There-verily *when the-wind-like haring-watched haring-gone*
 pyōkh.
he-fell-on-them.

panjan dön tal tulin, äköshⁱ hëth,
Claics two under they-were-raised-by-him, in-the-sky having-taken
gökh.
b-e-went-with-them

601

niyēn totⁿ pārizātuk^u ḍs^u yēti kul^u.
They-were-carried-by-him thither of-the-Pārijāta was where the-tree.
 wuchhiv, tam¹ mōsamān kyāh trāpajyār tul^u.
Behold-ye, by-that infant what mighty-zeal was-raised.

602

duzölis-pět̥h	tim	hěth	yāñ			
<i>To-the-fork-of-two-branches-on</i>	<i>them</i>	<i>having-taken</i>	<i>as-soon-as</i>			
thüv ^u n	zang,					
<i>was-placed-by-him</i>	<i>the-leg,</i>					
göběra-sūtin	kulis	wōth ⁿ	tsūsta	akh	lang.	603
<i>The-weight-owing-to</i>	<i>(of-)the-tree</i>	<i>arose</i>	<i>by-breaking</i>	<i>one</i>	<i>branch.</i>	

603

roṭun lang tōti-sūty, wuchhitav tasandi gōn.
Was-seized-by-him *the-branch* *his-beak-with,* *behold-ye* *his* *virtues.*
 raṭēs yōdnai, wasith būtarāth gayē bōn. 604
He-may-seize-it *if-not,* *having-descended* *the-earth* *it-went* *below.*
 onun pōnis-andar dōrith dyutun
It-was-brought-by-him *to-the-water-within* *having-flung* *was-given-by-him*
 lang.
 the-branch

605

606

lodukh gara Yishoras yeli gaye
Was-built-by-them *the-house* *to-Šira* *when* *there-became*
 hěmsā.
 an-ardent-desire.

languk^u kün^u àv, lagi ath nāv
Of-the-branch the-foundation came, will-be-applied to-it the-name
“Lankā.”,
“Laṅkā.””

FREE TRANSLATION OF THE FOREGOING.

The portion of the poem immediately preceding this extract describes how Śiva, at Pārvati's request, determined to have a house built. He employed the demigods Dhanishtha Kumāra and Viśvakarman to construct it. They wandered about the universe, seeking for a suitable site, and at length were struck by the beauty of the island of Laṅkā. They asked the god Brahmā how so exquisite a spot came into existence, and the extract is his reply.

According to Hindū mythology, Garuḍa was a famous bird,—a kind of roc,—and was the son of Kaśyapa. In the first book of the Sanskrit Mahābhārata (ll. 1352ff.) we are told how Garuḍa, while quite young, is instructed by his father to eat the fighting elephant and tortoise in order to gain superhuman strength. As described in this extract, he catches them and breaks a branch of a tree with their weight; but, in the Mahābhārata, he disposes of the latter by dropping it on to a distant mountain, and not into the sea. There is no mention of Laṅkā, such as we find in the Kāshmīri poem. The Pārijāta was one of the five trees of Paradise. It is not mentioned in connexion with this story in the Mahābhārata, where only a great Banyan tree is referred to. According to the Sanskrit Rāmāyaṇa (VII, iii), Viśvakarman built Laṅkā not for Śiva, but for the Rākshasas.

Brahmā said to them, ‘Garuḍa had only just been born when he was seized by hunger. He arose and went to his father Kaśyapa and said, “speedily give me something to eat.” His father replied, “eat thou the mad elephant and the tortoise. They are three hundred *kōs* high, and twice as much long. (600) They have begun to fight a mighty battle.” There, where they were, did Garuda see them. Like the wind he fell upon them unawares. He took them up in his talons and flew into the air; and thither went he with them where grew the Pārijāta tree. Behold what mighty zeal that infant did display! He carried them to a fork in the tree, and, as he put down his foot, under their weight one of the boughs broke off. He caught it in his beak,—behold what virtues he possessed! If he had not caught it, it would have fallen down to the earth below. (695) He carried it to the water and into it he flung the bough. At its fall the earth began to tremble, the sky, and even the Milky Way. The root-end of the bough sank down and down as far as Hell, and the matted mass of the twigs of the smaller branches thus became an island.’ When (therefore) Śiva showed his ardent desire, (there) they built the house; and, because its foundation was a bough (*lang*), its name will be called ‘Laṅkā.’

The fourth specimen is an extract from the *Yūsuf Zulaikhā* of Mahmūd Gāmī. It is a good example of the Musalmān style of Kāshmīrī. It will be observed that there is a tendency to shorten final vowels as in *kah* for *kāh*, eleven (verse 82), and *kyah* for *kyāh*, what (85). Also final surd consonants are not aspirated, as in *shōngit* for *shōngith*, asleep (79); *wanak* for *wanakh*, thou shalt say (83), and many others.

The transliteration from the Persian character is strict, and does not show the correct Kāshmīrī pronunciation. Thus, چلخ , a dream, is transliterated *khwāb* (80, 81), although the Kāshmīrī pronunciation is *khāb*.

[No. 10.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRī.

SPECIMEN IV.

(From the *Xūsuf Zulaikhā* of Maḥmūd Gāmī.)

- * ٧٧ ٿوٽ کاتیا گو یعقوب - اوس مشعاٽی نس کن تی بس *
- ٧٨ اوس نہان محراب بمن - بو سہ کران گل یا-من *
- * ٧٩ اوس بابس نشن شنگت - اپه کھر ماًز، سیشن رنگت *
- * ٨٠ هیشن اسن خواب اندور - یشہ زون آس، آس اندور *
- * ٨١ گوہ پیدار پر چہنس مالی - خواب پشن کر قم حمالی *
- * ٨٢ زون آفتاب بیہ ڈارک کا - آیہ سمت دیتم ساجدہ *
- * ٨٣ چھپہ یتھنہ باین ولک - نشہ یو سندہ مہ نشہ چہنسک *
- * ٨٤ ڈام بوز وور، ڈایو یہ خواب - گیبی غمکین ستما، بیتاب *
- * ٨٥ نس کیہ کروں کم پاًٹہ ماروں - چھنہ یعقوب، شنگت سون *
- * ٨٦ آیہ ماًس صباخن سمت - عرنخ سلام کر دس، نہت *
- * ٨٧ باپه صاًبو یوسف چہ ودان - فارسلہ معنا غدا *
- * ٨٨ خوب صورت چھ خوش نگاہ - سیت دهون سیرس پکا *

[No. 10.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRI.

SPECIMEN IV.

(From the *Yūsuf Zulaikhā* of *Mahmūd Gāmī*.)

TRANSLITERATION AND TRANSLATION.

Metre, Irregular *Ramal*, — — — | — — — ||Tōtⁿ (for tōthⁿ) kötyāh gav Ya'qūbas!*Beloved how-much he-became to-Jacob!*ōs^a mushtāq tas-kun tay bas.

77.

*he-was yearning him-towards and-verily very-much.*ōsⁿ namān mahrāb-ě buman,*he-was bowing-himself (to-)the-arch-of eyebrows,*

bōsa karān gul-ě yāsaman.

78.

*kisses making (to-)the-flower-of jasmine.*ōs^a bābas-nishin shōngit*he-was to-the-father-near asleep*

atha khōr mōnzi-sūtin rangit.

79.

hands feet henna-with coloured.

hyotun asun khwābas-andar

it-was-begun-by-him to-laugh to-the-dream-in

yitha zūn āsi ābas-andar.

80.

*as the-moon will-be to-water-in.*gawa (for gav) bēdār; prutshⁿnas möli (for mölⁱ),*he-became awake; it-was-asked-by-him-to-him by-the-father,*'khwāb panun^a kartam höli.'

81.

'the-dream thine-own make-please-to-me present.'

'zūn āftāb biyē tārak kah

*'the-moon the-sun also the-stars eleven*āyē (for āy) samit dlyutⁿham sijdah.'

82.

came having-assembled was-given-by-them-to-me obeisance.''tshōpa, yuthⁿ-na bāyēn wanak.*'silence, that-not to-the-brothers thou-wilt-tell,*

na-ta, Yūsufa, mē-nishē tshēnak.'

83.

otherwise, O-Joseph, me-from thou-wilt-be-torn'

84.

yām būz^a wōra-bāyyau yih khwāb,
as-soon-as was-heard by-the-step-brothers this dream,
 gayēy ghamgīn sētāh bētāb.
they-became sorrowful exceedingly agitated.

85.

‘tas kyah karōs ? kamⁱ-pōthⁱ mārōn ?
‘to-him what shall-we-do-to-him ? by-what-method shall-we-kill-him ?
 chhuna Ya‘qūbas shafqab sōn^u.’
there-is-not to-Jacob favour of-us.’

86.

āyē (for āy) mōlis ḥubhan samit,
they-came to-the-father in-the-morning haring-assembled,
 ‘arz-ě salām kür^uhas namit.
an-address-of salutation was-made-by-them-to-him having-bowed-themselves.

87.

‘bāba sōbō, Yūsuf chhuh wadān,
‘father Sir-O, Joseph is lamenting,
 fa-arsilhu ma‘anā ghadan.¹
therefore-send-him with-us tomorrow.

88.

khūbṣūrat chhuh khwush-nigāh.
beautiful he-is of-pleasing-aspect.

sūty hēmōn sairas pagāh.’
in-company we-will-take-him for-an-excursion tomorrow.’

FREE TRANSLATION OF THE FOREGOING.

(After Rebecca's death) how dear did (Joseph) become to Jacob ! Ever did he yearn towards him more and more. Over the arch of his eyebrows would he bend, and kiss (the face that was like unto) the flower of jessamine.

Joseph was (once) sleeping by his father—his hands and feet all rosy with henna—and in his dream he laughed, as the sheen of the moon (quivereth) in the water. When he awoke his father asked him what his dream had been. ‘(I dreamt) that the moon, the sun, and the eleven stars assembled themselves together and did obeisance to me.’ ‘Silence ! Joseph, nor tell thou this unto thy brethren. Otherwise, wilt thou be torn from me.’

No sooner did the step-brothers hear this dream than they were filled with chagrin, and were beyond measure distraught. ‘What shall we do unto him ? how shall we kill him ? No longer doth Jacob show favour unto us.’

¹ This half-line is Arabic. The whole passage is an adaption of the Qur'ān, Sūra, xi.

At morn came they together unto their father, and bowed themselves before him with words of reverence. ‘Father,’ said they, ‘Joseph doth lament. Therefore on the morrow send thou him with us. Fair of form is he, and of pleasing aspect. With us on an expedition will we take him on the morrow’s morn.’

KASHTAWĀRĪ.

The valley of Kashtawārī, *vulgo* Kishtwar, lies on the upper Chināb, to the south-east of the valley of Kashmīr. Immediately to its south lies Bhadrawāh, the language of which is a form of Western Pahārī (see Volume IX, Part iv, pp. 881ff.). To its west lies the hill country separating Jammu from Kashmīr, in which various broken forms of Kāshmīrī are spoken gradually merging into the Chibhālī and Punchhī forms of Lahndā (*vide* pp. 503ff. of Part i of this volume). To the east and north-east lies the Zanskar, the language of which is a form of Western Tibetan. The language of Kashtawārī is known as Kashtawārī, and in the Census of 1911 was shown as spoken by 7,464 people. It is a dialect of Kāshmīrī but is much corrupted by the Pahārī and Lahndā spoken to its south and south-east. On the other hand it retains one or two Dardic forms (such as the word *thu*, he is) which have disappeared from Standard Kāshmīrī. Moreover, in old Kāshmīrī poetry we occasionally find forms, such as a present participle in *an*, instead of *ān*, that no longer exist in Standard Kāshmīrī, but which have survived in Kashtawārī.

The following account of Kashtawārī is partly based on Specimens received from the Kashmīr Darbār, and partly on Specimens kindly given to me by the Rev. T. Grahame Bailey. The latter Specimens have also been printed in his work entitled *The Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908. As given here, I have followed the originals given to me rather than this printed version, which differs in a few unimportant particulars. To the printed version Mr. Bailey has prefixed a short grammatical sketch which I have also utilized. The Specimens are thus three in number, *viz.* two (Nos. I and III) provided by Mr. Bailey, and No. II provided by the Kashmīr Darbār. The List of Words and Sentences printed on pp. 488ff. is based partly on a list provided by Mr. Bailey and partly on one furnished by the Darbār.

Specimens Nos. I and II are versions of the Parable of the Prodigal Son. Mr. Bailey's (No. I) is recorded phonetically in the Roman character. He has recorded each word as he heard it, and not according to the supposed orthodox spelling. Specimen No. II was supplied in the Kashtawārī character, with a transliteration.

The Kashtawārī character is a variety of the Tākri character used in the hills of the Northern Panjāb. As elsewhere, its vowel system is most incomplete. There are few signs for the medial vowels, and as a rule long medial vowels and sometimes even short medial vowels are represented by the initial forms. It is as if we were, in writing the Nāgarī character, to represent the word *bāt* by बआत instead of बात. There are, it is true, forms for medial ā, medial ī, medial ū, and medial ō, but these are used almost at random, and, particularly, the sign for medial ō can be used for almost any vowel. Moreover, the initial forms are often used instead of them. Accordingly, in transliterating the second specimen, I indicate the use of an initial vowel form by an apostrophe, as if, in the Nāgarī character, I were to transliterate बात by *bāt*, and बआत by *b'āt*. The transliteration is first made absolutely literatim, and under each group of letters I put a second line showing the particular Kashtawārī word which the group is intended to represent. In this I have been aided by the transliteration provided by the

Kashmir Darbār. In order to assist the student the original in the Kashtawārī character, and the corresponding transliteration and translation are printed on pages facing each other, and agree line for line. I have thus been able, in the grammatical sketch which follows, to quote the particular line in which each word quoted from the second specimen occurs,—thus, II, 3, *i.e.* in the third line of the second specimen. This could not be done for the first and third specimens, which are merely indicated by 'I' and 'III,' respectively. Arabic numbers, not preceded by a Roman II, indicate the entries in the List of Words and Sentences.

The following table shows the Kashtawārī alphabet. The letters are taken from Specimen II or from the Kashmir Darbār List of Words. No example was found in these of the letter *jha*, of which I am therefore unable to give the form.

Kashṭawārī Alphabet.

<i>a, ā</i>	ଅ	<i>ka</i>	କ	<i>ta</i>	ତ
<i>i, ī, ē</i>	ି	<i>kha</i>	ଖ	<i>tka</i>	ଖ
<i>u, ū, ū, au</i>	ୁ	<i>ga</i>	ଗ	<i>da</i>	ଦ
		<i>gha</i>	ଘ	<i>dha</i>	ଘ
<i>ai</i>	ଅଇ	<i>chu</i>	ଚ	<i>na</i>	ନ
<i>m</i>	ମ	<i>chha</i>	ଛ	<i>pa</i>	ପ
<i>ka</i>	କ	<i>ja</i>	ଜ	<i>pha</i>	ଫ
<i>kā</i>	କା	<i>za</i>	ଝ	<i>ba</i>	ବ
<i>ki, ki</i>	କି	<i>jha</i>	ଙ୍ଘ	<i>bha</i>	ଙ୍ଘ
<i>ku</i>	କୁ	<i>t</i>	ତୁ	<i>ma</i>	ମ
<i>kū</i>	କୁ	<i>tha</i>	ଥୁ	<i>ya</i>	ଯ
<i>kō</i>	କୋ	<i>da</i>	ଦୁ	<i>ra</i>	ର
<i>kau</i>	କୌ	<i>ra</i>	ରୁ	<i>la</i>	ଲ
<i>kam</i>	କମ	<i>dha</i>	ଧୁ	<i>va</i>	ଵ
		<i>rha</i>	ରୁହ	<i>sha</i>	ଶ
		<i>rho</i>	ରୁହୁ	<i>sa</i>	ଶ
		<i>na</i>	ନୁ	<i>ha</i>	ହ

In writing Kashṭawārī, it will be observed that the consonantal spelling is also very capricious. Special difficulties seem to have been experienced in writing the fricatives tš and tsh. They are usually represented by *ch* and *chh*, as in Kāshmīrī, but sometimes they are written *s* or even *z*. Thus, we have *sa'alō* written for tshācali (II, 69), a goat; *gāsa* written for gatshā, I will go (II, 26); and *za'a*, for tse, by thee (II, 74).

PRONUNCIATION.—Vowels in Kashṭawārī are sometimes shortened. Thus, while the list of words and the second specimen always have *māhn** for ‘man,’ the first and third have *mahn**. So the Kāshmīrī *dish*, a country, becomes *dish* in the first specimen.

Although, as we shall see, epenthesis is not carried out with the strictness observable in Kāshmīrī, we sometimes find vowels, especially *a*, liable to change under the influence of neighbouring vowels, even where they would not change in Kāshmīrī. Thus, while II, 79, has *samazun*, to become, the first specimen in the corresponding passage has *samuzun*, in which the second *a* has become *u* under the influence of the *u* in the next syllable. Similarly *mulku-sun*, for *mulka-sun*, of the country (III). Again in one place in I *lag** or *log** has actually become *lögū*, in *zabun lögū*, he began to say (I will eat husks), although elsewhere in the same word in the same specimen the *a* is preserved.

Again the Kāshmīrī *sandi* (abl. of *sond**, of) is *sini* in Kashṭawārī, in which the *a* has become *i* under the influence of the following *i*.

In Kāshmīrī *i* and *ē* are frequently interchanged. So also in the first specimen we have both *isini khātara* (thou causedst the fatted calf to be killed) for the sake of this one’s sake; and *tisinē khātira* (he killed the fatted calf) for his sake. In *khātira* and *khātara* we also see an optional interchange of unaccented *a* and *i*, and the same appears in *kyāzi* or *kyāza*, why? (94; cf. II, 49, 80). Even an accented *i*, following *y*, may become *a*. Thus we have both *yēth* and *yath* corresponding to the Kāshmīrī *yith*, for this. This was evidently first an instance of the change of *i* to *ē*, so that *yith* became *yēth*. In Kāshmīrī we know that *yēth* is really *yath* (see p. 259), so that the change of *yēth* to *yath* in Kashṭawārī is easy. Another example of the change of *ē* to *a* is *hōshas*, (he came) to sense, corresponding to the Kāshmīrī *hōshēs*. In fact the Kāshmīrī *ē* appears under several forms. It follows Kāshmīrī in *warhēn* (for *warhyān*), for so many years (II, 66), but in the corresponding passage in I it becomes *iēn*, in *warhiēn*. We shall see numerous examples in datives plural of the 2nd and 3rd declension which in Kāshmīrī end in *ēn*. Here we have, ad libitum, *in*, *ēn*, or *iēn*.

The vowel *ō* becomes *a* in *wathi*, having arisen, of the first specimen, while in II, 26, we have (as in Kāshmīrī) *wōthi* (Kāshmīrī *wōthith*).

In Kāshmīrī whenever a word begins with *ī* or *ē*, a *y* is prefixed. Thus, the Arabic word *insāf*, justice, becomes *yinsāf* in Kāshmīrī. We also often hear a medial *ī* or *ē* pronounced as if a faint *y* precedes it. Thus, *kētghāh*, something, is often heard as *kētghāh*, and *khēma*, I shall eat, is often heard as *khēma*. This prothesis of *y* before *ī* or *ē* is still more common in Kashṭawārī. In the second specimen, according to the usual Kāshmīrī fashion, it is not indicated in writing; but in the first and third

specimens and in the List of Words and Sentences in which each word has been recorded by Mr. Bailey as he heard it, it is common, though by no means universal.

Thus, in sentence 231 we have *tyisun* for *tisun*, his, and *tyesiñi* for *tisiñi* (fem. sing. dat.), in which latter ē has also been substituted for *i*. So we have in the first specimen *dyim* for *dim*, give to me; *paranyis* (for *pananis*) *zaminas-manz*, (sent him) into his own land. Again, while we have *tyisun badd^u shur^u*, his elder son, we also have *tisun mhāl^u kanāra nyit*, his father having come outside. Similarly there is no prothesis of *y* in other cases, such as *tisinē-khātira*, for his sake. So we have both *tis* and *tyis*, and (III) *tyēs*, to him. It is unnecessary to give further examples. Suffice it to say that medial *i* or *ē* as often as not pronounced *yi* or *yē*. With this we may connect the change of *in* to *iēn* noted above. The *iēn* is really little more than a variant spelling of *yēn*.

As in Kāshmīrī, words often end in *i-mātrā* and *u-mātrā*, but these are used most capriciously.

A final *ü-mātrā* does not seem to occur, *i-mātrā* being everywhere used instead.

Mr. Bailey has given me some interesting information regarding the method adopted by him in recording these vowels in Specimens I and III and in the List of Words. He says, 'the fact that one may hear, say, *rachhmutu* and *juānmutu* does not seem to justify one in writing *mūdmuto* if the word is usually pronounced *mūdmut*, and, similarly with other letters, one does not seem justified in attempting (at any rate with our present knowledge of the dialect) to aim at uniformity of spelling where there is not uniformity of speech . . . In these specimens the vowels written above the line seem to come with almost a jerk, usually following a very long vowel. Thus, take *miōn^u*. Here the *ō* is very long and the *u* comes with a slight jerk. The same applies even after a short vowel. Thus, in *shu^u* the *u* sounds almost as if the speaker could not avoid saying it, as if it were a necessary sequence of the *r*. It thus differs from *shuru*.'

Taking *i-mātrā* first, we may quote the following examples of its use:—*ghurⁱ*, a mare (139), or horses (140); *harnⁱ*, a she-deer (154); *hōnⁱ*, dogs (148); *hōñⁱ*, a bitch (147); *kōyⁱ*, a girl (112); *miānⁱ* (where we should expect *miānis*) (225); *pananⁱ dōlat*, his own wealth (I); *rishⁱ*, bulls (144); *shurⁱ*, sons (223, and II, 1); *tshēlⁱ*, a she-goat (151); *tshēⁱ*, goats (152).

But this *i-mātrā* sometimes becomes an ordinary *i*, as in *mhāli*, fathers (106); *māhni*, men (121); *āisi*, they were (eating) (I); and is sometimes even lengthened to *ī*, as in *shu^ī*, sons (I; cf. *shurⁱ* of II, 1); *hundī*, kisses (I).

For *u-mātrā* we may quote *badd^u* (231, I, III) or *bād^u* (II, 13, 53), great; *bhāy^u*, a brother (II, 58, 80); *ghur^u*, a horse (138); *lag^u*, began, etc. (II, 14, 16); *māhn^u*, a man (II, 56); *mhāl^u*, the father (came outside) (I; but *mhāl*, 233, and *mhālu*, 47, 101); *miāun^u*, my (II, 77, but *miāun* in I); *rish^u*, a bull (142); *shur^u*, a son (I); *tsāun^u*, thy (220; II, 78; but *tsāun*, I); *tsyōr^u*, a goat (150).

But this final *u-mātrā* is often dropped, as in the following, some of which also occur above with the *u-mātrā*:—*miāun mhāl*, my father (233); *myul*, he was got (I); *samuz*, he became (III).

Or it may become a full *u*, as in *māhnu*, a man (119, but *mahn**, II, 56); *mhāl** or *mhālu*, a father (47, 101; but *mhāl*, 233); *bhāyu*, a brother (49; but *bhāy**, II, 58, 80); *raṭhu*, he remained (I); *zulmmiāru*, an oppressor (III).

Or it may be lengthened to *ū*. This is always the case in the word *āsū*, he was, whereas *thu*, he is, is always written with the *u* short. Again we have *zabun lōgū*, he began to say (I will eat husks), whereas in II, 14, 16, we have *lagu*, and in I, *andar gatshun lag* na*, he did not begin to go inside.

Or it may become *ō* or even *wa*, as in *dand** or *dandō*, the back (43), *wats**, *watsu*, or *watswa*, a calf (I); *zēou* or *ziō*, the tongue (41).

The forms taken by the perfect participle are very instructive. The full forms of the words quoted below are *mūd^umut**, *myul^umut**, *rachh^umut**, *rāw^umut**, and *samz^umut**, but the forms actually occurring are *mūdmut* (I, and II, 81), *mūd^umut* (II, 49), dead; *myulmut*, got (II, 83); *rachhmutu* and *rachhmut**, kept (*i.e.* fatted) (I); *rāw^umut*, lost (II, 82); and *samzumut*, become (III).

Epenthesis of vowels occurs in Kashṭawārī as in Kāshmīrī, but, judging from the specimens, its occurrence is here most capricious. We shall take in order the chief epenthetic vowels of Kāshmīrī and observe what happens under similar circumstances in Kashṭawārī.

In Kāshmīrī when *a* is followed by *i-mātrā*, and in certain cases (*e.g.* in the sing. dat. of the third declension) by *i*, the *a* is not changed, but the *i-mātrā* or *i* is sounded immediately after the *a* as well as in its proper place. Thus, *badⁱ*, great (nom. plur.), is pronounced *baⁱdⁱ* (see p. 263). Similarly *karis*, to a bracelet, is pronounced *kaⁱris*. We find traces of this in Kashṭawārī, where the dative singular of *akh*, one, is written *aikis* in the first specimen, but *akis* in II, 15. Elsewhere, even in I the *a* remains unchanged, as in *pananis*, to his own, or (II, 60) *bajⁱ*, great (nom. sing. fem.).

In Kāshmīrī, when *a* is followed by *u-mātrā* it becomes *o* (p. 263), as *kor** (for *kur**), he was made. The *o* remains even when the *u-mātrā* becomes *u* owing to the addition of a suffix, as in *korun*, he was made by him. In Kashṭawārī, the same change sometimes occurs as in *korun* (II, 9). At other times the *a* becomes *ō*, as in *kōrun* (I, ‘when he had wasted everything’), and at other times it becomes *ō*, as in *zabun lōgū*, he began to say (I will fill my belly) (I), in which the *u-mātrā* has been changed to *ū*. Most commonly, however, in I, III, and the List of Words, the *a* is unchanged as in *karun* (III, and 225); *marun lagus*, I began to die (I); *raṭhu* (for *raṭh**), he remained (near a person of that place) (I); *zabun*, he said (I).

We have already seen that *i-mātrā* is used where Kāshmīrī has *ū-mātrā*, so that the change of *a* when followed by the latter does not concern us here.

In Kāshmīrī, when *ā* is followed by *i-mātrā* or by *i*, it becomes *ō*, as in *molⁱ*, fathers (see p. 263), *mōriuc*, strike ye (see p. 305). In the specimens, there is only one instance of a change resembling this, in which *ā*, followed by *i*, becomes *ō*, not *o*. It is the word *thōyiū*, place ye (227), corresponding to the Kāshmīrī *thōviuc*.

In other cases the *ā* remains unchanged, as in *āsias* (I) or *āsis* (II, 1), they were to him (Kāshmīrī *ōsis*); *hākim* (III), a ruler; *khātira*, for the sake of (I); *teānis mhāli-sin*, of thy father (Kāshmīrī *chyōnis mōlⁱ-sanlis*) (223); *uānāwālis*, to a shop-keeper (241).

In Kāshmīri, when *ā* is followed by *u-mātrā* or by *u* it becomes *ō*, pronounced something like the *a* in ‘all’ (see pp. 263-4). We see traces of this in *sōrūī*, all (I, but *sārūī* in II, 8) corresponding to the Kāshmīri *sóruy*. Another attempt to represent this sound is shown in *āsū* (Kāshmīri *ōs^k*), (the elder son) was (in the field) (I), when II, 53, has *āsū*; and in *māurum* (Kāshmīri *mōrum*), I struck (185). As seen above, however, the *ā* often remains unchanged, and so also in *bhāy^{*}* (II, 58, 80) or *bhōī* (I, 49), a brother; *mārun*, (thy father) killed (the fatted calf) (I); *ujārun* (I), *urācun* (II, 11), or *udāwun* (II, 74), he wasted.

In Kāshmīri, when *i* is followed by *u-mātrā* or by *u*, it becomes *yu*, as in *dyut^{*}* (for *dit^{*}*), given (see p. 263). The same usually occurs in Kashṭawārī, as in *dyutun*, he gave (answer) (I); *dyututh*, thou gavest (II, 70; but *dyituth* in I); *myul* (for *mil^{*}*), he was found (I). As in the *dyituth* just mentioned, I also has *phirum*, I (never) turned (thy word), although, as we have seen, it has *dyutum*.

In Kāshmīri, when *e* is followed by *i-mātrā* it becomes *ī*, and when it is followed by *u-mātrā* it becomes *yū* (see p. 263). We have in Kashṭawārī one example of what happens to *e* in such circumstance in the base *tshēr-*, a goat. Its nominative singular is *tshyōr^{*}* (150), and its nominative plural is *tshērⁱ*, not *tshyūr^{*}* and *tshīrⁱ*.

In Kāshmīri when *ō* is followed by *i-mātrā* or by *u-mātrā* or by *u*, it becomes *ū*, as in *hūn^{*}*, plural *hūn'*, from the base *hōn-*, a dog (see p. 263). In Kashṭawārī, *ō* in such circumstances remains unchanged. Thus, *hōn^{*}*, a dog (146), pl. *hōnⁱ* (148); *hōnī*, a bitch (147); *kōr'*, a daughter (110); *mē lśōlum*, I struck (185). We have, however, *krūdhī*, angry (I and III), for an original *krōdhī*.

From the above it will be seen that while epenthetic vowel changes do occur in Kashṭawārī they are subject to no fixed law.

Consonants.—In Kāshmīri a final surd consonant is aspirated (see p. 267). This rarely occurs in Kashṭawārī. Thus in I we have *dōlat* (not *dōlath*), wealth; *lāik* (not *lāikh*), worthy; *pōshāk* (not *pōshūkh*), a garment; *ankhuch* (not *ankhuchh*), a ring, and so on. There are, however, a few examples of this aspiration, and we may quote *hētshakh*, they began (to make merry); *dyituth*, thou gavest; *mārāwuth*, thou causedst to be killed; and *thukh*, or *thuk*, thou art.

Dardic languages, as a rule, do not possess the sonant aspirates *gh*, *jh*, *dh*, or *bh*. They are, however, common in Kashṭawārī and are evidently borrowed from Western Pahārī. Thus, we have *gh* in *ghar*, a house (67), and *ghur^{*}*, a horse (68); *dh* in *krūdhī*, angry (I and III), and *dhām*, a feast (II, 60); and *bh* in *bhāy^{*}*, a brother (49); *bhain*, a sister (50), and *bhōchhi*, of hunger (II, 25). We even have initial or medial *m* becoming *mh* in *mhāl^{*}*, a father (Kāshmīri *mōl^{*}*) (*passim*); *mhast*, much (224); *samhuzun*, to become (II, 14), but *samazi* (II, 62); and *timhan* for *timau*, among them (II, 5).

Dardic languages show a tendency to hardening soft consonants. We have a good example of this in the word *ankhuch* (I) or *ankuchi* (II, 46), a ring, which is for an original *anguji*.

Attention must be drawn to the lax way in which, as in the case of other Dardic languages, the distinction between cerebrals and dentals is observed. For

instance we have *badācun* instead of *badācun* (III) ; *thukriēn dōsan manz*, in a few days, in I, but *thukrin* in II, 6. In II, 26, we have *wōthi*, having arisen, but *wōthi* in II, 33 ; and in II, 67, *zāt*, ever, but in II, 69, *zāt*. In II, 37, the word for 'embrace' is written *nala maṭa'u*, but pronounced *nālamut*.

Kashṭawārī possesses a cerebral *r*, which does not exist in Kāshmīrī. It is probably borrowed from Lahndā or from Western Pahārī. It is interchangeable with *d*, as in *urācun* (II, 11) or *udācun* (II, 74), he squandered. A few examples, out of many, are *shūr**, a son (55) ; *kōr**, a daughter (56) ; *ghur**, a horse (65) ; *dōrun**, to run (85) ; *niōr**, near (87). The interchange of dentals and cerebrals is again illustrated by *tshyōr**, a he-goat (150), with a cerebral *r*, but *tshēl*, a she-goat (151), with a dental *l*.

The dental *r*, as in other Dardic languages, is sometimes elided. Thus we have *brōnθ* or *bōnθ*, before (90) ; and *nyit*, having emerged (I), corresponding to the Kāshmīrī *nīrith*.

There is one instance of the interchange of *w* and *m* in *manāmūn*, he remonstrated with him (II, 64), for *mandwūn*.

The **epenthetic changes of consonants** that are so prominent a feature in Kāshmīrī also occur occasionally in Kashṭawārī. Thus (cf. p. 267), we have the change of *t* to *ch* in *tsachien*, he tore them (fem.) (III), from *tsatuz*, to tear. In Kāshmīrī *d* becomes *j* before *y* or *e* but not before *u-mátrā* (see p. 267). Thus, *bod**, great, has a feminine *bōd**, with a dative singular *baje*. In Kashṭawārī, this change is extended by analogy to the feminine nominative, so that we have *baj** (II, 60, 75), corresponding to the Kāshmīrī *büd**.

In Kāshmīrī *t* under certain circumstances becomes *tg*, and *u* becomes *ū* (p. 267), so, we have in Kashṭawārī *kyutā* (222) (Kāshmīrī *kyut**), how much, feminine *kiłsā* (221) (Kāshmīrī *kiłs**). So *panuñ**, own, fem. *panauñ* ; *lsām**, thy, fem. *lsāñ*.

In Kāshmīrī *h* is liable to become *sh*, or, more accurately, is liable to revert to an original *sh*. Thus the feminine of *hyuh**, like, is *hish**. In Kashṭawārī the *sh* appears also in the masculine, as in *mi pananiñ mazūran-hish banāyim*, make me like thine own servants (I).

DECLENSION.—Nouns.—

Corresponding to the Kāshmīrī first declension, we have :—

	Sing.	Plur.
Nom.	<i>ghar</i>	<i>ghar</i> .
Dat.	<i>gharas</i>	<i>gharan</i> .
Ag.	<i>gharan</i>	
Abl.	<i>ghara</i>	<i>gharan</i> .

Rōpai, a rupee, makes its plur. nom. *rōpiē*.

Examples of this declension are :—

Sing. nom.-acc.—*badđ** *kōl pēōn*, a great famine fell (I).

yī rōpai dyi tis, give this rupee to him (234).

panuñ yad bhara, I will fill my own belly (I, II, 20). Note that *yad* is here masculine. In Kāshmīrī it is feminine.

dand, *dand**, or *dandō*, the back (43). Judging from the two latter forms this word is also of the second declension. The dative singular *dandas*, given below, belongs to the first declension.

Dat.-acc.—*pananis dilas-sāthi zabun*, he said with (*i.e.* in) his heart (I).

tēsinyis dandas thōyiū zīn, put ye the saddle to (*i.e.* on) his back (227).

tath dishas-manz kāl pēōu, a famine fell in that land (I).

gharas-manz thu safēd ghuṛi-sun zīn, in the house is the saddle of the white horse (226, so 223, 233).

gharas-niōṛ āō, he came near the house (I, so II, 54).

hathas aṅkhuch lāgyus, put ye a ring on his hand (I).

su hōshas-manz āō, he came into sense (I).

zāt tsāni hukmas odal badal na hanthus, I never walked contrary to thy command (II, 68).

tini pananyis zamīnas manz sūr tsunāwanī sōzun, he sent him into his land to feed swine (I).

In *jawāb-manz* (II, 65), for *jawābas-manz*, in answer, the termination of the dative has been omitted.

su thu dhāri-hinis mōkhas-pān māl tsunāwan, he is grazing cattle on the top of the hill (229).

tath mulkas-manz baḍu drāg pēōu, in that country a great famine fell (II, 12).

tin karun yath mulkas zamīnas kachchh, he measured the land for (*i.e.* of) this country (III).

aikis nankaras sad dyit, having called a servant (I).

Rām Chandar Sāhabas-sāthi māhast minnat zārī karin, he made much entreaty and lamentation with (*i.e.* to) Rām Chandar Sāhib (III).

tath jāē-hinis aikis shakhsas-labi rāfhu, he stayed with a person of that country (I).

Ag.—*āsēāu Nawāb Sāhaban Tahsildār rachhmutu*, he was appointed Tahsildar by the Nawāb Sāhib (III).

Abl.—*khuha-manza khūl pāñ*, draw water from the well (237).

Plur. nom.-acc.—*lūk sārī tyīs-pān krūdhī somazēi*, all the people became angry with him (III).

miāni mhāli-sinyi kityā mazār thī, how many labourers there are of my father (I).

tathun mōl thu dhāī rōpiē, the price of that is two rupees and a half (232).

tyīs hē tsā tima rōpiē, take those rupees from him (235).

tini sūr tsunāwanī sōzun, he sent him to feed swine (I).

baḍiēn mahniēn zamīn ziyāda āsiāi, there were more lands to great men (III).

Dat.-acc.—*thukriēn dōsan-manz*, in a few days (I).

tisin hathan ankuchī, biyo khōran padīōru, a ring for his hand, and a shoe for his feet (II, 46).

panun māl māra kāman-manz uṛāwun, he wasted his substance in evil deeds (II, 10).

māra kāran-pata māl ujārun, he wasted his substance (following) after evil deeds (I).

mē pananiēn mazūran-hish banāyim, make me as one of thy servants (I).

miānis mhālis-nishē wāra mazūran wāra manji thī, near my father to many servants there is much bread (II, 23).

panēn mazūran-manz, amongst thine own servants (II, 32).

mhālin pananiēn naukaran zabun, the father said to his servants (I).

kityān warhiēn (nom. sg. *warhy*, 1st decl.) *tsāñⁱ khēzmat karyim*, for how many years did I do thy service (I).

yitin warhēn, for so many years (II, 66).

āseāu-rachhmutu pātsan warhiēn, he was appointed for five years (III).

bōh pananiēn yāran-sāthi khushī karaha, I might have done rejoicing with my own friends (I).

panēn yāran-manz, among my own friends (II, 71).

Ag.—*tyēs-pān lūkau zamindārau khuālikh bāsalāt*, a complaint was raised against him by the people generally and by farmers (III).

Corresponding to the Kāshmīrī second declension, we have the following. It must be remembered that a final " is often dropped, and also is often written *u* or even *ō* or *wa*, and that a final ' is often written *i* or *ī*. Also that *in* is often written *ēn*, *yin*, or *iēn*. In the paradigm I shall only give ", ', and *in* respectively, leaving the other forms to be inferred. Note also that the agent singular ends in *in*, not in ' as in Kāshmīrī.

	Sing.	Plur.
Nom.	<i>mhāl^u</i> , a father	<i>mhālⁱ</i> .
Dat.	<i>mhālis</i>	<i>mhālin</i> .
Ag.	<i>mhālin</i> }	<i>mhāliau</i> .
Abl.	<i>mhāli</i> }	

As examples of the vocative, we may quote *ai mhāli*, O father (I, and II, 3), and *ai shuria* (I) and *ai shur^u* (II, 76), O son.

As other examples of the nominative plural, we can quote from the List of Words (138ff.) :—

Nom. Sing.	Nom. Plur.
<i>ghur^u</i> , a horse	<i>ghurⁱ</i> .
<i>rish^u</i> , a bull	<i>rishⁱ</i> .
<i>hōn^u</i> , a dog	<i>hōnⁱ</i> .
<i>tshyōr^u</i> , a goat	<i>tshērⁱ</i> .

Note that while *hōn^u* shows no epenthesis, we see it in *tshyōr^u*.

Other examples are :—

Sing. nom.-acc.—*tsāun^u bhāy^u āmut thu*, thy brother is come (II, 58, cf. 80).

akhā mahn^u hakārū, having called a man (II, 56).

miāun mhāl, my father (233).

tisun mhāl^a kanāra nyit bōzāwun lagus, his father, having come outside, began to persuade him (I).

tyisun badd^a shur^a wajjan-manz āusu, his elder son was in the fields (I).

tsāni mhālin tisinē khātira rachhmutu watsu mārun, thy father hath killed the fatted calf for him (I); but :—

rachhmutu watswa yōr aniū, bring ye the fatted calf (I).

Dat.-acc.—*su thu ghuris-pān bēi*, he is seated on a horse (230).

kulyis-tal, under the tree (230).

aikis mahnis zēh shuyī āsias, to a certain man were two sons (I).

akis badis māhnis-nishin lag^a gōu, he went and joined himself to a certain man (II, 15).

lōkṛin shuriēn pananis mhālis zabun, the younger son said to his father (I, and so elsewhere, in both I and II, *passim*).

mē tsōtum tēsinyis shuris māhast, I have well beaten his son (228).

gāmakis kāsi wānawālis-hata, from a shopkeeper of the village (241).

ok zanis zēh shuy^a āsis, to a certain man were two sons (II, 1).

Ag.—*lōkṛin shuriēn pananis mhālis zabun*, the younger son said to his father (I, cf. II, 2).

lōkṛin shuriēn akis dūras mulka-sun safar korun, the younger son made a journey to a far country (II, 7).

mhālin pananiēn naukaran zabun, the father said to his servants (I, cf. II, 43).

su hazzō dūr āsū, *mhālin lawun*, he was yet far off, (when) his father perceived him (I).

shuyin tis zabun, the son said to him (II, 38).

miān pētr^a-sinyi shuriēn karun tesīni bhēnyi-sāthi biāh, the son of my uncle has made a marriage with his sister (225).

Abl.—*nālamati raṭun*, he seized him with an embrace (I).

Plur. nom.-acc.—*hundī ditinus*, he gave him kisses (I).

ok zanis zēh shuy^a āsis, to a certain man were two sons (II, 1).

aikis mahnis zēh shuyī āsias, to a certain man were two sons (I).

Dat.-ac.—*mhālin panēn māhnin zabun*, the father said to his men (II, 44).

lāchāran māhniēn badōwun, *badīēn māhniēn zamīn ziyāda āsiāi*, *thukrī banāyin*, for helpless men he increased (the measurement of their land) (and) for great men, who had more lands, he diminished them (III).

Corresponding to the third declension of Kāshmīri, consisting of feminine nouns in ' or ' we have the following. As in the case of nouns of the second declension ' is often written *i* or *ī* and *in* is often written *yin* or *īn*. In the paradigm I only give ' and *in* respectively, leaving the other forms to be inferred (110ff.) :—

	S. sg.	Pl. r.
Nom.	<i>kōr'</i> , a daughter	<i>kōri</i> .
Dat.	<i>kōri</i>	<i>kōrin</i> .
Ag.-abl.	<i>kōri</i>	<i>kōriav</i> .

Other examples of the nominative plural are (139ff.) :—

Nom. Sing.	Nom. Plur.
<i>ghurī</i> , a mare	<i>ghuri</i> .
<i>hōñī</i> , a bitch	<i>hōñi</i> .

Other examples are :—

Sg. nom.-acc.—*dārh' panan' puchien*, he plucked out his own beard (III).

Dat.-acc.—*surti-manz yith zabun*, having come into sense he said (II, 22).

Plur.-nom.-acc.—*zachi tsachiēn*, rags were torn by him (III).

Dat.-acc.—*tsānn' māl gāñēñ-manz udāwun*, he scattered thy property among harlots (II, 73).

Corresponding to the fourth declension of Kāshmīrī, we have the following examples :—

	Sing.	Plur.
Nom.	<i>kath</i>	<i>katha</i> .
Dat.	<i>kathi</i>	<i>kathan</i> .
Ag.-abl.	<i>kathi, katha</i>	<i>kathau</i> .

The above paradigm is based on the following examples. No example is available for the ag.-abl. plur., but *kathau* is probably right :—

Sg. nom.-acc.—*bhain*, a sister (50); dat. *bhēnyi-hata*, than the sister (231); *bhēnyi-sāthi*, with the sister (225).

gāu, a cow (143); pl. nom. *gāē* (145).

Dat.-acc.—*bad' shur' wajji-manz āsū*, the elder son was in the field (II, 53).

Abl.—*bōh bhuchi marun lagus*, I began to die (I).

bōh bhōchhi maran thus, I am dying of hunger (II, 25).

panani dōlata-manza miāun hissa dyim; *tē tin dōlat bantī ditsin*, give me my share of thy property; and he divided the property (I).

ai katha (sing. nom. *kath*)-*pāna lūk sāri tyēs-pān krūdhī samazēi*, from on (*i.e.* with regard to) this matter all the people became angry with him (III).

Note that the ablative ends in *a* (*dōlata, katha*) or in *i* (*bhuchi*).

Plur. nom.-acc.—*yima shima sūr khēwan āisi*, what husks the swine were eating (I).

Dat.-acc.—*tsāun māl kanjran-sāthi uḍāī dyutun*, he wasted thy property on harlots (I).

razan-sāthi gandis, bind him with ropes (236).

bad'l' shur' wajjan-manz āsū, the elder son was in the fields (I).

tin tis panēn wajjan-manz sōzun, he sent him into his fields (II, 17).

The genitive of all four declensions will be dealt with under the head of adjectives.

Postpositions.—Postpositions are used as in Kāshmīrī. It is noteworthy that the postpositions *hata* and *nish*, both meaning ‘from,’ govern the dative, and not, as we might expect from the analogy of Kāshmīrī, the ablative.

The following is a list of the postpositions occurring in the specimens, with the cases they govern :—

- hata*, from (dat.).
- khātara, khātira*, for the sake of (abl. or abl. of gen.).
- labi*, near, to (=Hindi *pās*) (dat.).
- manz*, in, among, into (dat.).
- manza*, from in, from among (abl.).
- niōr*, near (dat.).
- nish*, from (dat.).
- nisha, nishē, nishin*, near (=Hindi *pās*) (dat.).
- pān*, upon (=Hindi *par*) (dat.).
- pāna*, from upon (=Hindi *par-sē*) (abl.).
- pata*, after (dat.).
- sāthi*, with, in company with (dat.).
- sāthi*, with, by means of (dat.).

The following are examples of the use of these postpositions :—

- tsē kas-hatu su mōl hyututh*, from whom did you buy that (240) ?
- gāmokis kāsi wānawālis-hata*, from a shop-keeper of the village (241).
- lsāni mhālin tisinē khātira rachhmutu watsu mārun, aiyi khātara tin su juān laicun*, thy father bath for his sake killed the fatted calf, for the sake of this that (i.e. because) he hath perceived him (to be) well (I).
- isini khātara rachhmutu wats mārāwuth*, for his sake thou causedst the fatted calf to be killed (I).
- tath jāē-hinis aikis shakhsas-labi ratu*, he remained near (i.e. with) a person of that place (I).
- wathi pananis mhālis-labi āō*, having arisen, he came near (i.e. to) his father (I).
- tath dishas-manz kāl pēōu*, a famine fell in that country (I).
- thukriēn dōsan-manz*, in a few days (the younger son went off to a far country) (I).
- tsāun^u māl gāñēn-manz uḍāwū*, he wasted thy property among harlots (II, 73).
- gharas-manz thu safēd ghuri-suṇ zīn*, in the house is the saddle of the white horse (226; so 223, 233).
- su hōshas-manz āō*, he came into sense (I).
- bādd^u shur^u wajjan-manz āvū*, the elder son was in the fields (I).
- tin tis panēn wajjan-manz sōzun*, he sent him into his fields (II, 17).
- panēn yāran-manz khushī kara*, I may make rejoicing with my friends (II, 71).
- tini panayis zamīnas-manz sōzun*, he sent him into his own lands (I).
- In *jācāb-manz*, in answer (II, 65), the termination of the dative has been dropped.
- panani dōlatu-mauza miāvn hissa dyim*, give me my share from in (i.e. out of) thy property (I).
- timau-manza lōkyin mhālis zabun*, from among them the younger said to the father (II, 2).
- khūha-manza khuāl pāñ*, draw water from in (i.e. out of) the well (237).
- yēi ghar^u gharas niōr āō*, when he came near to the house (I; cf. II, 54).
- mhālis-nish*, from the father (104).

- tū sadā mē-nishē thuk*, thou art always near (*i.e.* with) me (II, 76).
bōh wathi pananis mhālis-nisha gatsha, I, having arisen, will go near (*i.e.* to) my father (I ; cf. II, 26).
miānis mhālis-nishē wāra mazūran wāra manjī thi, near my father (*i.e.* in my father's house) many servants have much bread (II, 23).
akis badis māhnis-nishin lag^u gōu, he went and stayed near (*i.e.* with) a great man (II, 16).
ai katha-pāna lūk sārī tyēs-pān krūdhī samazēi, from upon (*i.e.* in regard to) this matter all the people became angry upon (*i.e.* with) him (III).
thukrin dōsan-pata, after a few days (II, 6).
māra kāran-pata māl ujārun, he wasted the property after (*i.e.* in) evil deeds (I).
tin pananis dilas-sāthi zabun, he said with (*i.e.* in) his heart (I).
tsāun māl kanjran-sāthi udāī dyutun, he wasted thy substance with harlots (I).
tū hamēsha mē-sāthi thukh, thou art ever with me (I).
bōh pananiēn yāran-sāthi khushī karaha, I might have made merry with my friends (I).
yiman-sāthi panun yad bhara, with these I will fill my belly (I).
razan-sāthi gandis, bind him with ropes (236).

Adjectives, as a rule, follow the custom of standard Kāshmīrī. Those that do not end in *u-mātrā* (such as *dūr*, distant; *hish*, like; *juān*, good; *māra*, bad; *zabar*, good) are not declined when in agreement with a substantive in a case other than the nominative singular. Thus :—

- dūr dishas safar kōrun*, he went to a far country (I).
māra kāran-pata māl ujārun, he wasted the property in bad actions (I).
panun māl māra kāman-manz urāwun, he wasted his property in bad actions (II, 10).
zabar māhnu, a good man (119); *zabar māhni*, good men (124).

Sometimes, however, the adjective is declined,—the masculine in this case following the first declension of nouns. Thus we have :—

- akis dūras mulka-sun safar korun*, he made a journey of a distant country (II, 8).
lāchāran mahniēn badāwun, for helpless men he increased (the measurement of the land) (III).

As in Kāshmīrī adjectives ending in *u-mātrā* agree with the noun they qualify in gender, number, and case. It must be remembered that *u-mātrā* is often elided, so that the adjective apparently ends in a consonant. This, however, does not affect the rule. Even when the *u-mātrā* is elided the adjective is treated as if it ended in *u-mātrā*. Thus the pronominal adjective *miāun^u*, my, is just as often written *miānn*, but it is always declined as if it were *miāun^u*, and never as if it were really *miā:nv*.

In Kāshmīrī the feminine termination corresponding to the masculine *u-mātrā* is *ü-mātrā*. In Kashṭawāṛī it is *i-mātrā*, which, as often as not, is pronounced as a full *i*, as in the third declension of substantives. Thus, the feminine of *lōkūr*^u, small, is *lōkarⁱ* (*lōkari*). In fact, as in the second and third declensions, ^u is often written *u* or even *ō* or *ua*, ⁱ is often written *i* or *ī*, and *in* is often written *ēn*, *yin*, or *iēn*. In the following paradigm I shall give only ^u, ⁱ, and *in*, respectively, but most of the other spellings will be found in the examples.

Under the rules for epenthesis certain consonants are liable to change in the feminine (see p. 266), and in some cases, when they do not change in the nominative feminine, they change in the other cases. Thus, the feminine of the Kāshmīrī *bod*^u, great, is *bud^u*, the dative singular of which is *bajē*. In Kashṭawāṛī these changes appear most capriciously, sometimes they occur, and sometimes they do not.

Adjectives ending in *n^u* (which in Kāshmīrī becomes *ñ^u* in the feminine) appear to make their feminines pretty consistently in *ñⁱ*. Thus, *miāun^u*, my, has its feminine *miāñⁱ*; *tsāun^u*, thy, feminine *tsāñⁱ*; *panun^u*, own, feminine *panañⁱ*. In the case of the Kashṭawāṛī word *bad^u*, great, the *d* is changed to *j*, even in the case of the nominative feminine, which is *bajⁱ*. This is evidently due to the analogy of the other feminine cases. We thus get the following declension of *bad^u* or *bad^d*, great.

	Masc.	Fem.
Sing.		
Nom.	<i>bad^u</i>	<i>bajⁱ</i> .
Dat.	<i>badis, badi</i>	<i>baji.</i>
Ag.	<i>bađlin, bađi</i>	<i>baji.</i>
Abl.	<i>bađi</i>	<i>baji.</i>
Plur.		
Nom.	<i>bad^u</i>	<i>baji.</i>
Dat.	<i>badin</i>	<i>bajin.</i>
Ag.-abl.	<i>badian</i>	<i>bajian.</i>

Note that, in the masculine singular, the ablative can optionally be used for any oblique case.

There are one or two irregular adjectives. The pronominal adjective *panun^u*, own, optionally drops the second *n* in all cases except the nominative singular. Thus, *panis* for *pananis*: *pani* for *panani*, and so on. The word for 'all' (compare the Kāshmīrī *soruy*, see p. 269), invariably adds an emphatic *i*. Thus the masc. sing. nom. is *sārūi*, abl. *sāriuci* (for *sāri*+*i*); plur. nom. *sāri* (for *sār*+*i*).

As examples of the use of these declinable adjectives we may quote:—

Masc. sing. nom.—*tath dishas-manz badjⁱ kāl peōu* (I) or *tath mulkas-manz bad^u drāg pēōn* (II, 12), in that country a great famine fell.

tyisun badj^u shur^u wajjan-manz āsus^u (I) or *tisun bad^u shur^u wajji-manz āsus^u* (II, 53), his great (*i.e.* elder) son was in the field(s).

yēi ghaṛī sōrūi barbād kōrun (I) or *yēli sārūi kharach korun* (II, 11), when he had wasted (expended) all.

Dat.-acc.—*akis badis māhnis-nishin lag^u gōu*, he went and stayed with a great man (II, 15).

miānis mhālis-nishē wāra mazūran wāra manjī thī, near my father (*i.e.* in my father's house) many servants have much bread (II, 23).

lōkrin shurien pananis mhālis zabun, the younger son said to his father (I). So *pananis mhālis*, (I will go) to my father (I), and (he came) to his father (I).

miāun mhāl thu tath lōkuri gharas-manz rihwan, my father lives in that small house (233).

pani mhālis-nishē gatsha, I will go to my father (II, 26, cf. 34).

zāt tsāni hukmas adal-badal na hanthus, I never walked contrary to thy command (II, 67).

Note *miān'* for *miānis* or *miāni* (225).

Ag.—*lōkrin shurien pananis mhālis zabun*, the younger son said to his father (I).

lōkrin shurin safar korun, the younger son made a journey (II, 7).

tsāni mhālin bajⁱ dhām karmats^s thī, thy father hath made a great feast (II, 59).

tsāni mhālin rachhmutu wātsu mārun, thy father killed the fatted calf (I).

Plur. nom.—*lük sāri tyēs-pān krudhī samazēi*, all the people became angry with him (III).

thukri banāyin, he made them small (III).

Dat.-acc.—*bađiēn mahniēn*, for great men (III).

pananiēn mazūran-hish banāyim, make me like one of thy servants (I).

mhālin panēn māhnin zabun, the father said to his men (II, 43).

thukriēn dōsan-manz, in a few days (I).

thukriēn dōsan-pata, after a few days (II, 6).

Fem. sing. nom.—*tsāni mhālin bajⁱ dhām karmats^s thī*, thy father hath made a great feast (II, 59, cf. 75).

kityān warhiēn tsāñⁱ khēzmat karyim, for how many years I did thy service (I).

yītin warhēn mē tsāñⁱ ṭahl karan thus, for so many years I am doing thy service (II, 66).

Dat.—*karun panañi marzi-sāthi zamīnas kachchh*, he measured the country according to his own pleasure (III).

Plur. dat.—*tin tis pañēn wajjan-manz sōzun*, he sent him into his fields (II, 16).

The Genitive Case.—As in Standard Kāshmīrī the genitive is an adjective and is declined as such. The postpositions of the genitive are *hun^u*, *sun^u*, and *uk^u*, corresponding to the Kāshmīrī *hond^u*, *sond^u*, and *uk^u* respectively. These are used almost exactly as in Kāshmīrī. *Hun^u* is used with feminine nouns and with masculine plural nouns. *Sun^u* is used with masculine singular nouns. Both these govern the dative, as in Kāshmīrī, and as in that language the *s* of *sun^u* is really the termination of the dative, so that *āsmāna-sun^u* of heaven is really *āsmānas-'un^u*, for *āsmānas-hun^u* (see p. 225). Unlike Standard Kāshmīrī *sun^u* is used not only with animate, but also with inanimate nouns, so that we have *āsmāna-sun^u*, when Kāshmīrī would have *āsmānuk^u*;

māla-sun^u, of the property, where Kāshmīrī would have *māluk^u*; and *mulka-sun^u*, of the country, where Kāshmīrī would have *mulkuk^u*.

The postposition *uk^u* is, as in Kāshmīrī, confined to inanimate masculine singular nouns, as in *gāmuk^u*, of the village; *mulkuk^u*, of the country. We thus see that either *sun^u* or *uk^u* may be used with such an inanimate noun as *mulk*, a country.

All these postpositions are declined, so that we have for *sun^u* :—

	Masc.	Fem.
Sing.		
Nom.	<i>sun^u</i>	<i>siñi^u, siñi²</i>
Dat.	<i>sinis, sini</i>	<i>siñi.</i>
Ag.	<i>sinin, sini</i>	<i>siñi.</i>
Abl.	<i>sini</i>	<i>siñi.</i>
Plur.		
Nom.	<i>sin'</i>	<i>siñi.</i>
Dat.	<i>sinin, sin</i>	<i>siñin.</i>
Ag.-abl.	<i>sinian</i>	<i>siñau.</i>

Sun^u is sometimes written *sund^u* (102).

As usual there are numerous variants of these forms. The *u* of *sun^u* is very commonly dropped, so that we get *sun*. Similarly final ' and *i* are often dropped, so that *sin* may represent *sin'* or *sini*. Again *y* is often inserted before *i*, so that, e.g., *sinis* and *sini* become *sinyis* and *sinyi* respectively. Again, sometimes ē and sometimes ī is written for ' or *i*, and *iēn* or *ēn* for *in*, so that *sin* and *sini* may become *sinē* or *sinī*, and *sinin* may become *sinien* or *sinēn*. All this is exactly as in the case of nouns of the second and third declensions.

Hun^u is declined exactly like *sun^u*, substituting *k* for *s*.

Uk^u is declined as follows, it being remembered that changes of spelling may occur as in the case of *sun^u*.

	Masc.	Fem.
Sing.		
Nom.	<i>uk^u (u)</i>	<i>ach^u.</i>
Dat.	<i>akis, aki</i>	<i>achi.</i>
Ag.	<i>akin, aki</i>	<i>achi.</i>
Abl.	<i>aki</i>	<i>achi.</i>
Plur.		
Nom.	<i>ak</i>	<i>achi.</i>
Dat.	<i>akin</i>	<i>achin</i>
Ag.-abl.	<i>akian</i>	<i>achian.</i>

Sometimes the genitive postpositions are omitted as in (II, 54) *gēwanēn*, for *gēwanēn-hun^u*, of singing, and (II, 55) *natsanēn*, for *natsanēn-hun^u*, of dancing.

The following are examples of the use of the genitive :—

Sun.—masc. sing. nom.—*āsmāna-sun gunāh kurmut thum*, I have done sin of (i.e. against) heaven (II, 28).

gharas-manz thu safēd ghuri-sun zīn, in the house is the saddle of the white horse (226).

māla-sun hissa mē dim, give me the share of the property (II, 3).

mulku-sun (for *mulka-sun*) *su thu mēhram*, he is acquainted of (i.e. with) the country (III).

dūras mulka-sun safar, a journey of (i.e. to) a far country (II, 9).

Sāhaba-sun gunāh kōrum, I did sin of (i.e. against) God (I).

Dat.-acc.—*tē-sinyis dandas thōyiū zīn*, put ye the saddle to (i.e. on) his back (227).

mē tsōtum tē-sinyis shuris, I have beaten his son (228).

i-sin hathas ankhuch lāgyus, put ye a ring on his hand (I).

tsanis mhāl-sin gharas-manz, in thy father's house (223).

Ag.—*ti-sin mhālin su manāmun*, his father remonstrated with him (II, 63).

miānⁱ pētr^a-sinyi shuriēn karun biāh, the son of my uncle made a marriage (225).

Abl.—*tsāni mhālin ti-sinē khātira rachhmutu watsu mārun*, thy father killed the fatted calf for the sake of him (I).

i-sini khātara rachhmut^a wats^a mārāwuth, thou causedst the fatted calf to be slain for him (I).

Plur. nom.-acc.—*miāni mhāli-sinyi kityā mazūr thī*, how many labourers there are of my father (I).

Dat.-acc.—*ti-sin hathan ankuchi*, a ring for his hands (II, 46).

Fem. sing. nom.-acc.—*ghuri-sī ummar*, the age of the horse (221).

Dat.-acc.—*tyē-siñi bhēnyi-hata badd^a*, taller than his sister (231).

Hun.—masc. sing. dat.—*dhāri-hinis mōkhas-pān*, on the top of the hill (229).

tath jāē-hinis aikis shakhsas-labi rat̄hu, he remained near a person of that place (I).

For further examples of *sun* and *hun*, see the List of Words, 102, etc.

Uk.—masc. sing. nom.—*natsunuk wāz laioun*, the sound of dancing was perceived by him (I).

Dat.-acc.—*gāmakis kāsi wānawālis-hata*, from a shopkeeper of the village (241).

tath mulkakis akis bađis māhnis-nishin lag^a gōu, he went and joined himself to a great man of that country (II, 15).

Fem. sing. nom.—*yōr yinach murzi karan thu*, he is making a desire of (i.e. for) coming here (III).

Adjectives in agreement with genitives in *sun* or *hun* are put in the dative, as in *dūras mulka-sun safar*, a journey of a far country (II, 9).

No examples are available of any adjective agreeing with a genitive in *uk*.

Comparison.—This is made as in Kāshmīrī. The usual postpositions are *hata* and *nishi*. Thus :—

-nishi zabar, better than (133).

sāriwī-nishi zabar, better than all, best (134).

bhēnyi-hata badd^a, taller than the sister (231).

sāriwī-nishi juān pōshāk kadi aniū, bring ye forth the best robe (I).

Another mode of forming the superlative is shown in :—

asalas-nishē asal, good than good, i.e. best (II, 44).

Numerals.—These are given in the List of Words and Sentences (pp. 488ff.).

The word for ‘one’ is *ak* which is either indeclinable as in *ak zanis zēh shūrī āsis*, to one man were two sons (II, 1), or else is declined as if from a nominative *okⁿ* or *akⁿ*, its dative being *akis* or *aikis*. Thus :—

akis dūras mulka-sun safar, a journey to a far country (II, 8).

akis bađis māhnis-nishin, near a great man (II, 15).

aikis mahnis zēh shūrī āsias, to one man were two sons (I).

aikis naukaras sad dyit, having given a call to one (i.e. a) servant (I).

With the suffix of the indefinite article *ak* becomes, as in Kāshmīrī, *akhā*, and simply means ‘a,’ as in *okhā māhnⁿ hakārū*, having called a man (II, 56).

The word for ‘five’ is given as *pants* in the List of Words, but the dative is given as *pātsan* in :—

yēti āsēāu rachhmutu pātsan warhiēn, he was placed here for five years (III).

PRONOUNS.—These closely follow Kāshmīrī, and will be dealt with in the order employed in describing the pronouns of that language.

Personal Pronouns.—The first two Personal Pronouns are declined as follows :—

	I.	Thou.
Sing.		
Nom.	<i>bōh, mōv¹</i>	<i>tū, tsā.</i>
Dat., ag. and abl.	<i>mōv</i>	<i>tsē.</i>
Plur.		
Nom.	<i>as', as</i>	<i>tus.</i>
Dat., ag. and abl.	<i>osi, asī</i>	<i>tusi, tusī.</i>

It will be observed that final ‘i’ is liable to be dropped, and that final *i* is liable to be lengthened. The *tū* of the second person connects Kashṭawārī with Western Pahārī, while *tsā* connects it with Kāshmīrī.

Instead of the genitives, the possessive pronouns *miānⁿ*, my; *asunⁿ*, our; *tsāunⁿ*, thy; and *tusunⁿ*, your, are employed. As usual the final *u-mātrā* is frequently dropped. These are adjectives, and are regularly declined, with all the vowel changes noted under the head of adjectives, and shown in the declension of *bađⁿ*, great (see p. 356), the feminines being *miāñ*; (?) *asūñ*; *asī*; *tsāñ*; and (?) *tusiñ*, *tusī*, respectively. I have no authority for the plural genitives, and the forms given are based on the feminine of the genitive postposition *sunⁿ* (p. 358).

The following are examples of the use of these pronouns :—

First Person.—Sing. nom.—*bōh wāthi paunis mhālis-nisha gatsha*, I, having arisen, will go to my father (I).

bōh bhōchhi maran thus, I am dying of hunger (II, 25).

bōh hanthus az mhast dūr, I walked a long way today (224).

¹ See below.

In one passage in the second specimen,—viz. *mē tsāñi tahl karan thus*, I am doing thy service (II, 66),—the nominative of this pronoun is *mē*, which is probably borrowed from the Lahndā *mā*.

Dat.-acc.—*mē pananiēn mazūran-hish banāyim*, make me like thine own labourers (I ; so II, 31).

mē zāt pūt dyituth na, thou never gavest to me a goat (I).

māla-sun kissa yu mē wātim, *mē dim*, give to me the share of the property which will come to me (II, 3).

tū hamēsha mē-sāthi thukh, thou art ever with me (I ; so, *mē-nishē*, II, 76).

Ag.—*mē gunāh kōrum*, I did sin (I ; so II, 27).

mē tsōtum tēsinyis shuris mhast, I beat his son much (228).

Plur. nom.—*as' khēmau*, we shall eat (II, 48).

as khyēmau, id. (I).

as Nawāb Sāhabas-labi faryād gatshau, we will go as complainants to the Nawāb Sāhib (III).

Dat.—*su hākim asi gatshi na*, that ruler is not proper for us (III).

Sing. gen. (masc. sing. nom.)—*miāun^u zi shur^u mūd^umut āsū*, this my son was dead (II, 49).

yis-kēn miāun^u thu, whatever is mine (II, 77).

miāun yi shur^u mūdmut āsū, this my son was dead (I).

i-kēnts^a miāun thu, whatever is mine (I).

panani dōlatu-manza miāun hissa dyim, out of thy wealth give me my share (I).

(Dat.-acc.)—*miānis mhālis-nishē wāra mazūran wāra manjī thi*, in my father's house many servants have much bread (II, 23).

miāni (for *miāni*, *miānis*) *pētr^a-sinyi shuriēn*, by the son of my uncle (225).

miāni mhāli-sinyi kitya mazūr thi, how many labourers there are of my father (I).

Second Person.—Sing. nom.—*tū hamēsha mē-sāthi thukh*, thou art ever with me (I ; so II, 76).

tyis hē tsā tima rōpiē, take thou those rupees from him (235).

Dat.-acc.—*kusun shur^u thu tsē-pata yūan*, whose boy comes behind thee (239) ?

Ag.—*tsē zāt ak tshāwali-pūt mē dyututh na*, thou never gavest me a kid (II, 69).

tsē bajⁱ dhām karith, thou madest a great feast (II, 74).

tsē kas-hata su mōl hyututh, from whom didst thou buy that (240) ?

Sing. gen. (masc. sing. nom.)—*tsāun^u zab^u zāt phirum na*, I never disobeyed thy word (I).

tsāun^u nām kyā thūi, what is thy name (220) ?

phiri tsāun^u shur^u zabāwa, I again may be called thy son (II, 30).

tsāun^u bhāy^u, thy brother (II, 58, 80).

tsāunⁱ zi shur^u, this thy son (II, 72).

yis-kēn miāun^u thu, su tsāun^u thu, whatever is mine, that is thine (II, 77).

ath-lāik rat̄hus na tsāun shur^u zaba, I am not worthy (that) I may say (that I am) thy son (I).

tsāun bhōi āuī, thy brother came (I).

yēi-ghārī tsāun yi shur^u āō, when this thy son came (I).

(Dat.-acc.)—*tsāniś mhālⁱ-sin gharas-manz kityā shurⁱ thi*, how many sons are there in thy father's house (223)?

zāt tsāni hukmas adal-badal na hanthus, I never walked contrary to thy command (II, 67).

(Ag.)—*tsāni mhālin rachhmutu wat̄su mārun*, thy father killed the fatted calf (I).

tsāni mhālin bajⁱ dhām karmat^s thi, thy father hath made a great feast (II, 59).

(Fem. sing. nom.)—*kityān warhiēn tsānⁱ khēzmat karyim*, for how many years did I do thy service (I)?

yit̄in warhēn mē tsānⁱ tahl karan thus, for so many years I am doing thy service (II, 66).

As in Kāshmīrī, the Demonstrative, Relative, Interrogative, and Indefinite pronouns have, in the singular, separate forms for animate and inanimate objects. There are feminine forms for the animate pronouns, but only a few examples occur in the specimens.

Demonstrative Pronouns.—As in Kāshmīrī, these are used also as pronouns of the third person. The following forms occur in the Specimens. Forms for which I have no authority, and which are based on analogies found elsewhere, are enclosed in marks of parenthesis :—

‘This.’

	SING.		PLUR.
	Animate	Inanimate.	
Nom.	<i>i, yi, zi</i>	<i>i, yi, zi</i>	(<i>im, yim, f. ima, yima; zi</i>)
Dat.	<i>is, yis</i>	(<i>yith</i>), <i>yith^s, yath</i>	<i>iman, yiman</i>
Gen.	<i>i-sun^u, yi-sun^u</i>	(<i>yithun^u</i>)	<i>iman-hun^u, yiman-hun^u</i> .
Ag.	(<i>in, yin</i>)	(<i>in, yin</i>)	{ <i>timau, yimau</i> .
Abl.	(<i>is, yis</i>)	(<i>yēi</i>)	

There is an emphatic dative inanimate singular in *ai katha-pāna*, on this very matter (III), and a corresponding emphatic ablative in *aiyi-khātara tin su juān lawun*, for this

very reason (that) he perceived him safe and sound (I). The form *zi* may be compared with the Dras Shinā *zhō* (see p. 193), and the Bashgali Kāfir *izē*, both meaning 'he.'

The following are examples of the use of this pronoun :—

Sing. nom. acc.—*miāun yi shur^u mūdmut āsū*, this my son was dead (I).

yēi gharī tsāun yi shur^u āō, when this thy son came (I).

miāun^u zi shur^u mūd^umut āsū, this my son was dead (II, 49).

tsāun^u zi shur^u, this thy son (II, 73).

tsāun^u zi bhāy^u, this thy brother (II, 80).

Inan.—*yi kyā samuz*, what is this (I) ?

yi rōpai dyi tis, give this rupee to him (234).

Dat. an.—*is ghuri-sī ummar kitā thē*, how much is the age of this horse (221) ?

sāriwī-nishi juān pōshāk kādi anīu tē yis lāgyus, bring ye forth the best robe, and put ye it on this one (I).

Inan.—*su thu yēth kulyis-tal ghuris-pān bēi*, he is seated on a horse under this tree (230).

yath-lāik thus na, I am not worthy of this (II, 30).

yath kilas-manz kāid samuz, he became imprisoned in this fort (III).

tin karun yath mulkas panañi marzī-sāthi zamīnas kachchh, he made the land-measurement for this country according to his own wishes (III).

yath mulku (for *mulka*)-*sun su thu mēhram samzumut*, he has become acquainted of (*i.e.* with) this country (III).

Gen.—*isin hathas ankhuch lāgyus*, put ye on to this one's hand a ring (I).

isini khātara rachhmut^u wats^u mārācuth, thou causedst the fatted calf to be killed for this one's sake (I).

Plur. masc. nom.—*zi kyā thī*, what are these (II, 57) ?

Dat.—*yiman-sāthi panun yaq bhara*, with these I will fill my belly (I).

In Kāshmīrī there is a defective pronoun, of which the inanimate dative singular is *ath*, meaning 'that within sight.' It occurs once in the Specimens in the phrase *ath-lāik ratħus na*, I remained not worthy of that (I).

Corresponding to the Kāshmīrī *suh*, he ; *tih*, that (not within sight), we have the following :—

	SING.		PLUR.
	Animate.	Inanimate.	
Nom.	<i>su</i> . (fem. <i>su</i>)	<i>su</i> . (<i>ti</i>)	<i>tim</i> , (fem. <i>timā</i>)
Dat.	<i>tis</i> , <i>tyis</i> , <i>ties</i>	<i>tath</i>	<i>timan</i>
Gen.	<i>ti-sun^u</i> , <i>tyisun^u</i> , <i>tēsun^u</i> , <i>tyēsun^u</i>	<i>tathun^u</i>	<i>timan-hun^u</i>
Ag.	<i>tin</i> , <i>tini</i>	.....	<i>timau</i>
Abl.	<i>tyis</i>	(<i>tēi</i>)	

Corresponding to the emphatic *ai* of *yi*, we have *taii* in *taii-pata yath mulku-sun su thu mēhram samzumut*, for that very (reason that) he is become acquainted with this country (III). *Tisau* is ‘to him also,’ see below.

Examples of the use of this pronoun are :—

Sing. nom. acc.—*su lāchār gōu*, he became helpless (I).

su salāmat thu, he is safe and sound (II, 81).

su thu māl tsunācan, he is grazing cattle (229).

Inan.—*yis-kēn miāun^u thu*, *su tsāun^u thu*, whatever is mine, that is thine (II, 77).

Dat.-acc.—*tis tarṣ āucus*, compassion came to him (I).

mālin tis zabun, the father said to him (I).

tin tyis zabun, ‘*tsāun bhōt āuī*’ he said to him, ‘thy brother is come’ (I).

tyis tsōtis jān, beat him well (236).

lūk sāri tyēs-pān krūdhī samazēi, all the people became angry upon (*i.e.* with) him (III).

tisau zabis, I will also say to him (II, 27).

tath dishas-manz baḍl^u kāl pēōu, in that country a great famine fell (I).

tath jāē-hinis aikis shakhsas-labi rāṭhu, he remained with a person of that place (I).

tath mulkas-manz baḍu drāg pēōu, in that country a great famine fell (II, 12).

tath (Kashmīrī would have *tami*) *mulkakis akis baḍis māhnis-nishin*, near a great man of that country (II, 14).

miāun māl thu tath lōkuri gharas-manz rihičan. my father lives in that small house (233).

Gen.—This follows the declension of *sun^u* on p. 358, as in :—

tisun māl^u kanāra nyit bōzāwun lagus, his father, having come outside, began to persuade him (I).

tisun baḍ^u shur^u wajji-manz āsū (II, 53), but

tyisun baḍl^u shur^u wajjan-manz āsū (I), his elder son was in the field (fields).

tyisun bhōt thu tyēsiñi bhēnyi-hata baḍl^u, his brother is taller than his sister (231).

tēsinyis ḍandos thōyiū zīn, put ye the saddle upon his back (227).

mē tsōtum tēsinyis shuris māhast, I beat his son well (228).

shur^u tyēsun marī gōs, his son died (III).

tisin mālin su manāmūn, his father remonstrated with him (II, 63).

tisinē (for *tisini*) *khātira rāckhnu tu wāṭgu mārun*, he killed the fatted calf for his sake (I).

tisin huthan onkuchī, a ring for his hands (II, 46).

tēsiñi bhēnyi s̄īthi, with his sister (225).

tyēsiñi bhēnyi-hata baḍl^u, taller than his sister (231).

tathun mōl thu d̄hāī rōpiē, the price of that is two and a half rupees (232).

Ag.—*tin pananis dilas sāthi zabun*, he said in his heart (I).

tin māl timhau bāthi ditnuk, he divided the property among them (II, 5).

tini pananyis zamīnas-manz sōzun, he sent (him) into his land (I).

Abl.—*tyis hē tsa tima rōpiē*, take those rupees from him (235).

Plur. nom. masc.—*tim khushī karañ lag'*, they began to do rejoicing (II, 52).

tyis hē tsa tima (probably incorrect for *tim*) *rōpiē*, take those rupees from him (235).

Dat.-acc.—*tin timan pananī dōlat banī ditsin*, he divided his wealth to them (I).

timan dēl-tisha (?) panun yad bhara, I may fill my belly with those husks (II, 19).

Gen.—*timan-hun*, their (30).

Ag.-abl.—*timau-manza lōkṛin mhālis zabun*, from among them the younger said to the father (II, 2).

In II, 5, we have *timhau* or *timhō* translated ‘among them.’ This is for *timau*, with the change of *m* to *mh* noted above (p. 348).

Relative Pronoun.—The following forms occur in the Specimens or are given by Mr. Bailey:—

	SING.		PLUR.
	Animate.	Inanimate.	
Nom.	<i>i, yi, yu</i>	<i>yi, yu</i>	<i>yim, f. yima</i>
Dat.	<i>yis</i>	<i>yath</i>	<i>yiman</i>
Gen.	<i>yisun^u</i>	(<i>yathun</i>)	<i>yiman-hun^u</i>
Ag.	<i>yin</i>	(<i>yin</i>)	<i>yimau</i>
Abl.	(<i>yis</i>)	<i>yēi</i>	

Examples from the Specimens are:—

Sing. nom. inan.—*māla-sun hissa yu mē wātim*, the share of the property which will come to me (II, 4).

Ag.—*tsāun yi shur^u āō, yin tsāun māl kanjran-sāthi udāī dyutun* (I), or *tsāun^u zī shur^u āō, yin tsāun^u māl gānēn-manz udlāwun* (II, 72), this thy son came, who wasted thy substance among harlots.

Abl.—*yēi ghorī sōrūī barbād kōrun*, at what hour (*i.e.* when) he had wasted everything,—and so many times in I.

Flur. nom. masc.—*timan dēl-tisha* (?), *yu sūr khēwan thī*, with those husks which the swine are eating (II, 19).

Fem.—*yima shima sūr khēwan āisi*, the husks which the swine were eating (I).

The **Interrogative** pronoun can be thus declined, so far as materials are available :—

		SING.	PLUR.	
		Animate.	Inanimate.	
Nom.	.	<i>kō</i> (?)	<i>kyāt</i>	(<i>kam</i> . f. <i>kama</i>)
Dat.	.	<i>kas</i>	(<i>kath</i>)	(<i>kaman</i>)
Gen.	.	<i>kas'ñ</i> *	?	(<i>kamau</i>)
Ag.	.	?	?	
Abl.	.	?	.....	.....

Examples are :—

Sing. nom. masc.—*yi kyā samuz* (I), what is this? or *zi kyā thī* (II, 57), what are these?

tsāun^a nām kyā thū, what is thy name (220)?

Dat.-acc.—*tsē kas-hata su mōl hyututh*, from whom didst thou buy that (240)?

Gen.—*kasun shur^r thu tsē-pota yān*, whose boy comes behind thee (239)?

The **Indefinite Pronoun** is *kū*, anyone, someone. Its oblique case is *kāsi*, as in *gāmakis kāsi wānawālis-hata*, from some shopkeeper of the village (241). The corresponding inanimate form for 'anything,' 'something' is *kēn* or *kēnsa*.

As an example of *kū* we may quote :—

tis kū diwan āsū nō (I) or *kū tis nō diwan āsus* (II, 21), no one was giving to him.

Reflexive Pronoun.—No example occurs of the reflexive pronoun meaning 'self.' The pronominal adjective *panun*, 'own,' is, on the other hand, very common in the Specimens. Its feminine is *panāñ*, written *panan* in the first specimen. As the word *yāñ*, belly, is feminine in Kāshmīrī, we should expect to find *panāñ yāñ* for 'his own belly,' but both the first and second specimens give *panun yāñ*, as if *yāñ* was masculine. *Panun** is an adjective and its declension is referred to on p. 356. As usual the final *u-mātrā* of *panun* is commonly dropped, and in the process of declension we often find *yi* written for *i*, as in *pananyis* for *pananis*, and *iēn* or *ēn* written for *in*, as in *pananiēn* for *pananin*. Moreover, in the second specimen, the second *n* is often dropped,

so that we find *pani* instead of *panani*. The word is declined as follows, the optional written forms being omitted from the paradigm :—

	Masculine.	Feminine.
Sing.		
Nom.	<i>panun*</i>	<i>panañ'</i> (<i>panan'</i> in 1st Spec.)
Dat.	<i>pananis</i>	<i>panañi</i>
Ag.	<i>pananin</i>	
Abl.	<i>panani. pani</i>	{ <i>panañi</i>
Plur.		
Nom.	<i>panan'</i>	<i>panañ'</i>
Dat.	<i>pananin. panin</i>	<i>panañin</i>
Ag.-abl.	<i>pananiau</i>	<i>panañiau</i>

As examples of the use of this word we have :—

Masc. sing. nom.—*panun yad bhara*, I will fill my own belly (see above) (I, II, 20).

panun māl mara kāman-manz urāwun, he wasted his property in evil deeds (II, 10).

Dat.-acc.—*tin pananis dilas-sāthi zabun*, he said in his own heart (I).

wathi pananis mhālis-labi āō, having arisen, he came to his own father (I).

tini pananyis zamīnas-manz sōzun, he sent him into his own land (I).

wōthi pani mhālis-nishē gatsha, having arisen, I will go to my father (II, 26; so II, 34).

Plur. dat.—*mē pananiēn mazūran-hish banāyim*, make me like thy servants (I).

mhālin pananiēn naukaran zabun, the father said to his servants (I).

bōh pananiēn yāran-sāthi khushī karaha, I might have done rejoicing with my friends (I).

mē panēn mazūran-manz akis manish thainī, make me one man among thy servants (II, 32).

mhālin panēn māhnin zabun, the father said to his men (II, 43).

Fem. sing. nom.—*tin timan panan'* (for *panañ*) *dōlat banñi diñsin*, he divided his own property to them (I).

dārh' panan' (for *panañ*) *puchiēn*, he plucked out his own beard (III).

Abl.—*panani* (for *panañ*) *dōlata-manza miāun hissa dyim*, give me my share from in thine own property (I).

Plur. dat.—*tin tis pañen wajjan-manz sōzun*, he sent him into his own fields (II, 16).

Other Pronominal forms noted are :—

i-kēnt̄sa, whatever, in *i-kēnts̄a miāun thu*, *tsāun thu*, whatever is mine is thine (I).

yis-kēn, whatever, in *yis-kēn miāun' thu*, *su tsāun' thu*, id. (II, 77).

'How much ?', (pl.) 'how many ?' is *kyutā*, f. *kitsā*; m. pl. nom. *kityā*, dat. *kityān*. In these the *ā* is really an interrogative or indefinite suffix added to *kyut'*, *kits'*, and *kit'*. Examples are :—

yēti-hata Kashirī-tāñ kyutā thu, how much (distance) is it from here to Kashmīr (222)?

is ghuri-sī ummar kitsā thē, how much is the age of this horse (221)?

miāni mhāli-sinyi kityā mazār thī, how many servants are there of my father (I)!

tsānis mhāl'-sin gharas-manz kityā shūr thī, how many sons are there in thy father's house (223)?

kityān warhiēn tsāñ khēzmat karyim, for how many years did I do thy service (I)!

Another word for 'how much ?' and for 'how many ?' is *kitrud* (222, 223).

yūt, so much, or (pl.) so many, occurs only in the examples in the dative plural, in :—

yītin warhēn mē tsāñ tahl karan thus, for so many years I am doing thy service (II, 66). Its feminine is probably *yīt̄s̄*, and its masculine plural probably *yīt̄*.

Pronominal Adverbs are :—

tīli, then (II, 33).

yēli, when (II, 11, 54, 72).

tēti, there (II, 10), *tētē* (I, there wasted his substance).

yēti, here (I, I here am dying, and 222, III).

kyāzi, *kyāza*, why? (94), because (II, 49).

CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

Present.—I am, etc.

	Masc.	Fem.
Sing.		
1	<i>thus</i>	?
2	<i>thuk, thukh</i>	?
3	<i>thu</i>	<i>thī, thē</i>
Plur.		
1	<i>thī</i>	?
2	<i>thēaua</i>	?
3	<i>thī</i>	?

This tense, like the Kāshmīrī *chhuh*, he is, is adjectival, and has masculine and feminine forms. The only feminine form available in the Specimens is that for the third person singular. As regards the use of *thu* instead of *chhuh*, we may compare the *thū* of the dialects of the Indus Kōhistān (Gārwī, Maiyā, etc., pp. 510, 524), the Western Pahārī *āthī*, he is (not); and the Sindhi *thian*, to become.

The Past is thus conjugated in the Masculine. No forms of the feminine are available.

I was, etc.

	Masc.
Sing.	
1	<i>āsus, āsusus</i>
2	<i>āsuk, āsusuk, āsukh, āsusukh</i>
3	<i>āsū, āsusū, āsēāu</i>
Plur.	
1	<i>āis'</i>
2	<i>āsēaua, ausēaua</i>
3	<i>āsai, āsusai, āis', āsiāi</i>

Examples of the use of the Verb Substantive are as follows :—

yath-lāik thus na, I am not worthy of this (II, 30).

tū hamēsha mē sāthi thukh, thou art ever with me (I).

tū sadā mē-nishē thuk, id. (II, 76).

i-kēntsā miāun thu, tśāun thu, whatever is mine is thine (I).

With a pronominal suffix of the second person singular dative we have :—

tsāun^a nām kyā thūī, thy name what is-to-thee, i.e. what is thy name (220) ?

For the feminine third person singular, we have :—

miānis mhālis-nishē icāra mazūran wāra manjī thī, in my father's house many servants have much bread (II, 23).

tsāni mhālin bajⁱ dhām karmat^s thī, thy father hath made a great feast (II, 59).

is ghuri-sī ummar kit^sā thē, what is the age of this horse (221) ?

For the masculine third person plural, we have :—

zi kyā thī. what are these (II, 57) ?

tsānis mhālⁱ-sin gharas-manz kityā shū^r thī, how many sons are there in thy father's house (223) ?

For the Past, we have :—

miāun yi shū^r mūdmut āsū, this my son was dead (I).

su āsū haza dūr, he was yet distant (II, 35).

rāmut āsū, he was lost (I).

bad^d shū^r uajjan-manz āsū, the elder son was in the fields (I).

yēti āsēāu Nawāb Sāhaban Labbhū Rām Tahsildār rachhmutu, Labbhū Rām was posted here as Tahsildār by the Nawāb Sāhib (III).

yima shima sūr khēwan āisi, what husks the swine were eating (I).

baļiūn mahniēn zamān ziyāda āsiāi, more lands were to great men (III).

With the pronominal suffix of the third person singular dative, we have :—

zēh shū^r āsias, two sons were to him (I).

zēh shū^r āsis, id. (II, 1).

There is one instance of the third person feminine singular with the same pronominal suffix in *kākhyā āsis*, a wish was to him (II, 18).

B.—The Active Verb.

The conjugation of the Kashṭawārī verb closely follows Kāshmīrī.

As in Kāshmīrī, there are three conjugations. The first consists of all transitive verbs, and all impersonal verbs ; the second of those intransitive verbs which employ the first past participle in the formation of the past tenses ; and the third of those intransitive verbs which employ the second past participle in the formation of the past tenses.

There is only one example of an impersonal verb in the Specimens. It is the verb *ricun*, to lament. In the third specimen we have its past *ryūwan* (for *ryūicun*), it was lamented by him, i.e. he lamented.

The following verbs of the second conjugation appear in the Specimens :—

bēhun, to sit.

gatshun, to be proper.

hanthun, to walk.

lagun, to become attached, to begin.

milun, to be got (also third conjugation).

marun, to die.

rihun, to remain.

samazun, *samhazun*, or *sapazun*, to become.

Only four verbs of the third conjugation appear in the Specimens. These are :—

gatshun, to go, to become.

milun, to be got (also second conjugation).

pēun, to fall.

yiun, to come.

Epenthetic changes of vowels occur very capriciously in the Specimens. In the same word sometimes they appear, and sometimes they do not. Thus, we have *karun* (III), *kōrun* (I), and *korun* (II, 9), all meaning ‘he made.’ We therefore do not here discuss the matter further. The whole subject is dealt with at length in the section on pronunciation (*ante*, p. 347).

The **Infinitive** ends in *un*”, of which the final *u-mātrā* is commonly (as in Kāshmīrī) omitted. Thus, *tsōtun*” or *tsōtun*, to strike. Its ablative singular masculine is, as in Kāshmīrī, used as an infinitive of purpose and ends in *ani*. Its feminine, also used as in Kāshmīrī, ends in *añ*” or *añ*. The nominative is, as usual, employed as a verbal noun. It is often used with the verb *lagun*, to form an inceptive compound. Examples of the use of the infinitive are :—

khushī karañ’ (tem.) *tē khush samuzun* (masc.) *gatshihī*, to do rejoicing and to become happy is proper for thee (I).

khushī karañ (fem.) *biya khush samazun* (masc.) *wājib āsū*, to do rejoicing and to become happy was proper (II, 79).

So *khushī karan’* (for *karañ’*) *hētsakh* (I), and *tim khushī karañ lag’* (II, 52), they began to do rejoicing.

dhōl wāyun laicun, the playing of a drum was perceived by him (I).

andar gatshun lagu na. *Tisun mhāl” bōzāwun lagus*, he did not begin to go inside. (Then) his father began to persuade him (I).

bōh yēti bhuchi marun lagus, here I begin to die (I).

su zabun lōgū, he began to say (‘I will fill my belly with the husks’) (I).

tini sūr tsunāwani sōzun, he sent (him) to feed swine (I; so II, 17).

For the genitive singular, we have :—

natsunuk wāz laicun, the sound of dancing was perceived by him (I).

yōr yinach marzī (fem.) *karan thu*, he is making a desire of coming here (III).

In the two following examples of the genitive plural, the postposition of the genitive has been omitted :—

gēwanēn biya natsanēn shōr bōzin, the sounds of singings and of danceings were heard by him (II, 54).

The **Present Participle** is formed by adding *an* to the root, as in *tsōtan*, striking. Examples will be given under the heads of the present and imperfect tenses. In Kāshmīrī, at the present day, this participle ends in *ān*, not *an*; but *an* is used in the old language and also in modern poetry.

An irregular present participle is *yūan*, coming, from *yiun*, to come.

Past Participles.—There are in the Specimens many examples of a participle corresponding to the first past participle of Kāshmīrī, and there are a few forms corresponding to the second past participle. There are no forms corresponding to the third and fourth past participles.

First Past Participle.—As in Kāshmīrī this is formed by adding *u-mātrā* to the root, as in *tsōt^u*, struck. As usual, the *u-mātrā* may be dropped, or may be represented by *u*, *ū*, or *ō*, so that instead of *tsōt^u*, we may have forms corresponding to *tsōtu*, *tsōtū*, or *tsōtō*. The masculine plural ends in *i-mātrā*, as in *tsōti*, and, again, we may have forms corresponding to *tsōti* or *tsōtī*. The feminine ends in *i-mātrā* as in *tsōti*, plural *tsōchi*.

The epenthetic changes of vowels and consonants which are common in Kāshmīrī appear very capriciously in Kashṭawārī. The consonantal changes will be noted lower down. As for vowel changes, see the section regarding vowels (*ante*, p. 347).

There are irregular first past participles. The following have been noted :—

	1st Past Part.
<i>diun</i> , to give	<i>dyut^u</i> (fem. <i>ditsⁱ</i>).
<i>hēun</i> , to take	<i>hyut^u</i> (fem. <i>hētsⁱ</i>).
<i>marun</i> , to die	<i>mūd^u</i> .
<i>rihun</i> , to remain	<i>rath^u</i> .

As another example of an epenthetic change of a consonant, we may quote *tsaci* (fem. plur.), torn, from *tsatun*, to tear.

There is one example of this first past participle used as a participle, and not to form a past tense, in the word *zab^u* in :—

tsaun^u zab^u zāt phirum na, I never turned aside thy said (thing), i.e. I never disobeyed thy word (I).

Other examples of the first past participle will be found under the head of the first past tense.

Second Past Participle.—In Kāshmīrī this is formed by adding *yōv* to the root, as in *wuchhyōv*, from *wuchhun*, to see. Judging from the only example of the singular that occurs in the Specimens, the termination is probably *ōv*, with a masc. plur. *ēi*. The forms that occur are the following :—

The second perfect participle of *milun*, to be got, is *milōmut* (II, 51), from which we infer that the second past participle is *milōv*.

For the masculine plural, we have *samazēi* (III).

Irregular second past participles are :—

	2nd Past Part.
<i>gatshun</i> , to go	<i>gōu</i> .
<i>pēun</i> , to fall	<i>pēōu</i> .
<i>yinn</i> , to come	<i>āō</i> .

Examples of the second past participle will be found under the head of the second past tense.

The Perfect Participle is formed by adding *mut^u* to the first or second past participle, as in *tsōt^umut^u*, struck. As usual, the final *u-mātrā* is often dropped, both at the end of the past participle, and at the end of *mut^u*, or may be represented by *u* so that we get several varying forms.

The feminine ends in *matsⁱ*. Examples of the first and second perfect participles are :—

	1st or 2nd Perf. Part.
<i>gatshun</i> , to go, to become	<i>gōmut</i> (219) (irreg.).
<i>yiun</i> , to come	<i>āmut</i> (II, 59) (irreg.).
<i>milun</i> , to be got	<i>myulmut</i> (II, 83).
<i>marun</i> , to die	<i>mūd^wmut</i> (II, 49) (irreg. ; but <i>mūdmut</i> in I, and II, 81).
<i>rachhun</i> , to keep	<i>rachhmut^a</i> , and <i>rachhmut^b</i> , kept, i.e. fattened (I).
<i>rāwun</i> , to lose	<i>rāw^wmut</i> (II, 51, 82).
<i>samazun</i> , to become	<i>rāmut</i> (I). <i>samzumut</i> (III).

For feminine, we have :—

<i>karun</i> , to make	<i>karmatsi</i> (II, 60).
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For the second perfect participle we have further, *milōmut*, got (II, 51), which shows that here *milun* is treated as belonging to the third conjugation, but *myulmut* (II, 83) shows that it also belongs to the second conjugation.

In Kāshmīrī, the conjunctive participle is sometimes used instead of the perfect participle as in *suh chhuh bīhīth*, instead of *suh chhuh byūlh^wmot^w*, he is seated. The same thing occurs in Kashṭawārī, where we have (230) *sa thu bēī*, he is seated. Here *bēī* is the conjunctive participle.

Conjunctive Participle.—The usual conjunctive participle ends in *i* or *ī*, as in *tsōtī*, having struck. This is specially common in intensive compound verbs. This form does not occur in Kāshmīrī, but is common in Pahārī and Lahndā. Examples are :—

<i>panan^w dōlat banī dītsin</i> , he divided out his wealth (I).
<i>tin māl timhau bāthi ditnuk</i> , he divided out his property among them (II, 5).
<i>kityā mazūr thī yad bhari khēwan</i> , how many labourers, having filled the belly, are eating (I).
<i>sōrūī jama kari</i> , having collected everything (I).
<i>shurī^w tyēsun marī gōs</i> , his son died (III).
<i>khafā samazi</i> , having become angry (II, 62).
<i>yin tsīun māl kanjran-sāthi uḍāi dyutun</i> , (thy son) who squandered thy property on harlots (I).
<i>bōh wathi pananis mhālis nisha gatsha</i> , I, having arisen, will go to my father (I), similarly <i>wōthi</i> in II, 26.

The word *kari* may be added to this participle, as in Lahndā and Pahārī. Thus :—

lōkṛin shurīn sārūī khē jōrī-karī akis duras mulka-sun safar korun, the younger
son, having collected everything, went to a far country (II, 7).

Another form of the Conjunctive Participle ends in *ith* or *it*, corresponding to the Kāshmīrī form with the termination *ith*. Thus, *tsōtīth* or *tsōtīt*, having struck.

Examples are :—

surti-manz yith, having come into (his) sense (II, 22).

tisin mhālin guth yith su manāmun, his father, having come outside, remonstrated with him (II, 63).

aikis naukoras sad dyit guārun, having called a servant, he asked him (I).

tisun mhāl^r kanāra nyit bōzārun lagus, his father, having come outside, began to persuade him (I).

A third form of the conjunctive participle ends in *īta*, as in *tsōtīta*, having struck.

Examples are :—

tis tars āwus, dōrīta nālamati rātun, to him compassion came, having run, he seized him in an embrace (I).

tis wuchhīta, tis mhālis tars āwus, biya dōrīta tis nālamut^r korūs, having seen him, to his father compassion came, and, having run, he embraced him (II, 35).

Finally in II, 56, *hakārū*, if it is a correct form, is a conjunctive participle meaning 'having called.'

We thus get the following list of the non-finite parts of the verb *tsōtun*, to strike :—

Infinitive.—*tsōtun* or *tsōtun*, to strike; sing. abl. *tsōtani*; fem. sg. nom. *tsōtanī* or *tsōtanī*.

Present Participle — *tsōtan*, striking.

1st Past Participle.—*tsōtī* (*tsōtu*, *tsōtū*, *tsōtō*), struck.

2nd Past Participle.—*tsōchov* (?), struck.

1st Perfect Participle.—*tsōt mut^r* (*tsōtmutu*, *tsōtmut*), been struck.

2nd Perfect Participle (3rd conjugation).—*milōmut*, been got.

Conjunctive Participle.—

(1) *tsōti*, *tsōti*, having struck.

(2) *tsōti-karī*, having struck.

(3) *tsōtīth*, *tsōtit*, having struck.

(4) *tsōtīta*, having struck.

(5) (?) *tsōtīñ*, having struck.

Coming to the finite parts of the verb, the imperative is thus conjugated in the second person :—

S. N.	P. V.
<i>tsōt</i> , strike thou	<i>tsōtīñ</i> , strike ye.

There are no materials from which it is possible to state the form of the 3rd person. Examples of this tense are as follows :—

yī rōpāi dyi tīs, give this rupee to him (234).

mē bōn̄h han̄h, walk before me (235).

tyis hē tsa tima rōpiē, take those rupees from him (235).

khūha-manza khuāl pāñ, draw water from the well (237).

wuchchh, kityān warhiēn tsāñ khēzmat karyim, see! for how many years I did thy service (I). In the corresponding passage in II, 65, an interjection *ō* has been added, and we get *wuchhō*.

sāriwī-nishi juān pōshāk kađi āniū, having taken out the best robe bring ye it (I; so II, 45).

tēsinyis ḳandas thōyiū zīn, put ye the saddle on his back (227).

The **Future Indicative**, also used as a **Present Subjunctive**, is thus conjugated :—

‘I shall strike,’ ‘I may strike,’ etc.

Sing.	Plur.
1. <i>tsōta</i>	<i>tsōtau.</i>
2. <i>tsōtakh</i>	<i>tsōtiū.</i>
3. <i>tsōti</i>	<i>tsōtan.</i>

It will be noted that, allowing for variations of spelling, it is the same as in Kāshmīrī. Examples of its use are as follows :—

yiman-sāthi panun yađ bhara, with these I will fill my own belly (I; so II, 20).

wōthi pani mhālis-nishē gatsha, having arisen, I will go to my father (II, 26; so I).

ki panēn yāran-manz khushī kara, that I may make rejoicing among my friends (II, 70).

ath-lāik rāthus na tsāun shūr^u zaba, I remained not worthy of this (that) I may say (that I am) thy son (I).

yath-lāik thus na ki phīri tsāun^u shūr^u zabāwa, I am not worthy of this that again I may be called (zabāwa is passive) thy son (II, 30).

na tsāhun zi andar gatshi, he did not wish that he may go within (II, 62).

su hākim asi gatshi na, that ruler will not be (*i.e.* is not) proper for us (III).

as Nawāb Sāhabas-labi faryād gatshau, we will go as complainants to the Nawāb Sāhib (III).

as khēmau, we shall eat (II, 48).

as khyēmau, khushī karaū, we shall eat, we shall make rejoicing (I).

For the **Past Conditional** there is only one certain example *karaha*, I might have made, in the first person singular. As it stands it is the same as in Kāshmīrī. The full passage is *bōh pananiēn yāran-sāthi khushī karaha*, I might have made rejoicing with my friends (I).

In *khush samuzun gatshihī*, it would have been proper to rejoice (I), the form *gatshihī* is that of the 3rd singular Past Conditional, but the sense required is ‘it is proper,’ not ‘it would have been proper.’

As in Kāshmīrī the **Present** tense is formed by conjugating the present participle with the present tense of the verb substantive. The participle is unchanged throughout. It is thus conjugated in the masculine :—

‘I strike,’ ‘I am striking,’ etc.

	Sing.	Plur.
1.	<i>thus tsōṭan</i>	<i>thī tsōṭan.</i>
2.	<i>thukh tsōṭan</i>	<i>thēaua tsōṭan.</i>
3.	<i>thu tsōṭan</i>	<i>thī tsōṭan.</i>

Similarly for ‘I go’ we have *thus gatshan*, etc. (205-210).

The Auxiliary verb may precede or follow the participle. For the feminine, the feminine of the auxiliary verb is used, but no examples are available. The participle does not change.

The following are examples of this tense :—

mē tsāñ tahl karan thus, I am doing thy service (II, 66).

bōh bhōchhi maran thus, I am dying of hunger (II, 25).

yōr yinach marzī karan thu, he is making a desire of coming hither (III).

miāun mhāl thu tath lōkuri gharas-manz riwan, my father lives in that small house (233).

su thu māl tsunāwan, he is grazing cattle (229).

kasun shur^w thu tsē pata yān, whose boy comes behind thee (239).

kityā mazūr thī yād bhari khēwan, how many labourers, having filled their belly, are eating (1).

timan dēl-tisha yu sūr khēwan thī, with those husks which the swine are eating (II, 19).

The **Imperfect** is similarly made by conjugating the past tense of the verb substantive with the present participle. Thus, *bōh āsus tsōṭan*, I was striking. It is unnecessary to give a complete paradigm. The following examples occur in the Specimens :—

tis kā diwan āsū na, no one was giving to him (I).

yima shima sūr khēwan āisi, the husks which the swine were eating (I).

PAST TENSES.—First Conjugation.—The tenses formed from the past and perfect participles closely follow Standard Kāshmīrī (*vide* p. 292, *ante*). There are the same three methods of conjugation, *viz.* (1) with the subject fully expressed, and no pronominal suffix added to the participle; (2) with the subject indicated only by a pronominal suffix; and (3) with the subject fully expressed in the agent case and also by a pronominal suffix. As in the case of Kāshmīrī, I therefore give two paradigms for each tense, the first (A) exemplifying the first method and the second (B) exemplifying the second and third methods, the pronominal subject being enclosed in brackets in order to show that it is not used in the second method, but only in the third.

As in Kāshmīrī, the first person plural can only be indicated in the first method, the second person only in the second and third methods (*vide ante*, p. 292).

Past, 'I struck,' literally, 'struck by me,' etc.

	SINGULAR.		PLURAL.	
	He was struck.	She was struck.	They (masc.) were struck.	They (fem.) were struck.
A.				
Sing.				
1. by me	<i>mě tsōt^u</i>	<i>mě tsōtⁱ</i>	<i>mě tsōtⁱ</i>	<i>mě tsōchi</i>
3. by him	<i>tin tsōt^u</i>	<i>tin tsōtⁱ</i>	<i>tin tsōtⁱ</i>	<i>tin tsōchi</i>
Plur.				
1. by us	<i>asi tsōt^u</i>	<i>asi tsōtⁱ</i>	<i>asi tsōtⁱ</i>	<i>asi tsōchi</i>
2. by them	<i>timau tsōt^u</i>	<i>timau tsōtⁱ</i>	<i>timau tsōtⁱ</i>	<i>timau tsōchi</i>
Sing.	B.			
1. by me	(<i>mě</i>) <i>tsōtum</i>	(<i>mě</i>) <i>tsōtim</i>	(<i>mě</i>) <i>tsōtim</i>	(<i>mě</i>) <i>tsōchim</i>
2. by thee	(<i>tsē</i>) <i>tsōtuth</i>	(<i>tsē</i>) <i>tsōtith</i>	(<i>tsē</i>) <i>tsōtith</i>	(<i>tsē</i>) <i>tsōchith</i>
3. by him	(<i>tin</i>) <i>tsōtun</i>	(<i>tin</i>) <i>tsōtin</i>	(<i>tin</i>) <i>tsōtin</i>	(<i>tin</i>) <i>tsōchin</i>
Plur.				
2. by you	(<i>tusi</i>) <i>tsōtēau</i>	(<i>tusi</i>) <i>tsōtiau</i>	(<i>tusi</i>) <i>tsōtiau</i>	(<i>tusi</i>) <i>tsōchiau</i>
3. by them	(<i>timau</i>) <i>tsōtukh</i>	(<i>timau</i>) <i>tsōtikh</i>	(<i>timau</i>) <i>tsōtikh</i>	(<i>timau</i>) <i>tsōchikh</i>

Of course the final *u*-mātrā of *tsōt^u* and the final *i*-mātrā of *tsōtⁱ* are often dropped. Or instead of *u*-mātrā, we may have *u*, *ū*, or *ō*, and instead of *i*-mātrā, *i* or *ī*. Also, instead of *tsōtim*, we may have *tsōtyim* or *tsōtiem*, etc., and so throughout.

There is only one example of the A method in the Specimens. It is:—

tin zab^u, he said (II, 58).

There are many examples of the B method. The forms *karun*, *kōrun*, and *korun* are good examples of the careless way in which the rules of epenthesis are applied:—

Singular First person.—*mě gunāh kōrum* (I) or *mě gunāh korum* (II, 41), I did sin.

tsāun^u zab^u zāt phirum na, I never turned thy command (I).

mě tsōtum tēsinyis shuris m̄hast, I beat his son well (228).

tsāñⁱ khēzmat (fem.) *karyim*, I did thy service (I).

Second person.—*mě zāt pūt dyituth na* (I) or *zāt ak tshāwali-pūt mě dyututh na* (II, 70), thou never gavest me a kid.

tsē kas-hata su mōl hyututh, from whom didst thou buy that (240) ?

rachhmut^u wats^u mārāwuth, thou causedst the fatted calf to be slain (I).

baj' dhām (fem.) *karith*, thou madest a great feast (II, 75).
 Third person.—*lāchāran mahniēn badāwun*, for helpless men he increased (the land measurement) (III).
tin pananis mhālis jaicāb dyutun, he gave answer to his father (I).
yin tsāun māl kanjran-sāthi uḍāi dyutun, he who squandered thy property with harlots (I).
aikis naukaras sad dyit guārun, having called a servant he asked (I).
miān' pētr-a-sinyi shuriēn karun tēsiñi bhēnyi-sāthi biāh, the son of my uncle made a marriage with his sister (225).
tin karun zamīnas kachchh, he made measurement of the land (III).
lōkṛin shuriēn dūr dishas safar kōrun, the younger son made a journey to a far country (I).
lōkṛin shuriēn akis dūras mulka-sun safar korun, id. (II, 9).
su hazza dūr āsū, mhālin laioun, he was still a great way off (when) his father perceived him (I).
naṭsunuk wāz lawun, he perceived the sound of dancing (I).
tisiñ mhālin su manāmūn, his father remonstrated with him (II, 64).
tsāni mhālin rachhmutu waṭsu mārun, thy father killed the fatted calf (I).
mhaṣt minnat zārī (fem.) *karin*, *panun pān* (masc.) *mōkalāwun*, he made much entreaty and lamenting, and (thus) freed his own person (III).
nālamati ratun, he seized him with an embrace (I).
mhaṣt ryāwan (for *ryuwun*), it was much lamented by him, i.e. he lamented much (III).
tini sūr tsunāwani sōzun, he sent him to feed swine (I; so II, 18).
na tsāhun zi andar gaṭshi, he did not wish to go inside (II, 62).
māl uṛāwun (II, 11) or *māl uḍāwun* (II, 74), he wasted the property.
māra kārān-pata māl ujārun, he wasted the property on evil deeds (I).
zabun, he said (*passim*).
tin timan panan' dōlat (fem.) *banṭi diṭsin*, he divided his wealth to them (I).
mhaṣt minnat zārī (fem.) *karin*, he made much entreaty and lamenting (III).
thukṛi (plur. masc.) *banāyin*, he made them small (III).
zāchi tsāchīn, dāṛh' panan' puchiēn, he tore (his clothes to) rags (plur. fem.), he plucked out his own beard (sing. fem.) (III).
 Third person plural.—*shahr sōzukh*, they sent him to the city (III).
lūkuu zamānārāou khuālikh bāsolāt, people (and) farmers raised a complaint (fem. sing.) (III).

No examples occur of the second or third pasts of the first conjugation.

The **Perfect** and **Pluperfect** tenses exactly follow Kāshmīrī, substituting the Kashṭawārī verb substantives for those of that language. It is hence unnecessary to give paradigms of them. The following are examples :—

Perfect.—*wū gunāh kurmut thum*, I have done sin (II, 29).

tsāni mhālin baj' dhām (fem.) *karmots' thī*, thy father hath made a great feast (II, 60).

Pluperfect.—*rāmut āsū, tē myul*, he had been lost, and was found (I).

rāw^u mut āsū, hun milōmut thu, he had been lost, now he has been found (II, 51; so II, 82).

āsēāu Nawāb Sāhaban Labbhū Rām Tahsildār rachhmutu, the Nawāb Sāhib had appointed Labbhū Rām to be Tahsildār (III).

The **Second Conjugation** also closely follows Kāshmīrī. The First Past is thus conjugated. The verb taken as a sample is *samazun*, to become:—

‘I became,’ etc.

Masc.

Fem.

Sing.

- | | |
|--------------------------------|-------------------------------|
| 1. (bōh) <i>samuzus</i> | (bōh) <i>samazis</i> . |
| 2. (tū) <i>samuzukh</i> | (tū) <i>samazikh</i> . |
| 3. <i>su samuz^u</i> | <i>sa samazⁱ</i> . |

Plur.

- | | |
|----------------------------------|--------------------------|
| 1. <i>as samazⁱ</i> | <i>as samazi</i> . |
| 2. (tus) <i>samazēaua</i> | (tus) <i>samaziaua</i> . |
| 3. <i>tima samazⁱ</i> | <i>tima samazi</i> . |

Note that, as usual, final *u*-mātrā may be dropped, or may be represented by *u*, *ū*, or *ō*, and that *i*-mātrā may be represented by *i* or *ī*.

The following are examples. They are all in the masculine:—

Sing. First Person.—*tsāni hukmas ada^l-badal na hanthu*, I did not walk contrary to thy command (II, 68).

bōh hanthu az m̄hast dūr, I walked much today (224).

ath-lāik raṭhus na tsāun shuṛ^u zaba, I remained not worthy of this (that) I may say (that I am) thy son (I).

Third Person.—*su kangāl samhuzun lag^u*, he began to become poverty-stricken (II, 14).

su krūdhī samuz, andar gatshun lagu na, he became angry, and did not begin to go inside (I).

su zabun lōgū, yiman-sāthi panun yad bhara, he began to say, ‘with these I will fill my belly’ (I).

tath jāē-hinis aikis shakhsas-labi raṭhu, he remained near a person of that place (I).

yi kyā samuz, this what became?, i.e. what is the matter (I)?

sapuz maukūf, yath kilas-mānz kaid samuz, he became dismissed, he became imprisoned in this fort (III).

rāmut āsū, tē myul, he had been lost, and was got (I).

Plur. Third Person.—*tim khushī karan lagⁱ*, they began to make rejoicing (II, 52).

One instance occurs of the **Second Past** of this conjugation in *samazēi*, they (masc.) became (III). This corresponds to the Kāshmīrī *sapazēy*.

For the **Perfect** we have :—

su hun myulmut thu, now he has been got (II, 83).

yath mulku-sun su thu mēhram samzumut, he has become acquainted with this country (III).

For the **Pluperfect**, we can quote *mūdmut āsū*, he was dead (I, and II, 49), but this is hardly a true example of the tense.

The **Third Conjugation** also closely follows Kāshmīrī. The following is the paradigm (in the masculine) of the **Second Past** of *gatshun*, to go, to become. Forms for the feminine are not available :—

‘ I went, I became,’ etc.

Sing.

Plur.

1. (*bōh*) *gōs*
2. (*tū*) *gōkh*
3. *sū gōu, gau*

- as gē.*
- (tus) gēaua.*
- tim gē.*

The following examples of the second past of the third conjugation are taken from the Specimens, where many others of the same verbs will be found :—

su hōshas-manz āō, he came into sense (I).

gharas-miōr āō, he came near the house (I).

gharas-niōr āv, id. (II, 54).

yēli tsāun^u zi shūr^u āō, when this thy son came (II, 73).

miāun yi shūr^u mūdmut āsū, zinda gōu, this my son was dead, he became alive (I).

pani mhālis nishē gōu, he went to his father (II, 34).

bād^u kāl pēōu, a great famine fell (I).

bād^u drāg pēōu, id. (II, 13).

For the **Perfect** of this conjugation we have :—

tsāun^u bhāy^u āmut thu, thy brother is come (II, 59).

rāw^umut āsū, hun milōmut thu, he had been lost, now he has been found (II, 51).

Passive.—According to Mr. Bailey, the passive is formed by adding *a* to the root, and conjugating it with the various parts of *gatshun*, to go. Thus :—

bōh thus tsōta gatshun, I am being struck (202).

bōh āusus tsōta gatshun, I was being struck (203).

bōh tsōta gatsha, I shall be struck (204).

The system employed in Kāshmīrī, viz. adding the ablative of the infinitive to *yīn*, to come, also obtains. Thus :—

bōh thus mārana yīn, I am being struck (202).

bōh āusus mārana yīn, I was being struck (203).

bōh mārana yīma, I shall be struck (204).

We have a potential passive, formed by adding *ā* to the root, in :—

tsāun^u shūr^u zabāca, I may be called thy son (II, 31).

Causal Verbs.—The regular method of forming a causal root is to add *āw* to the original root. Thus from *urun* or *udun*, to fly, we have *urāwun* or *udāwun*, to cause to fly, to squander. Examples are:—

tisun mhāl^u bōzāwun lagus, his father began to cause him to understand (I).

isini-khātara rachhmut^u wats^u mārāwuth, thou causedst the fatted calf to be killed for his sake (I).

tin tis sūr tsunāwanī sōzun, he sent him to graze swine (II, 18).

su thu māl tsunāwan, he is grazing cattle (229).

panun māl urāwun, he caused to fly (*i.e.* wasted) his property (II, 11, but *udāwun*, II, 74).

As usual there is a series of verbs whose root vowel is lengthened in the causal, as in the Hindi *marnā*, *mārnā*. An example is:—

asalas nishē asal pōshāk tis lāgiūs, put ye on him the best robe (II, 44).

In Kāshmīrī the causal of *khasun*, to rise, is *khārun* or *khālun*, to raise. In Kashtawārī the corresponding causal is *khuālun*. Thus:—

tyēs-pān lūkau zamindārau khuālikh bāsalāt, the people and farmers raised a complaint against him (III).

khūha-manza khuāl pāñ, raise (*i.e.* draw) water from the well (237).

In the form *banāyim*, make me (as one of thy servants) (I), *āy* has been added to the root instead of *āw*.

Pronominal Suffixes.—Pronominal suffixes are added to verbs as in Standard Kāshmīrī. The suffixes of the agent case have been already dealt with in the paradigms of the first conjugation, and will not be further noticed. For the other cases we have the following:—

First Person Singular.—The suffix is *m*, for all cases except the nominative. Thus:—

mē pananiēn mazūran hish banāyim, make-me as one of thy servants (I).

māla-sun hissa yu mē wātim, mē dim, give-to-me the share of the property which will come-to-me (II, 3).

miāun hissa dyim, give-to-me my share (I).

Second Person Singular.—The suffix of the second person singular for all cases except the nominative and the agent is *ī*, as in:—

tsāun bhōī āūī, thy brother came-of-thee (I), *i.e.* the ‘thy’ is repeated in the suffix.

tsāun^u nām kyā thūī, thy name what is-of-thee (220). The same remarks apply.

Third Person Singular.—The suffix for all cases except the nominative and the agent is *s*. After the letter *i*, this is sometimes *as*. Thus:—

aikis mahnis zēh shūrī āsias, to a certain man there were-to-him two sons (I, but II, 1, has *āsis*).

kākhyā (fem.) *āsis*, a desire was-to-him (II, 18).

kū tis nō diwan āsus, to him no one was giving-to-him (II, 21).

tis tars āsus, to him pity came-to-him (I, so II, 36).

khabar (fem.) *āyas*, news came-to-him (III).

tyis tsōtis jān paīhyi tē razan-sāthi gandis, beat-him well, and bind-him with ropes (236).

shur^u tyēsun marī gōs, his son died-of-him (III).

halāl karius, make ye-it lawful (I).

tis nālamut^u korus, to him he made-to-him an embrace (II, 37).

tisun mhāl^u bōzāwun lagus, his father began-to-persuade-him (I).

yis lāgyus, put ye-on-him (the best robe) (I; so *lāgiūs*, II, 45).

as mānaus na, we will not agree-to-him (III).

su salāmat myulus, he has been joined safe and sound-to-him (II, 61).

zabas, I will say-to-him (I, and II, 27).

The following are cases of double suffixes :—

Agent and dative singular, both third person.—*hundī ditinus*, kisses were given-by-him-to-him (I).

guārnas (for *guārunas*), it was asked-by-him-to-him, i.e. he asked him (II, 57).

zabunas, it was said-by-him-to-him (I).

Agent third person singular and dative third person plural.—*tin māl timhau bāthi ditnuk* (for *ditnuk* or *dyutnuk*), by him the property was divided-by-him-to-them (II, 6).

Compound Verbs.—There are several instances of **Intensive** Compounds in the Specimens. They are formed, as usual, by using the first member in the form of the conjunctive participle. Thus :—

pananⁱ dōlat ban̄ti dit̄sin, he divided out his own property (I, so *bāthi ditnuk* in II, 6).

marī gos, his (son) died (III).

yin tsāun māl uđāi dyutun, he who squandered thy property (I).

Inceptive compounds are formed with the infinitive, and are described under that head.

[No. II.]

DARDIC SUB-FAMILY:

DARD GROUP.

KĀSHMĪRĪ.

KASHTAWĀRĪ DIALECT.

SPECIMEN I.

(Rev. T. Grahame Bailey, 1902.)

Aikis-mahnis zēh shurī ásias. Lökṛin-shuriēn pananis-mhālis
To-one-man two sons were-to-him. By-the-younger-son to-his-own-father
 zabun, ‘panani-dōlata-manza miāun hissa dyim.’ Tē
il-was-said-by-him, ‘thine-own-wealth-from-in my share give-to-me.’ And
 tin timan panan’ dōlat bantī ditsin. Thukriēn-dōsan-
by-him to-them his-own wealth having-divided was-given-by-him. A-few-days-
 manz lōkṛin-shuriēn sōrūī jama kari dūr-dishas safar
in by-the-younger-son all collected having-made to-a-far-country journey
 kōrun, tē tētē māra-kāran-pata māl ujārun.
was-made-by-him, and there evil-works-after the-property was-wasted-by-him.
 Yēi-gharī sōrūī barbād kōrun, tath-dishas-manz badd^u kāl
At-what-hour all wasted was-made-by-him, that-country-in a-great famine
 pēōu, tē su lāchār gōu; tath-jāē-hinis-aikis-shakhsas-labi rāthu.
fell, and he helpless became; to-of-that-place-one-person-near he-remained.
 Tini pananyis-zamīnas-manz sūr tsunāwani sōzun.
By-him his-own-land-in swine for-causing-to-eat he-was-sent-by-him.
 Yima shima sūr khēwan āisi, su zabun lōgū, ‘yiman-sāthi panun
What husks the-swine eating were, he to-say began, ‘these-with my-own
 yad bhara,’ tē tis kū diwan āsū na. Yēi-gharī su
belly I-will-fill,’ and to-him anyone giving was not. At-what-hour he
 hōshas-manz āō, tin pananis-dilas-sāthi zabun, ‘miāni-mhāli-
sense-in came, by-him his-own-heart-with it-was-said-by-him, ‘my-father-
 sinyi kityā mazūr thī yad bhari khēwan, bōh yēti bhuchi
of how-many labourers are belly having-filled eating, I here by-hunger
 marun lagus. Bōh wathi pananis-mhālis-nisha gatsha, tē
to-die began. I having-arisen to-my-own-father-near will-go, and
 zabas, “ai mhāli, mē Sāhaba-sun tē tsāun gunāh
I-will-say-to-him, “O father, by-me God-of and of-thee sin
 kōrum, ath-lāik rāthus na tsāun shur^u zaba; mē
was-done-by-me, to-that-worthy I-remained not thy son I-may-say; me

pananiēn-mazūran-hish banāyim.”’ Wathi pananis-mhālis-labi
 thine-own-labourers-like make-thou-me.”’ Having-arisen to-his-own-father-near
 āō. Su hazza dūr āsū, mhālin lawun, tis
 he-came. He yet far was, by-the-father he-was-perceived-by-him, to-him
 tars āwus, dōrīta nālamati rātun, tē hundī
 pity came-to-him, having-run in-embrace he-was-seized-by-him, and kiss
 ditinus. Tin zabunas, ‘ai mhāli, mē
 was-given-by-him-to-him. By-him it-was-said-by-him-to-him, ‘O father, by-me
 Sāhiba-sun tē tsāun gunāh kōrum, ath-lāik rāthus
 God-of and of-thee sin was-done-by-me, to-that-worthy I-remained
 na tsāun shur^a zaba.’ Mhālin pananiēn-naukaran zabun,
 not thy son I-may-say.’ By-the-father to-his-own-servants it-was-said-by-him,
 ‘sāriwī-nishi juān pōshāk kađi anīū, tē yis
 ‘all-than good garment having-taken-out bring-ye, and to-this-one
 lāgyus; isin-hathas ankhuch lāgyus, khōran padiōru,
 apply-ye-to-him; to-this-one’s-hand a-ring apply-ye-to-him, to-the-feet shoe,
 tē rachhmutu watswa yōr anīū tē halāl karius; as
 and the-kept calf hither bring-ye and lawful make-ye-it; we
 khyēmau, khushī karau; miāun yi shur^a mūdmut āsū, zinda
 may-eat, happiness we-may-make; my this son dead was, alive
 gōu; rāmut āusū, tē myul.’ Khushī karanⁱ hētsakh.
 became; lost was, and was-found.’ Happiness to-make was-begun-by-them.

Tyisun badd^a shur^a wajjan-manz āusū. Yēi-gharī gharas-niōr
 His big son fields-in was. At-what-hour to-the-house-near
 āō, dhōl wāyun tē natsunuk wāz lawun.
 he-came, drum playing and of-dancing the-sound was-perceived-by-him.
 Aikis-naukaras sad dyit guārun, ‘yi kyā samuz?’
 To-one-servant call haring-given it-was-asked-by-him, ‘this what became?’
 Tin tyis zabun, ‘tsāun bhōi āuī; tsāni-mhālin
 By-him to-him it-was-said-by-him, ‘thy brother came-of-thee; by-thy-father
 tisinē-khātira rachhmutu watsu mārun, aiyi-khātara
 of-him-for-the-sake the-kept calf was-killed-by-him, this-very-for-the-sake
 tin su juān lawun.’ Su krūdhī samuz, andar gatshun
 by-him he well was-perceived-by-him.’ He angry became, within to-go
 lagu na. Tisun mhāl^c kanāra nyit bōzawun lagus.
 he-began not. His father outside having-emerged to-persuade began-to-him.
 Tin pananis-mhālis jawāb dyutun, ‘wuchhh, kityān-warhiēn
 By-him to-his-own-father answer was-given-by-him, ‘see-thou, for-how-many-years
 tsāñ^b khēzmat karyim; tsāun^a zab^a zāt phirum
 thy service was-done-by-me; thy said (word) ever was-turned-by-me

na; mē zāt pūt dyituth na, bōh pananiēn-yāran-sāthi
 not; to-me ever a-kid was-given-by-thee not, I my-own-friends-with
 khushi. karaha; yēi-ghārī tsāun yi shur^a āō, yin
 happiness might-have-made; at-what-hour thy this son came, by-whom
 tsāun māl kanjran-sāthi udāi-dyutun, isini-khātara
 thy property harlots-with was-made-to-fly-away-by-him, his-for-the-sake
 rachhmutⁿ watsⁿ mārāwuth.' Mhālin tis
 the-kept calf was-caused-to-be-killed-by-thee.' By-the-father to-him
 zabun, 'ai shuria, tū hamēsha mē-sāthi thukh; i-kēntsā
 it-was-said-by-him, 'O son, thou always me-with art; whatever
 miāun thu, tsāun thu; khushī karañi tē khush samuzun
 mine is, thine is; happiness to-make and happy to-become
 gatshihī, tsāun yi bhōi mūdmut āsū, zinda gōu;
 would-have-been-proper, thy this brother dead was, alive became;
 rāmut āusū, tē myul.
 lost was, and was-found.'

[No. 12.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRī.

KASHTAWĀRĪ DIALECT.

SPECIMEN II.

(Kashmir Darbār.)

[No. 12.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRī.

KASHTAWĀRī DIALECT.

SPECIMEN II.

(Kashmīr Darbār.)

TRANSLITERATION.

Haka zanasa	zaha	shōri	'asasa.	
Ak-zanis	zēh	shup ¹	asas.	
To-one-man	two	sons	were-to-him.	
Timō manzaha		lōkarāṇa	maha'alisa	
Timau-manza		lōkrin	mhālis	
Them-from-among	by-the-younger	to-the-father		
zabōṇa,	'a'i	mahalō'u,	ma'alō sō	
zabun,	'ai	mhāli,	mala-sun	
it-was-said-by-him,	'O	father,	the-property-of	
hīsa'a	ya'ū	ma'ai	wa'atama,	
hissa	yu	mē	wātim,	
share	which	to-me	will-arrive-to-me,	
			to-me	
5. dīma.'	Pōna'a	tīna	ma'ala	timahō
dim.'	Pōnā	tin	māl	timbau
give-to-me.'	Then	by-him	property	among-them
ba'āṭha dītanōka.		Bī'a	ṭhōkarāṇa	
bāṭhi-ditnuk.		Biya	ṭhukrin-	
was-divided-by-him-to-them.	And	a-feic-		
dōṣaṇa pata'a	lōkarāṇa	shōraṇa		
dōsan-pata		lōkrin-shurin		
days-after	by-the-younger-son			
sa'aravī kha'i	jō'urī kari	'akas dōrasa		
sārūi-khē(?)	jōri-kari	akis-dūras.		
every-thing	collected-having	a-far-		
mōlaka sō	saphara	karaṇa.	Bī'a	
mulka-sun	safar	korun.	Biya	
country-of	journey	was-made-by-him.	And	
10. tatō	panō	ma'ala	ma'ara'a kamō	
tēti	panun	māl	māra-kāman-	
there	his-own	property	wicked-deeds-	
manazah	'ura'a'ū.	Bō'a	yalō	sariya
manz	urāwun.	Biya	yēli	sārūi
in	was-caused-to-fly-by-him.	And	when	all

kharacha karāṇa, tatha'a mōlakasa manza'a
 kharch korun, tath-mulkas-manz
expended *was-made-by-him,* *that-country-in*

badō dara'aga pōu, bō'a sō'u
 bađu drāg pēou, biya su
a-great *famine* *fell,* *and* *he*

kangala samahōzana laga'u. Tō'a tatha-
 kangal samhuzun lag^u. Tō tath-
poverty-stricken *to-become* *began.* *And* *to-of-that-*

15. mōlaka kīsa 'akīsa badasa maha'anisa

mulkakis-akis-bađis-māhnis-
country-a-great-man-

nishana laga'u ga'u. Tīṇa tīsa panō
 nishin lag^u gōn. Tin tis pañen-
near *attached* *he-became.* *By-him* *for-him* *his-own-*

wajana manza'a sa'ura chana'awana
 wajjan-manz sūr tsunāwani
fields-in *swine* *for-grazing*

sazana. Bi'a tīṇa ka'ankhi'a 'asīsa
 sōzun. Biya tin kākhyā asīsa
it-was-sent-by-him. *And* *by-him* *desire* *was-to-him*

ki tīmāṇa dila tīsha ya'u sa'ura
 ki timan-dōl-tisha (?) yu sūr
that *those-husks-with* *which* *the-swine*

20. khōwana thō panō yada bhari,
 khōwan thi panun yađ bhara,
eating *are* *his-own* *belly* *I-may-fill,*

ki ka'ū tīsa nō dōwana 'asīsa.
 ki kū tis nō diwan asīsa.
because *anyone* *to-him* *not* *giving* *was.*

Tilō sa'urati manaza'a yītha'a zabana,
 Tali surti-manz yith zabun,
Then *sense-in* *having-come* *it-was-said-by-him,*

* mī'anīsa māha'alīsa nīsha wa'ara
 * miānis-mhālis-nishē wāra-
 * to-my-father-near to-many-

ନୃତ୍ୟ ପରିମା କଥା ଏହି ଶବ୍ଦ

୨୫. ୫୬ ଶବ୍ଦି ନାମ ଧରି କଥା

ଶବ୍ଦି କଥା ନାମ କଥା କଥା କଥା

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କଥା କଥା କଥା କଥା କଥା କଥା

୩୦ କଥା କଥା କଥା କଥା କଥା କଥା

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କଥା କଥା କଥା କଥା କଥା

୩୫ କଥା କଥା କଥା କଥା କଥା

maza'urāṇa wa'ara'a manjī thō, bō'a
 mazūran wāra manjī thi, blyā
 servants much bread is, and

25. ba'u bhōchhī marāṇa thasa. Ba'u
 bōh bhōchhi maran thus. Bōh
I by-hunger dying am. I

wa'uthī panī maha'alisa nīsha'a gasa,
 wōthi pani-mhalis-nishē gat̄sha,
having-arisen to-my-own-father-near will-go,

bī'a tīsa'u za'abasa, "a'i maha'alō, mō
 biya tisau zabis, "ai mhalī, mō
 and to-him-also *I-will-say-to-him*, "O father, by-me

'asama'ā sō bō'a zīchī barōtha'akaṇa
 āsmāna-sun biya tsē brōntha-kan
heaven-of and to-thee before

ganaha karamōta thoma. Bō'a ha'ū
 gunsh kurmut thum. Biya haun (?)
 sin been-done is-by-me. And now

30. yatha la'a'ika tha'usa na'a ki phōrī
 yath-lāik thus na ki phīri
for-this-worthy I-am not that again

cha'anū sha'uṛō zaba'awōha. Mō'a
 tsāun^u shuṛ^u zabāwa. Mē
 thy son *I-may-be-called.* Me

panō maza'urāṇa manza'a 'akīs
 panēn-mazūran-manz akīs
thine-own-servants-among to-one

manisha thōnī''' Tilō wa'uṭhī
 manish (?) thainī (?)''' Tēli wōthi
like make. Then having-arisen

panō maha'alisa nīsha ga'u. Bō'a
 pani-mhalis-nishē gōu. Biya
to-his-own-father-near he-went. And

35. sa'u 'asa'u haza'a dara ki tīsa
 su aśū haza dūr ki tīs
he was yet distant that to-him

631 33 38 13 21 325 263

251 16313 27 35 226 257

251 2525 227 26 363= 319

326= 21 26 231 26

40. 22222= 26 251 351 22607 2=

2323 227 217 36 30

252 267 25 21 26 25

3626 225463 232710 25

232321 25= 21 222223 25

45. 231 236 251 317 22222 217

317= 38= 22222 251

25= 236 22222 25

uchhi taha tisa mahalisa tarasa 'a'usa
 wuchhīta tis-mhālis tars awus
having-seen *to-his-father* *compassion* *came-to-him*

bō'a da'uṛīta tisa nala maṭa'u karāsa
 biya dōṛīta tis nālamut^u korus
and *having-run* *to-him* *embracing* *was-done-to-him*

bō'a wa'ara'a narama ga'u. Sha'uṛāṇa tisa
 biya wāra narm gōu. Shūrin tis
and *much* *kissing* *occurred.* *By-the-son* *to-him*

zaba'uṇa kī, 'a'i mahalō, mō'a
 zabun ki, 'ai mhāli, mē
it-was-said-by-him *that,* 'O *father,* *by-me*

40. 'asama'aṇa sa'u bō'a zōchī bara'unṭha'a kana
 āsmāna-sun biya ts̄e brōṇṭha-kan
heaven-of *and* *to-thee* *before*

gana'aha karama, bī'a ha'ū yatha
 gunāh korum, biya haun (?) yath-
sin *was-done-by-me,* *and* *now* *for-this-*

la'aka tha'ūsa na'a ki phōrī chanō
 läik thus na ki phiri ts̄eun^u
worthy *I-am* *not* *that* *again* *thy*

sha'uṛā'u zaba'awa'uha.' Maha'alīn panō
 shur^u zabāwa.' Mhālin panēn-
son *I-may-be-called.'* *By-the-father* *to-his-own-*

maha'anīna zabōṇa kī, 'asalisa nasha 'asala
 māhnīn zabun ki, 'asalas-nishē asal (pōshāk)
men *it-was-said-by-him* *that,* 'good-than *good (garment)*

45. karī 'ana'u, bō'a tīsa la'agasa; bī'a
 karī anīu, biya tīs lāgiūs; biya
having-produced *bring-ye,* *and* *to-this-on* *put-ye-on-to-him;* *and*

tīṣāṇa hathāṇa 'ankachī, bō'a
 tisin-hathan ankuchī, biya
to-his-hands *a-ring,* *and*

khōraṇa padī'ura lagasa; bō'a
 khōran padīōru lāgiūs; biya
to-the-feet *shoe* *put-ye-on-to-him;* *and*

'asī khōmō, bō'a khōshī karaṇa
 asī khōmō, biya khōshī karaṇa
 we may-eat, and rejoicing is-to-be-done

ka'aza'i mō'anō zī sha'ura'u mōdumata
 kyāzi miāun^u zi shūr^u mūd^umut
 because-that my this son dead

50. 'asa'u, hō zīnda'a thō; rawa'umata
 asū, haun (?) zinda thu; rāw^umut
 was, now alive is; been-lost

'asa'u, hō mīlamōta tha'u.' Pa'uṇa
 asū, bun milōmut thu.' Pōṇa
 was, now been-got is.' Then

tīma kha'ushi karaṇa laga'u. Zī'a
 tim khushī karaṇa lagi. Zi'a
 they rejoicing to-do began. And

tīsō bad'u sha'ura'u wajī manaz'a 'asa'u.
 tīsun bad^u shūr^u wajji-manz asū.
 his great son the-field-in was.

Yalō gha'arasa na'ara'u 'awa'a, gō'unīṇa
 Yēli gharas niōṛ ḫv, gēwanēn
 When to-the-house near he-came, of-singing

55. bō'a na'achaniṇa sha'ura banaziṇa.
 biya naṣanēn shōr banzin (? bōzin).
 and of-dancing the-noises were-heard-by-him.

Pa'uṇa'a 'akha'a maha'ana'ū haka'arōū
 Pōṇa akhā māhn^u hakārū
 Then one man having-called
 ga'arana'usa kī, 'za'i ki'a thi? Tīsa
 guārnas ki, 'zi kyā thi? Tīsa
 it-was-asked-by-him-to-him that, 'these what are?' To-him

tīna zaba'u kī, 'chana'ū bha'a'u
 tin zab^u ki, 'tsāun^u bhāy^u
 by-him it-was-said that, 'thy brother

'ama'uta tha'u, bō'a cha'anī maha'alana
 amut thu, biya tsāni-mhālin
 come is, and by-thy-father

60. ୪୩୧ ୨୩୮ ୩୦୭୯୭ ୫୫ ୨୮୩୧ ୫୨

୭୬ ପଲକାଙ୍ଗ ରାତିଶା ଜୀ ୨୨୦୯

ରାତିଶା ରାତିଶାଜୀ ରାତି ରାତି ରାତି

୨୩୯ ୩୧୮୮ ୨୩୮୮୮ ୨୬୫ ୩୨୯

୭୬ ରାତିଶାଜୀ ଜୀ ୨୩୮୮୮

65. ୩୨୪ ୧୦୩୮ ୩୨୬୯ ୬୩୬

ରାତିଶାଜୀ ୪୨୨୨୮ ୭୬ ରାତିଶା ୨୩୮

୩୨୮୮ ୪୬୮ ୩୧୮ ୩୮୮୯ ୨୮୧

୩୧୮୮ ୫୨୮ ୫୨୮ ୩୧୮ ୩୦୮

୨୩୮୮ ୮୮ ୩୦ ୫୨୭ ରାତିଶାଜୀ ୨୬୨୯

୨୦ ୨୮ ୨୫୩୧୬୮ ୩୮ ୧୧ ୨୫୫

୨୮୨୯ ୨୮୧୮ ୨୮୧୧ ୧୧୮

60. baji dahama karamachi thi; ki'azi zi
 bajī dhām karmatsī thi; kyāzi zi
 great feast been-made is; because-that that
 sa'u sala'amata ma'alasa.' Tāna khapha'a
 su salāmat myulus.' Tin khafā
 he safe was-got-to-him.' By-him angry
 simazaha na'acha'ahō za'a andara gasa'i.
 samazi na-tshun zi andar gatshi.
 having-become not-was-it-wished-by-him that within he-will-go.
- Pana'a tisana maha'alina ga'utha yatha
 Pōnā tisin-mhālin guth (?) yith
 Then by-his-father outside having-come
 sa'u mana'ama'ā. Tīna maha'alisa
 su manāmun. Tin mhalis
 he was-remonstrated-with-by-him. By-him to-the-father
65. jawaba manaza'a zaba'uṇa, 'uchha'u,
 jawāb-manz zabun, 'wuchhō,
 answer-in was-said-by-him, 'see,
 ya'atiṇa wa'aranya mō'i cha'ani ṭahala
 yītin-warhēn mē t̄āñi ṭahl
 for-so-many-years by-me thy service
 karaṇa tha'usa; zi'a za'atha chanī
 karan thus; ziya zāt t̄āñi-
 doing am; and ever to-thy-
 hakamasa 'adala badala na'a hanṭhasa.
 hukmas adal-badal na hanṭhus.
 command against not I-walked.
 Pana'a cha'a zaṭha 'aka sa'alō pa'uṭō
 Punā t̄ē zāt ak t̄shāwali-pūt
 Then by-thee ever one goat's-kid
70. ma'a diti'utha na'a ki panō
 mē dyututh na ki panēn-
 to-me was-given-by-thee not that my-own-
 ya'arō manaza'a khōsī kara'a;
 yāran-manz khushī kara;
 friends-among rejoicing I-may-make;

୩୨୯ କାହିଁ ମହିନେ ତଥା ୩୬୩୬
 ମୁଖ କାହିଁ ମହିନେ ତଥା ମହିନେ
 କାହିଁ କାହିଁ କାହିଁ କାହିଁ କାହିଁ
 ୭୫. ୩୮୩୧ କାହିଁ କାହିଁ କାହିଁ କାହିଁ =
 ମୁଖ ମୁଖ ମୁଖ ମୁଖ ମୁଖ ମୁଖ
 କାହିଁ କାହିଁ କାହିଁ କାହିଁ କାହିଁ କାହିଁ
 ମୁଖ ମୁଖ ମୁଖ କାହିଁ କାହିଁ କାହିଁ
 କାହିଁ କାହିଁ କାହିଁ କାହିଁ କାହିଁ
 ୮୦. ମହିନେ କାହିଁ ମହିନେ କାହିଁ ମହିନେ
 ମହିନେ ମହିନେ ମହିନେ ମହିନେ ମହିନେ
 କାହିଁ କାହିଁ କାହିଁ କାହିଁ କାହିଁ
 ମହିନେ ମହିନେ

bī'a yalō cha'ana'u za'a sha'uṛa'u
 biya yēli tsāun^u zi shūṛ^u
 and when thy this son

'a'u, yīna chana'u mala ga'anaṇa
 aō, yin tsāun^u māl gāñēn-
 came, by-whom thy property harlots-

manaza'a 'uda'awaṇa, za'a tīsa kha'atiraha
 manz udāwun, tīs tis-khātira
 among was-caused-to-fly-by-him, by-thee him-for-the-sake-of

75. ba'ajī dahama karatha.' Tīsa taṇa za'abaṇa,
 bajⁱ dhām karith.' Tīs tin zabun,
 a-great feast was-made-by-thee.' To-him by-him it-was-said-by-him,

'a'i sha'uṛu, ta'u sada'a ma'a nisha
 'ai shūṛ^u, tū sadā mē-nishē
 'O son, thou always to-me-near

tha'uka ; bī'a yīsa kīna mī'ana'u tha'u,
 thuk ; biya yis-kēn miāun^u thu,
 art ; and whatever mine is,

sa'u chana'u tha'u ; pa'ana'u kha'ushī
 su tsāun^u thu ; pōnā khushī^u
 that thine is ; but rejoicing

karana bī'a kha'usha samazāṇa wa'ajaba
 karañ biya khush samazun wājib
 to-make and happy to-become proper

80. 'asa'u, kī'aza'i cha'ana'u zī bha'a'u
 āsū, kyāzi tsāun^u zi bhāy^u
 was, because-that thy this brother

madamata 'asa'u, sa'u sala'amata tha'u ;
 mūdmut āsū, su salāmat thu ;
 dead was, he safe is ;

bī'a rawa'umata 'asa'u, sa'u ha'a'ū
 biya rāw^umut āsū, su hun
 and been-lost was, he now

ma'alama'uta tha'u.'
 myulmut thu.'
 been-got is.'

[No. 13.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ.

KASHTAWĀRĪ DIALECT.

SPECIMEN III.

(Rev. T. Grahame Bailey, 1902.)

Yēti	āsēāu	Nawāb-Sāhaban	Labbhū	Rām	Tahsīldār	rachhmutu
Here	was	by-the-Nawāb-Sūhib	Labbhū	Rām	Tahsīldār	placed
pātsan-warhiēn.	Pōnna	tyēs-pān	lūkau-zamīndārau		khuālikh	
for-five-years.	Then	him-on	by-people-by-farmers		was-raised-by-them	
bāsalāt.	Pōnna	sapuz	maukūf,	yath-kilas-manz		kaid
a-complaint.	Then	he-became	dismissed,	this-fort-in		imprisoned
samuz.	Pōnna	āyas	tārl-manz	khabar shūp ^u	tyēsun	mari-gōs.
he-became.	Then	came-to-him	telegram-in	news son	his	died-for-him.
Mhast	ryūwan,	zachi	tsachiēn,	dāṛh ⁱ	panan ⁱ	
Much	it-was-wept-by-him,	rags (clothes)	were-torn-by-him,	beard	shahr	his-own
puchiēn.		Pahra	dyutōs	sāthi,		
was-plucked-out-by-him.	A-guard	was-given-to-him	in-company,		city	
sōzukh.	Pōnna	Rām-Chandar-Sāhabas-sāthi	mhast	minnat		
he-was-sent-by-them.	Then	Rām-Chandar-Sāhib-with	much	entreathy		
zārī	karin	panun	pān	mōkalāwun.	Nhōri	yōr
lamenting	was-made-by-him	his-own	body	was-freed-by-him.	Again	here
yinach	marzī	karau	thu.	As	mānaus	na.
of-coming	desire	doing	he-is.	We	will-agree-to-him	not.
Sāhabas-labi	faryād	gatshau.	Su	badḍ ^u	zulmmiāru.	Taii-
Sāhib-near (in-)complaint	will-go.	He	is	a-great	oppressor.	That-very-
pata	yath-mulku-sun	su	thu	mēhrām	samzumut.	Tin
for	this-country-of	he	is	acquainted	become.	By-him
karun	yath-mulkas	panañi	marzī-sāthi	zamīnas	kachchh.	
was-made-by-him	to-this-country	his-own	desire-with	to-land	measurement.	
Lāchāran-mahniēn		badāwun,	badiēn-mahniēn	zamin	ziyāda	
To-helpless-men	was-increased-by-him,		to-great-men	lands	more	
āsiāi,	thukri	banāyin.	Ai-katha-pāna	lūk	sārī	
there-were,	little	were-made-by-him.	This-very-matter-from-upon	people	all	

tyēs-pān krūdhī samazēī.
him-upon angry became. Su hākim asi gatshi na.
That ruler to-us is-proper not.

FREE TRANSLATION OF THE FOREGOING.

The Nawāb Sāhib kept Labbhū Rām as Tahsildār here for five years. Then the people and the farmers made a complaint against him, and he was dismissed and imprisoned in this fort. He received news by telegram that his son was dead. He wept much, rent his clothes, and tore out his beard. Then he was sent to the city under an escort. He made many entreaties and implored Rām Chandra Sāhib, and so got himself released. He wants to come back here again, but we will not agree to have him, and intend to make a petition to that effect to the Nawāb Sāhib. He is a great oppressor, and, as he got to know this part of the country very well, he had the land measured just as it suited him. He used to make out the land of the poor people to be more than it really was, while he understated the large areas of the rich people. Everyone became enraged against him for this. We do not want such a ruler.

PÖGULI.

Immediately to the west of Kashṭawār, and to the south of the Pir Pāntsāl range that forms the southern boundary of the Valley of Kashmir, lie the Valleys of the rivers Pōgal and Parīstān. These unite and join the river Bichlārī (the Bishlaṛ of Mr. Bailey), which in its turn joins the Chināb, south of the Bānihāl Pass. The tract of country across the Bichlārī, where the other two rivers run into it, is called Sar. Over the whole of this tract,—the Valleys of the Pōgal and the Parīstān, and Sar,—the language is the same, and is called Pöguli by Mr. Bailey.

Pöguli has to its east the Kashṭawārī dialect of Kāshmīrī. To its south, between it and the Chināb lie the two dialects Rāmbanī and Sirājī to be presently described, and beyond the Chināb, further to the south lies Bhadrawāh in which the language is the Bhadrawāhī dialect of Pahārī. To the west of Pöguli we have various dialects of Lahndā. To its north lies Kāshmīrī. As may be gathered from the above, Pöguli, while based on Kāshmīrī, is much mixed with Pahārī and Lahndā, and forms a transition dialect. In 1911 the number of speakers was reported to be 8,158.¹

The following account of the dialect is entirely based on two specimens and a list of words and sentences kindly given to me by the Rev. Grahame Bailey. These have also been printed in his work *The Languages of the Northern Himalayas* published together with a grammatical sketch by the Royal Asiatic Society in 1908. As given here the specimens differ slightly from those appearing in that book, but exactly follow the manuscript originally given by him to me, except that the system of spelling followed is that adopted for this Survey. When no materials were available in the specimens or List of Words, I have freely, and gratefully, utilized the information contained in his grammatical sketch.

PRONUNCIATION.—Vowels.—The *mātrā*-vowels, which are so prominent in Kāshmīrī, occur also in Pöguli, but they are capriciously employed. Sometimes they are interchangeable with full vowels, as in *mīn* or *mīun*, my ; *tīn* or *tīun*, thy. Similarly *kaṭl'* or *kaṭlu*, a he-goat (150), plural *kaṭl'* or *kaṭlu* (152). At other times they are dropped altogether, as in Kāshmīrī *gūs'*, Pöguli *gōs*, grass ; *mōt wōts*, the fatted calf, as compared with the Kāshmīrī *mōt' wōtsh'*.

The vowel-scale is very uncertain, vowels, even when accented, being freely interchangeable. Thus, *a* and *ə* in *yabla* or *yēbla*, when ; *khal* (230) or *khēll* (II), below. So final *a* and *i* are continually interchanged. E.g. in *bīmi* or *bīma*, seated ; or in the dat.-acc. of the 2nd declension *mālis* or *mālos* (abl. *māli* or *māla*). Similarly *a* and *u* are interchanged in the dat.-acc. of the 1st declension (*mālas* or *mālus*), and *a* and *ō* in *zōp*, speak thou, imperative of *zapnu*, to speak.

As in Kāshmīrī, *i* and *ə* are interchangeable, as in *nēshun* or *nisun*, to emerge ; and in the case of *yūna*, to come (80), for *yīn*, we have the interchange of *i* and *ii*. Again, as in Kāshmīrī, *u* and *ō* are interchangeable, as *lōt* or *lūt*, a head (40), and *ū* and *ō*, as in *lūk* (55) or *lōk* (Parable), a son. Again, *ā* and *ō* are interchangeable. Thus we have both *zāt* and *zōt*, meaning 'ever,' within a few words of each other in the Parable.

¹ In the census returns Pöguli is classed as a dialect of Western Pahārī.

So *ai* and *ö* are interchanged in *pūra pōth*, fully, and *juāna paīth*, well, both in the Parable.

A Kāshmīrī *yo* or *yu* is represented by *ü* in Pöguli. Thus, Kāshmīrī *ryoθh*, Pöguli *yüθh*, fat; Kāshmīrī *zyuθh*, Pöguli *züθh*, elder.

A *y* is often inserted before a vowel. This occurs most often (as in Kāshmīrī) before *i* or *e*, but also occurs before *a*. Thus, *chhyi*, for *chhi*, they are; *dyēn*, for *dēn*, give it (234), but *dēh*, give (Parable); *khyēzmat*, for *khizmat* (*khidmat*), service; *lōkhchyis*, for *lōkhchis*, small (dat. sg.) (233); *lōkyas*, for *lōkas*, to the son (228); *nyistu*, for *nistu*, he emerged, but *nēsh gō*, he absconded (II); *pananyi*, for *panani* (II); *tyabla*, for *tabla* or *tēbla*, then; *tyēs* or *tēs*, to him. Similarly *w* or *u* is inserted in *ghwōr^a* or *guōr^a*, mares (141), plur. of *ghōrⁱ* (139).

Epenthesis is common, but its operation is obscured by the frequent omission of *mātrā*-vowels.

When *i* or *i-mātrā* follows *a*, the two often become *ai*, as in *aggē* or *aiggi*, before (90); *bainti*, for *bantⁱ*, having divided; *gaiba-dēra*, a sheepfold (II), as compared with Kāshmīrī *gabi-dēra*; *laig*, they began, for *lagⁱ* (II). Sometimes we have *i* instead of *ai*, as *panin* (JI), for *panañi*, own (fem.).

When the same vowels follow *ā*, the most common change is to *ai*, as in *chaprais*, for *chaprāsi*, an orderly (II); *phairi*, for *phāri*, he will strike (197), but *phāir-kēri*, for *phāri-kēri*, having struck (178); *wail* (fem.), for *wāli* (cf. Kāshmīrī *wōl^a*, for *wāl^a*, masc.), a ring. At other times there is no epenthesis shown in writing, as in *rahnaicālis*, to a dweller.

When these vowels follow *ō*, the sounds vary. We have *bōli*, for *bōlⁱ*, speech (II); *tōipa-pāt*, for *tōpi-pāt*, on the hat (JI); *ghōrⁱ*, a mare (139), and *ghwōr^a*, mares (141).

For *u* followed by *i-mātrā*, we have *hu'nni*, for *hūñi*, a bitch (147).

When the verbal termination *u* is followed by the suffix *n*, it becomes *ü*, as in *huntün*, he heard; *dyutün*, he gave; *prustün*, he asked; *manaltünsō*, he persuaded him. Similarly, from *jō*, we have *jüñ*, he said, and from *kō*, *küñ*, he made. The origin of this *ü* is uncertain. It may be due to epenthesis, if we assume that the *n* represents an original *ni* as in the neighbouring Sirājī. We may add here the form such as *kūhṛüñ*, to daughters, in the plural of the third declension.

Before *u-mātrā* there are also varying changes. Sometimes there is no epenthesis, as in *ghōr^a* (68, 138), a horse. At other times the *mātrā*-vowel is simply transferred to the preceding syllable, as in *mīn*, my, *ti'n*, thy, for *mīn^a*, *tin^a*, respectively. More often it becomes a full *u*, as in *bārun*, for *bāran^a* (Ksh. pl. *bāran'*), a brother; *juānmut*, for *juānmat^a*, good; *lēng*, for *lag^a*, he began (II); *samuztu*, for *samaz^atu*, he became. If *ā* precedes, it generally becomes *au*, as in *āhtā* or *auhtā* (for *āh^atu*), he was; *aun*, for *ān^a*, bring ye; *lang*, for *lāg^a*, clothe ye; *maul*, for *māl^a*, a father. In *wōt*, for *wāt^a*, he arrived, the *ā* has become *ō*, not *au*. Sometimes we get the Kāshmīrī changes of *a* to *o*, as in *rohun*, for *rahn^a*, he remained (II); *mohan*, for *mahn^a*, a man (51). As other forms of this epenthesis we can note *kuāl* (Kāshmīrī *kōl^a*), (for how much) time, in the Parable, and *gōnhtu*, for *gānθ^atu* (cf. *gāθin* in 236), it was bound (II).

Consonants.—The consonantal system is on the whole the same as that of Kāshmīrī, but there are many irregularities due to the influence of the neighbouring Western Pahārī and Lahndā.

There is an interesting example of the elision of an initial *v* in the word *yüth*, fat, as compared with the Kāshmīrī *ryoṭh*¹. The fricatives *t̪s* and *z* occur, but the *t̪s* is pronounced with a more dental sound than in Kāshmīrī,¹ the tip of the tongue making contact at a point nearer the teeth than is customary in that language. Moreover, as we shall see lower down, it is liable to be interchanged with *ch*.

The treatment of the letter *h* is somewhat peculiar. In Kāshmīrī there are frequent examples of an original sibilant becoming *h*. Thus the Sanskrit *śvāpadah* is represented by the Kāshmīrī *hāputh*, a bear. In Pōgulī in this particular word the sibilant is preserved and we have *shāput* (II). In other cases, the sibilant becomes *h* even when it is retained in Kāshmīrī. Thus, Pōgulī *shāhtar* (44), Kāshmīrī *shēst̪r*, iron; *nāht* (34), Kāshmīrī *nast*, a nose. It will be observed that in both cases the vowel is lengthened before the Pōgulī *h*. Another instance of the change of an original *s* to *h* is the verb *hunnu*, to hear, which has no corresponding form in Kāshmīrī. We can compare the Gādī (Pahāṛī) *khunnā*. In this connexion we may also mention the adverb *shō*, like, in *mōzūr-shō*, like a servant. With *shō* compare the Kāshmīrī *hyuh*, fem. *hish̄*.

In the Western Pahāṛī dialects, especially in Kiūṭhalī and those related to it, aspiration is frequently transferred. So, in Pōgulī, we have *āh̄t*, eight (8), for *āth*; *āht*, a hand (56), for *āth* or *hāth* (Kāshmīrī *atha*); and *kurh̄i* or *kuhr̄i*, a daughter (56). An *h* is inserted in *halhal* for *halāl*, lawful.

In Kāshmīrī when a word ends in a hard consonant (*k*, *ch*, *t̪s*, *t*, *t*, or *p*) this is always aspirated in the Hindī dialect (see p. 267). This aspiration is nowhere indicated in the writing of the Pōgulī specimens. In Dardic languages, including Kāshmīrī, there are no aspirated sonant consonants (*gh*, *jh*, *dh*, *dh*, or *bh*). When these occur in words occurring in Indian languages, the Dardic languages employ the unaspirated letter, as in the Kāshmīrī *gur*^u, Hindī *ghōṛā*, a horse. In Pōgulī, under the influence of the neighbouring Pahāṛī and Lahndā, these sonant aspirates are usually retained. Thus, we have *ubha*, up (86); *dhañnu*, to walk (224); *ghar*, a house (67); *ghōṛ*^u, a horse (68). But the Dardic influence also exists. Thus, while in the Parable we have *ghorus*, (he arrived) in the house; we have in sentence 233, *garus-manz*. So also we have *ginnu*, to take (240), while the Lahndā form is *ghinṇā*.

Attention has often been called to the tendency in the Dardic languages to harden a sonant consonant. So, in Pōgulī, we have *dant*, a tooth (37), representing the Persian *dand*. Again in II we have *dānt*, oxen, where even Kāshmīrī has *dānd*.

In Kāshmīrī certain consonants are liable to change under the influence of a following mātrā-vowel (see p. 266). Thus, before *y* or *ü*-mātrā, *l* becomes *j*, and *t* becomes *t̪s*. We see traces of this in Pōgulī, where the *dyut*, given, becomes *dit̪sēn*, for *dityēn*, they were given by him. At another time *t* becomes *ch* instead of *t̪s*, as in *juānmacha*, the feminine plural of *juānmut*, good. In Kāshmīrī, the feminine of *wōl*^u, a ring, is *wōj*^u. A small ring. In the corresponding feminine word in Pōgulī the *l* is not changed to *j*, and we have *wail*.

In Kāshmīrī, *n* is liable to become *ñ* before *y* or *ü*-mātrā (see p. 267). There are no certain traces of this in Pōgulī, although in one place in the second specimen *ny*

¹ I am indebted to a private letter of Mr. Bailey's for this information.

may perhaps represent *ñ* in the feminine *pananyi* (*tōipa-pāt*). There is one occurrence of *ñ* which I am unable to explain. The suffix of the agent singular of the pronoun of the third person is *n*, as in *jūn*, it was said by him. But in the word *kūñ*, it was made by him, the *n* has become *ñ*.

DECLENSION.—We can clearly trace the four declensions of Kāshmīrī, although complete sets of forms are not available for all four. At the same time it must be observed that there seems to have been considerable intermingling of the first and second declensions. As a sample of the first declension we may take *māl*, property, which is thus declined :—

	Sing.	Plur.
Nom.	<i>māl</i>	<i>māl</i> .
Acc.-dat.	<i>mālas, mālus</i>	<i>mālan.</i>
Gen.	<i>māla-sun, mālu-sun</i>	<i>mālan-sun.</i>
Ag.-abl.	<i>māli</i>	<i>mālēi.</i>

As examples of the various cases we may quote the following :—

Sing. nom.—*awāz*, in *tin dhōlan-sun nasni-sun awāz hūntūn*, he heard the sound of singing and dancing.

māl, in *tin dyut tiauan-manza panun māl bainṭi*, he divided his property among them.

Acc.-dat.—*dēras*, in *gaiba-dēras-manz pē shāl*, a jackal fell upon the sheepfold (II).

Sāhabas, in *Sāhabas-sīt āhta trīh mahna*, thirty men were with the Sāhib (II). Cf. *Sāhabus*, below.

āhtus, in *tyēswē āhtus-manz wāil*, a ring on his hand.

dukāndārus, in *gāmu-sanni dukāndārus-laba*, from a shopkeeper of the village (241).

garus, in *mīn maul chhu tēs lōkhchysis garus-manz rahti*, my father lives in that small house (233).

gharus, in *su panani gharus wōt*, he arrived at his house.

janglus and *luṭus*, in *Sāhab rohan janglus luṭus-pāt*, the Sāhib stayed at the head of the forest (II). Here, as elsewhere, the dative *janglus* is used instead of the genitive.

luṭus, in *bāla-sanni luṭus-pāt*, on the top of the hill (228).

mālus, in *tina mālus yō mī hissa yēau*, what share may come to me of thy property. Here again the dative is used for the genitive.

mulkus, in *pē tyēs mulkus-manz sakht kāl*, a severe famine fell in that land.

tēr-ki mulkus rahnaūālis-laba gō, he went near an inhabitant of that (lit. of there) country. Here again the dative is used for the genitive.

pahrus, in *rohun pahrus-tā*, he remained (under water) for a watch (II).

Sāhabus, in *din dusan rahnus Sāhabus-sīt*, I stayed for two days with the Sāhib (II). Cf. *Sāhabas*, above.

tāpus, in *tāpus* (for *tāpus-manz*) *āktū bīmi gatshati*, he was sitting in the sun (II).

We have seen above that the word *ghar* or *gar*, a house, is declined regularly. It has also irregular forms of the dative, as in the following:—

chhitti ghōṛ-a-sun zīn chhu gi-manz, in the house is the saddle of the white horse (226). Similarly *gi-manz* in 223.

aū geō gaṛshaha na, I will not go to the house. *aū ās giō-nish*, I returned home (II).

Ag.—*Sāhabi*, in *Sāhabi*, *gōṇthtu dastār pananyi tōipa-pāt*, the Sāhib tied a turban on (*i.e.* round) his hat (II).

Plur. nom.—*guāl*, in *guāl dah peōas rāra*, ten shepherds rushed at it (II).

mōzūr, in *kyēta mōzūr chhyi*, how many servants there are.

Similarly the plural of *dānt*, a bull, is *dānt* (II, and 144).

The word *rūpaē*, a rupee, is irregular. We have *rūpaē* in:—

ittēk kīmat thi dāi rūpaē, the price of this is two and a half rupees (232); and *rūpiā* (apparently 2nd declension) in:—

yaū rūpiā gyun tyēs, take these rupees from him (235). *Rūpaē* may be borrowed from Pāñjābī.

Acc.-dat.—*dusān*, in *dīn dusān rahnus Sāhabus-sīt*, I stayed two days with the Sāhib (II).

dōstan, in *aū kara khushī panana dōstan-sīt*, I may make rejoicing with my friends.

gazan, in *sū-t gō dahan gazan duggu*, he verily went down (dived) for ten yards (II).

khōran, in *khōrau-manz jōṛ*, a pair of shoes on the feet.

naukarān, in *māli pananan naukarān jān*, the father said to his servants.

pahran, in *Sāhab ahtū rātti mī din pahran*, the Sāhib was keeping me for two watches (II).

Ag.-abl.—*dusēi*, in *manēi dusēi-pata lōkhchyō lōki saurūi kō joma*, after a few days the younger son collected everything.

kōrrēi (nom. sing. *kōrrā*), in *mī tyēswē lōkyas shāhṭei kōrrēi-sīt phārtumut chhu*, I have beaten his son with many stripes (228).

Examples of the Genitive will be given under adjectives.

The second declension is of nouns ending in *u-mātrā*, or originally ending in that letter. In most cases the *u-mātrā* has been dropped, though it usually has left traces of its former existence in the shape of epenthetic changes of the preceding vowel. As examples I give the declension of two nouns, *māl*, corresponding to the Kāshmīrī *mōl*, a father, and *mohān*, corresponding to the Kāshmīrī *mahanur*, a man.

	Sūz	Pān.
Nom.	<i>māl</i>	<i>māl</i> , <i>māla</i> .
Acc.-dat.	<i>mālis</i> , <i>mālas</i>	<i>mālan</i> .
Gen.	<i>māli-sūn</i> , <i>māla-sūn</i>	<i>mālan-sūn</i> .
Ag.-abl.	<i>māli</i> , <i>māla</i>	<i>mālan</i> .
<hr/>		
Nom.	<i>mohān</i>	<i>mahan</i> .
Acc.-dat.	<i>mahnis</i> , <i>mahnas</i>	<i>mahnān</i> .
Gen.	<i>mahnī-sīn</i> , <i>mahnā-sūn</i>	<i>mahnān-sūn</i> .
Ag.-abl.	<i>mahnī</i>	<i>mahnān</i> .

The forms for the Ag.-abl. plural are given on the authority of Mr. Bailey's grammar. On the analogy of the first declension we should expect something like *mālyēi* and *mahnyēi*.

We have one example of a vocative singular in *lōka*, *tu chhus hamēsha mī-sīt*, son, thou art ever with me.

Words ending in *mut*, like *nālmut*, an embrace, make the dative singular like *nālmatis*, *nālmatas*, and so on.

The dative singular, as given above, ends in *is* or *as*. These are sometimes written *yis* and *yas*, as in *lōkhchyis*, to the small (house); *lōkyas*, to the son.

Similarly, we find the *i* or *a* of the agent-ablative represented by *yē* in *lōkhchyē*, by the younger.

The following are examples of the above cases, so far as they are available, except the genitive singular and plural. The genitive will be discussed under the head of adjectives.

Sing. nom.—*maul*, in *maul gothō nyistu*, the father came outside.

lōk, in *aū chhus na lāik tī'n lōk zaptiam*, I am not worthy that they may call me thy son.

nālmut, in *tyēs nālmut kūsnē*, he made an embrace to him.

Acc.-dat.—*ghōris*, in *yēs ghōris ummur kyit thī*, how much age is to this horse? i.e. how old is this horse (221)?

ghōris and *kōlis*, in *su chhu ghōris-pāt kōlis-khal bīmā*, he is seated on a horse under a tree (230).

mālis, in *lōkhchyē panani mālis jō*, the younger said to his father.

aū mālis-laba gatsha, I will go to my father.

tin panani mālis dyutūn jaicāb, he gave answer to his father.

rahnauālis, in *mulkus rahnauālis-laba yō*, he went to an inhabitant of the country.

mahnas, in *yakis mahnas dih lōka āhta*, to a certain man there were two sons.

lōkhchyis, in *mī'n maul chhu tēs lōkhchyis garus-manz rahti*, my father lives in that small house (233).

lōkyas, in *mī tyēsivē lōkyas phārtumut chhu*, I have beaten his son (228).

Ag.-abl.—*lōki*, in *lōki jōas*, the son said to him (I have sinned).

mīni pēchōw-sani lōki chhu tyēsyē bīna-sīt byāh kyēmut, the son of my uncle has made marriage with his sister (225).

lōki and *lōkhchyē*, in *lōkhchyē lōki saurūi kō jama*, the younger son collected everything.

lōkhchyē, in *lōkhchyē panani mālis jō*, the younger said to his father.

māli, in *māli pananan naukarān jūn*, the father said to his servants.

lassa, in *lassa jamadār pēntu aū*, I was called by Lassu Jamadār (II).

Plur. nom.—*ghōrā*, horses (140), *hunnā*, dogs (148), *ka'lā* or *kaṭla*, goats (152).

hunna, in *hunna wīh tē guāl dah pēōas rāra*, twenty dogs and ten shepherds rushed at it (II).

lōka, in *yakis mahnas dih lōka āhta*, to a certain man were two sons.

tīni māla-sani gi-manz kēta lōka chhē, how many sons are there in thy father's house (223)?

mahna, in *Sāhabas-sīt āhta trih mahna*, with the Sāhib there were thirty men (II);
hakka pēntin t̄saīlīh mahna, he sent forty men to the beat (II).

The third declension consists of feminine nouns originally ending in *i-mātrā* or *ü-mātrā*. The final mātrā-vowel is either dropped or becomes *ī*. As an example we give the declension of *kūhṛī*, a daughter, equivalent to the Kāshmīrī *kūrū*. Some of the forms are taken from Mr. Bailey's Grammar, and others from the specimens. Examples of the genitive will be found under the head of adjectives :—

	Sing.	Plur.
Nom.	<i>kūhṛī</i>	<i>kūhṛī, kūhṛīn</i> .
Acc.-dat.	<i>kūhṛī, kūhṛā</i>	<i>kūhṛīn, kūhṛān</i> .
Gen.	<i>kūhṛī-sun, kūhṛā-sun</i>	<i>kūhṛīn-sun, kūhṛān-sun</i> .
Abl.	<i>kūhṛī, kūhṛā</i>	<i>kūhṛīn, kūhṛān</i> .

Examples are the following :—

ghōrī, a mare (139), pl. nom. *ghuōrī* or *ghwōrī* (141); *huīnnī*, a bitch (147); pl. nom. *hunyī* (149).

Acc.-dat.—*tōipa* (Kāshmīrī sing. nom. *tūpī*), in *Sāhabī gōn̄htu dastār pananyi tōipa-pāt*, the Sāhib tied a turban on (*i.e.* round) his hat (II).

charhi (sing. nom. *charhī*, 43), in *tyēsyē charhi-pāt zīn li*, put the saddle upon his back (227).

khēti (Kāshmīrī sing. nom. *khītī*), in *tin pyēntu panani khēti-manz*, he sent him into his field (to feed swine).

waigi, in *zūth lōk waigi-manz auhtū*, the elder son was in the field.

Ag.-abl.—*gaiba* (Kāshmīrī sing. nom. *gōbū*, a ewe), in *gaiba-dēras-manz pē shāl*, a jackal got into the sheepfold (II). This word was originally *gabi*, and the final *i* became reflected back into the first syllable by epenthesis.

Plur. acc.-dat.—*kanjrūn*, in *tīn lōk, yin kō tīn māl kanjrūn-sīt kharāb*, thy son who destroyed thy property with harlots.

The fourth declension consists of those feminine nouns that originally ended in any letter except *i-mātrā* or *ü-mātrā*. Sufficient materials are not available for a complete paradigm, but the following examples occur :—

Sing. acc.-dat.—*bīna* (sing. nom. *bēan*, 50), in *mīni pēchōw-sani lōki chhu tyēsyē bīna-sīt byāh kyēmut*, the son of my uncle has made a marriage with his sister (225).

Abl.—*bīna*, in *bīna-khota bōr chhu*, he is taller than the sister (231).

wata (Kāshmīrī base *wat*, sing. nom. *wath*), in *wat-wata tāp āhtū sakht*, on the way the sunshine was strong (II).

Plur. nom.—*hīma* (Kāshmīrī *hēma*, sing. nom. *hēm*), in *yaū hīma sōr khāltī āhta*, the husks which the swine did eat.

Abl.—*razan* (Kāshmīrī sing. nom. *raz*), in *razan-sīt gaṭhin*, bind him with ropes (236).

gāū, a cow, has its plur. nom. *gōitri* (143, 145).

Postpositions.—These are very like those used in Kāshmīrī. Some govern the dative and some the agent-ablative. The following is a list of the more important postpositions occurring in the specimens, with the cases they govern :—

khal, beneath (dat.).

kichi, *kyichi*, or *kichya*, for (dat. or abl. or abl. of gen.). Cf. Kāshmīrī *kyut*, fem. *kits⁴*.

laba, near, from near (dat.). Equivalent to the Hindi *pās* and *pās-sē*.

manz or *manza*, in, into, among, from in (dat.). In Kāshmīrī *manza* means only 'from among' (*mē-sē*), but in the one case in which it occurs in the Pögulī parable it simply means 'among.'

pāt, upon (dat.).

pāta, from on, from (ag.-abl.).

pata, after (ag.-abl.).

pōth or *paith*, like (? ag.-abl.). Kāshmīrī *pōth'*.

sīt or *sūt*, with, together with (dat.) ; with, by means of (ag.-abl.). Kāshmīrī *sūty*.

tā, up to, during (dat.). Kāshmīrī *tāñ*.

The following are examples of their use :—

su chhu kōlis-khal bīma, he is seated under a tree (230).

tyēs-kichi tyēs miltu, for this (i.e. because) he has got him (safe and sound).

Sāhab āhtū raṭti mī bōli-sani (dat. of gen.) *kyichi*, the Sāhib was keeping me for the language (i.e. to study the language) (II).

tin pyēntu sōr gās khālalnē (abl.)-*kichya*, he sent him for giving swine grass to eat.

tī kyēmut chhu tyēswē (abl. of gen.)-*kichya mōt wōts halhal*, thou hast made for his sake the fatted calf lawful (i.e. hast slaughtered it).

tēr-ki mulkus rahnawālis-laba gō, he went near (*pās*) an inhabitant of that country.

aū khārta mālis-laba gatsha, I will arise, I will go to (*pās*) my father.

gāma-sanni dukāndārus-laba, from (*pās-sē*) a shopkeeper of the village (241).

pē tyēs mulkus-manz sakht kāl, there fell a mighty famine in that country.

chhitti ghōr^a-sun zīn chhu gi-manz, in the house is the saddle of the white horse (226).

dūr mulkus-manz kaujūin safar, he made a journey into a far country.

tin pyēntu panani khēti-manz, he sent him into his field.

tin dyut tiauan-manza panun māl bainṭi, he divided his property among them.

khūhus-manz pāt kāri, draw water from (*mē-sē*) the well (237).

Sāhab gōn̄thtu dastār pananyi tōipa-pāt, the Sāhib tied a turban on (i.e. round) his hat (II).

Sāhab rohan janglus luṭus-pāt, the Sāhib remained on (i.e. at) the head of the forest (II).

su chhu ghōris-pāt bīma, he is seated on a horse (230).

ita-pāta Kashir-tā kituk chhu dūr, how far is it from here (*yahā-pār-sē*) to Kashmir (222)?

manēi dusēi-pata lōkhchyē lōki sauruī kō jama, after a few days the younger son collected everything.

tin-pata kharuttu tē āō mālis-laba, after that he arose and came to his father.

kasau lōk chhu tī-pata pata dhaūti, whose boy comes behind thee (239) ?
pūra-pōth idl chhi bharti, in a full manner (*i.e.* completely) they fill the belly.
tyēs-kichi tyēs miltu juān-paiṭh, because he got him in a good manner (*i.e.* safe and sound).

añ kara khushī panana dōstan-sit, I may make rejoicing with my friends.
mī tyēswē lōkyas shāhēi kōrrēi-sit phārtumut chhu, I have beaten his son with many stripes (225).
ollakmat kār (for *kāro*)-*sūt kūn panun māl phanā*, he wasted his substance by means of evil work.
ita-pāta Kashir-tā, from here to Kāshmīr (222).
rohun pahrus-tā, he remained for a whole watch (II).

Postpositions are sometimes omitted. Thus we have *tāpus* for *tāpus-manz* in *tāpus* *āhtū bīmi gat̄shti*, he was sitting in the sunshine (II). We shall see that the same sometimes occur with the postposition of the genitive.

Adjectives follow the example of Kāshmīrī. Those that end in, or originally ended in, *u-mātrā* are declined. Others, such as *dūr*, far, or *juān*, good, are not declined. Thus we have *dūr mukus-manz*, in a far country.

As for declinable adjectives, it is to be noted that the syllable *mut* is added to an indeclinable adjective without altering the sense, and the adjective is then declinable,—the *mut* corresponding to the Kāshmīrī *mot*, while in that language is chiefly used to form the Perfect Participle from a Past Participle. Thus, beside *juān*, good, we have *juānumut*, and beside *ollak*, bad, we have *ollakmut*.

The word *sāru* or *sauru*, all, always takes emphatic *i*, as in Kāshmīrī, so that the nominative singular masculine is *sāru* or *sauru*.

The following is the declension of *juānumut*, good. It will be observed that the final *t* undergoes epenthetic changes in the feminine, and that the *u* of *mut* is also liable to changes parallel to those that occur in Kāshmīrī :—

	SING.		PLUR.	
	Mase	Fem.	Mase.	Fem.
Nom . .	<i>juānumut</i>	<i>juānumit</i>	<i>juānumutta</i>	<i>juānumacha</i>
		<i>juānumut</i>		
Acc.-dat. . .	<i>juānumatis</i>	<i>juānumaci</i>	<i>juānumattan</i>	<i>juānumachan</i>
	<i>juānumatas</i>	<i>juānumachot</i>		
Ag.-abl. . .	<i>juānumati</i>	<i>juānumachi</i>	<i>juānumatta</i>	<i>juānumachan</i>
	<i>juānumata</i>	<i>juānumachot</i>	<i>juānumaci</i>	

In the acc.-dat. masculine, the final *s* is often dropped before a noun in the dative with which an adjective is in agreement, so that *juānumati* or *juānumata* may stand for any oblique case of the singular. In the List of Words and Sentences (119ff.) the final vowel is also dropped, so that *juānumat* stands for all oblique cases of the singular. The

only example of this last in the Specimens is *allakmat kār-sūt kūñ panun māl phanā*, he destroyed his property by evil work.

Similarly, in the masculine plural the final *n* of the acc.-dat. is sometimes dropped, so that we get *juānmata* instead of *juānmatan*. The same is probably the case in the ag.-abl. and in both cases of the feminine plural, but no examples of this are forthcoming.

As examples of declinable adjectives we can quote the following:—

Masculine sing. nom.—*juānumut mohan*, a good man (119); *allakmut lūk*, a bad boy (129).

sauruī, in *lōkhchyē lōki sauruī kō jama*, the younger son collected all.

yēbla kūñ sauruī māl kharch, when he had expended all the property.

sāruī, in *sāruī chīj yu chhu mīn*, *su chhu tīn*, everything which is mine is thine.

Acc.-dat.—*lōkhchyis* (for *lōkhchis*), in *mīn maul chhu tēs lōkhchyis garus-manz rahti*, my father lives in that small house (233).

panani (nom. *panun*), in *yabla su panani gharus wōt*, when he arrived at his own house.

lōkhchyē panani mālis jō, the younger (son) said to his father.

mīna (nom. *mīn*), in *mīna mālis kyēta mōzur chhyi*, how many servants there are to my father.

tīna (nom. *tīn*), in *tīna mālus yō mī hissa yēau*, the share of thy property which comes to me.

We have the acc.-dat. agreeing with a genitive singular in:—

chhitti ghōr-sun zīn, the saddle of the white horse (226).

tīni māla-sani gi-manz, in thy father's house (223).

Ag.-abl.—*lōkhchyē* (for *lōkhchi*), in *lōkhchyē lōki sauruī kō jama*, the younger son collected all.

tīni māli yūth wōts halhal kūñ, thy father made the fatted calf lawful (*i.e.* slaughtered it).

We have a Vocative singular in *mīna lōka*, my son (thou art always with me).

Plur. nom.—*juānmat mahna*, good men (124).

Acc.-dat.—*pananan*, in *māli pananan naukarān jūn*, the father said to his servants.

panana, in *aū kara khushī panana dōstan-sīt*, I may make merry with my friends.

Ag.-abl.—*shāhṭēi*, in *mī tyēswē lōkyas shāhṭēi kōrēti-sīt phārtumut chhu*, I have beaten his son with many stripes (228).

Fem. sing. nom.—*juānmit kūrhahn*, a good woman (128); *allakmit kuhri*, a bad girl (131).

panin (masc. *panun*), in *panin bōli zōp*, speak thine own language (II).

tīnī (masc. *tīn*), in *kēt kuāl khyēzmat tīnī kēmī*, *tē zāt tīnī kāth balti na mī*, for how long did I do thy service, and never disobeyed thy word.

Acc.-dat.—*panani*, in *tin pyēntu panani khēti-manz*, he sent him into his field.

pananyi, in *Sāhabī gōnṭhtu dastār ḥananyi tōipa-pāt*, the Sāhib tied a turban round his hat (II).

Plur. nom.—*juānmacha kurkmahnya*, good women (130).

Comparison is made, as in Kāshmīrī, with *khotā* (cf. 133-7). Thus, *tēsau bārun tēsēi bīna-khotā bōr chhu*, his brother is taller than his sister (231).

sārinī-khotā dāqdjuān aun, bring ye the best garment of all.

The earlier numerals are given in the List of Words. The dative of *yakh*, one, is *yakis*, as in :—

* *yakis mahnas dih lōka āhta*, to one (*i.e.* a certain) man were two sons.

yakis naukaras dyutün sad, he called a certain servant.

The dative of *dih*, two, is *din*, as in :—

din dusan rahnus Sāhabus-sit, for two days I remained with the Sāhib (II).

Sāhab āhtū rāt rātti mī din pahran, the Sāhib kept me at night for two watches (II).

The dative of *dāh*, ten, is *dahan*, as in :—

sū-i gō dahan gazan, he verily went for ten yards (II).

Genitive.—Corresponding to the Kāshmīrī *sond**, the genitive postposition is *sun*.

This is used with all nouns, both singular and plural. There do not appear to be any forms corresponding to the Kāshmīrī *hond** or *un**. We see a trace of the Kāshmīrī *uk**, in *tēr-ki*, of there, in *tēr-ki mulkus rahnačalis-laba gō*, he went near an inhabitant of the country of there, *i.e.* of that country. Similarly we have *ittēk*, of that, in 232. In all other cases, the genitive postposition is *sun*. As in Kāshmīrī, this *sun* governs the dative, and before it, again as in Kāshmīrī, the final *s* of the masculine dative is dropped.

Sometimes the dative alone is used as a genitive without the *sun*. Thus we have *tēr-ki mulkus*, of that country, just quoted. Similarly *janglus*, in *Sāhab rohan janglus luṭus-pāt*, the Sāhib remained at the head of the forest (II), and *tīna mālus yō mī hissa yēau*, the share of thy property which may come to me.

The postposition *sun* is, of course, an adjective, and is declined like *juānmut*. Its accusative dative singular is *sanis*, and its agent ablative is *sani* or *sanni*. As usual with adjectives the final *s* of *sanis* is usually dropped, so that we get *sani* or *sanni* for all oblique cases of the masculine singular. No examples are available for the masculine plural or for the feminine of *sun*.

The following examples occur of the genitive singular :—

ghōr-sun, in *chhitti ghōr-sun zīn chhu gi-manz*, in the house is the saddle of the white horse (226).

Khudā-sun, in *mī kō Khudā-sun gunā*, I did a sin of (*i.e.* against) God.

dhōlan-sun (gen. plur.) *nasni-sun* (gen. sing.) *owāz huntün*, he heard the sound of drums and of dancing.

bāla-sanni, in *bāla-sanni luṭus-pāt su chhu gallas gās khālal*, he is grazing cattle on the top of the hill (229).

gāma-sanni, in *gāma-sanni dukāndārus-laba*, from a shopkeeper of the village (241).

māla-sani, in *tīni māla-sani gi-manz kēta lōka chhē*, how many sons are there in thy father's house (223) ?

pēchōw-sani, in *mīni pēchōw-sani lōki chhu tyēsyē bīna-sit byāh kyēmut*, by the son of my uncle a marriage has been made with his sister (225).

We have, in *dhōlan-sun*, already quoted, an example of the genitive plural.

PRONOUNS.—The first two Personal Pronouns are declined as follows. In the nominative they follow Pahārī and Lahndā rather than Kāshmīrī :—

Sing.	I.	Thou.
Nom.	aū	tu.
Acc.-dat.	mī	tī.
Ag.-abl.	mī	tī.
Gen.	mī ⁿ , mīun	tī ⁿ , tīun.

Plur.		
Nom.	as	tus.
Acc.-dat.	asan	tusan.
Ag.-abl.	aseī	tuseī.
Gen.	asau, asau	tusau, tusau.

The genitives, as usual, are adjectives, and are declined as such. Thus :—

	Masc. Sing.	Fem. Sing.
Nom.	mī ⁿ	mīn ⁱ .
Acc.-dat.	mīni(s), mīna(s)	mīni, mīna.
Ag.-abl.	mīni, mīna	mīni, mīna.

Similarly, in the plural, following the 2nd and 3rd declensions.

Tīⁿ is declined in the same way.

Asau is declined thus :—

	Masc.	Fem.
Sing. Nom.	asau	aseī.
Acc.-dat.	aswē	asyē.
Ag.-abl.	asiceī	asyē.
Plur. Nom.	asau	asyē.

Similarly tusau.

No information is available as to the oblique cases of the plural. The following examples occur in the specimens :—

First person sing. nom.—aū khāla, idj bhara, I may eat, I may fill my belly (with the husks that the swine were eating).

aū chhus phāka phātti, I am dying of hunger.

aū khaṛta, mālis-laba gaṛsha, tē tyēs aū zapā, I will stand up, I will go to my father, and will say unto him.

Acc.-dat.—tīna mālus yō mī hissa yēau, su mī dēh, give to me the share of thy property which may come to me.

mī tī kara mōzur-shō, make me also like a servant.

tī zōt dyit na mī tselya-pāth, thou never gavest a kid to me.

Ag.-abl.—mī kō gunā, I did sin.

zāt tīnⁱ kath balti na mī, I never disobeyed thy word.

Gen.—mīⁿ lōk phātmut auhtū, my son was dead.

yū chhu mīⁿ, what is mine (is thine).

(Masc. sg. dat.)—mīni pēchōw-sani lōke chhu tyēsyē binā-sūt byāh kyēmut, the son of my uncle has married his sister (225).

mīna mālis kyēta mōzur chhyi, how many servants are there to my father.
As a voc. sing. we have in the Parable *mīna lōka*, my son !
Plur. nom.—*as khālam, khushī karam*, we may eat, we may make rejoicing.
Second person masc. sing. nom.—*tu chhus hamēsha mī-sīt*, thou art ever with me.
Ag.-abl.—*tī zōt dyit na*, thou never gavest (me a kid).
tī kas-laba tyēs mōl gintu, from whom didst thou buy that (210) ?
Gen.—*aū chhus na lāik tīn lōk zaptium*, I am not worthy to be called thy son.
tīn bārun āmut-chhu, thy brother is come.
yabla tīn lōk nō, yin kō tīn māl kharāb, when thy son came, who destroyed thy property.
yu chhu mīn, su chhu tīn, what is mine is thine.
(Acc.-dat.)—*tīna mālus yō mī hissa yēau*, the share of thy property which may come to me.
tīni māla-sani gi-manz, in thy father's house (223).
(Ag.-abl.)—*tīni māli yūth wōls halhal kūn*, thy father killed the fatted calf.
Fem. sing. nom.—*kēt kuāl khyēzmat tīn kēmī, tē zāt tīn kath balti na mī*, for how much time I did thy service (fem.) and never did I disobey thy word (fem.).

The two demonstrative pronouns, also used as pronouns of the third person, are thus declined :—

Sing.	This.	That.
Nom.	<i>yō, yū</i>	<i>su.</i>
Acc.-dat.	<i>tyēs</i>	<i>tēs.</i>
Gen.	<i>tyēsan</i>	<i>tēsan.</i>
Ag.-abl.	<i>yin</i>	<i>tin.</i>

Plur.		
Nom.	<i>yāñ</i>	<i>tīñ.</i>
Acc.-dat.	<i>yāvan</i>	<i>tīavan.</i>
Gen.	<i>yāvan</i>	<i>tīavan.</i>
Ag.-abl.	<i>yāñēi</i>	<i>tīñēi.</i>

The forms *tēs* and *tēsan* may insert a *y* before the *ē*, so that we also have *tyēs* and *tyēsan*. *Tīñ-i* is 'by him verily,' 'by him alone.'

The genitives, as usual, are adjectives, and *tēsan* is thus declined :—

Sing.	Masc.	Fem.
Nom.	<i>tēsan</i>	<i>tēsēi.</i>
Acc.-dat.	<i>tēsēi</i>	<i>tēsyē.</i>
Abl.	<i>tēsēi (?)</i>	<i>tēsēi.</i>

Plur.		
Nom.	<i>tēsan</i>	<i>tēsyē.</i>

No information is available for the other cases of the plural.

The following examples occur of these pronouns :—

yē,—sing. nom.—*yē rupaī tyēs dyēn*, give this rupee to him (234).
yū kut gō, what is this (that has) happened ?

Acc.-dat.—*yēs ghōris ummur kyit thī*, how much age is there to this horse (221) ?

Plur. nom.—*yaū rupia gyun tyēs*, take these rupees from him (235).

No examples occur of the genitive singular or plural, as given in the above paradigm. We have on the other hand the word *ittēk* meaning 'of this' in *ittēk kīmat thī dāī rupaē*, the price of this is two and a half rupees. We may hazard a guess that here *itt* is an inanimate form corresponding to the Standard Kāshmīrī dative *yith*, and that to this has been appended the genitive suffix *k* equivalent to the Kāshmīrī *uk*, *vide ante*, p. 281. We can, however, say nothing certain regarding one solitary example.

Su,—sing. nom.—*yō mī hissa yēau*, *su mī dēh*, what share may come to me, that give to me. Note that here *su* is used as an inanimate pronoun. There does not appear to be anything corresponding to the Kāshmīrī *tih*.

su samuztu lāchār, he became helpless.

su āhtū tirhū, he was yet distant.

sū-i gō dahan gazan duggu lut-bakkī, he verily went head-downwards (dived) for ten yards (II).

Acc.-dat.—*mī-n maul chhu tēs lōkhchyis garus-manz rahti*, my father dwells in that small house (233).

pē tyēs mulkus-manz sakht kāl, a severe famine fell in that land.

tyēs āō tars, tē tyēs nālmut kūsnē, compassion came to him, and he did to him embracing.

yē rupai tyēs dyēn, give this rupee to him (234).

tyēs mast phāri, beat him well (236).

In *yaū rupia gyun tyēs*, take these rupees from him (235), *tyēs* has the force of the ablative.

Ag.-abl.—*tin dyut panun māl*, he gave his own property.

tin pyēntu panani khēti-manz, he sent him into his own fields.

tin dhōlan-sun nasni-sun awāz huntūn, he heard the sound of drums and dancing.

tin-pata kharuttu, after that he arose (and came to his father).

tin-pata gō hakka, after that there was a jungle-beat (II).

tin-i anta shāl pants, he alone killed five jackals (II).

Plur. dat.—*tin dyut tiauan-manza panun māl bainti*, he divided his property among them.

Ag.-abl.—*tiaūei khushī karnī kē*, they made rejoicing.

Gen. (masc. sing. nom.)—*tyēsau züth lōk waigi-manz auhtū*, his elder son was in the field.

tyēsau maul gothō nyistu, his father came outside.

tēsau bārun tēsēi bīna-khota bōr chhu, his brother is taller than his sister (231).

(Acc.-dat.)—*tyēsicē āhtus-manz laugthas wail*, put ye a ring on his hand.

mī tyēsicē lōkyas shātēi kōrēi-sīt phārtumut chhu, I have beaten his son with many stripes (228).

(Fem. sing. acc.-dat.)—*mīni pēchōw-sani lōki chhu tyēsyē bīna-sīt byāh kyēmut*, the son of my uncle has made a marriage with his sister (225).

tyēsyē charhi-pāt zīn li, put the saddle upon his back (227).

Ag.-abl.—*tēsēi bina-khota*, than his sister (231).

The **relative** pronoun *yu* or *yō*, who, which, is declined like *yē* or *yu*, this. Mr. Bailey gives the genitive singular as *yēsau*. Other examples are :—

Sing. nom.—*tīna malus yō mī hissa yēau*, the share of thy property which may come to me.

yu chhu mīn, su chhu tīn, what is mine, that is thine.

Ag.-abl.—*yabla tīn lōk āō, yin kō tīn māl kharāb*, when thy son came, who destroyed thy property.

Plur. nom.—*yaū hima sōr khālti āhta*, the husks which the swine were eating.

The **interrogative** pronoun is *kam* (92), who?, with an inanimate form *kut*, what? (93). Its singular dative is *kas*, and genitive *kasau*. Thus :—

An. sing. dat.—*tī kas-laba tyēs mōl gintu*, from whom didst thou buy that (240)?

Gen.—*kasau lōk chhu tī pata pata dhaūti*, whose boy comes behind thee (239)?

Inan. sing. nom.—*yu kut gō*, what is this (that has) happened?

tīn nām kut chhu, what is thy name (220)?

The **indefinite** pronoun is *kās*, anyone, as in *kās āhtūs na dēti*, no one was giving to him. There is no information as to the remaining forms. With *kās* we may compare the Kāshmīrī *kaīsi*, the oblique singular of *kēh*, anyone. There is no example of the word for 'anything.'

The only form of the **reflexive** pronoun available is the genitive *panun*, own, equivalent to the Kāshmīrī *panun*, and the Hindi *apnā*. It is declined as an adjective, like *juānmut*. Thus :—

Masc. sing. nom.—*tin dyut tiauan-manza panun māl bainti*, he divided his property among them.

Acc.-dat.—*lōkhchyē panani mālis jō*, the younger said to his father.

yabla su panani gharus wōt, when he arrived at his own house.

tin panani mālis dyutün jawāb, he gave answer to his father.

Plur. acc.-dat.—*māli pananan naukāran jūn*, the father said to his servants.

aū kara khushī panana (for *pananan*) *dōstan-s̄it*, I may make rejoicing with my friends.

Fem. sing. nom.—*panin bōli zōp*, speak thine own language (II).

Acc.-dat.—*tin pyēntu panani khēti-manz*, he sent him into his field.

Sāhabī gōnthtv dastār pananyi tōipa-pāt, the Sāhib tied a turban round his hat (II).

The **pronoun of quantity** is *kēt* or *kituk*, f. *kit*; m. pl. *kēta*. As usual a *y* may be inserted before the *ē* or *i*, so that we also have *kyēt*, *kyituk*, *kyit*, and *kyēta*. Examples are :—

Masc sing. uom.—*kēt kuāl kyēzmat tīn kēmī*, for how much time (*i.e.* for how long) did I do thy service.

ita-pātā Kashīr-tā kituk chhu dūr, from here how much distance is it to Kashmir (222)?

Plur nom.—*tīni māla-sāni gi-manz kēta lōka chhē*, how many sons are there in thy father's house (223)?

mīna mālis kyēta mōzur chhī, how many labourers are there to my father.

Fem. sing. nom.—*yēs ghōris ummur kyit thī*, how much is the age of this horse (221)?

CONJUGATION.—A. Auxiliary Verbs and Verbs Substantive.—The present tense of the Verb Substantive follows Kāshmīrī in being based on the root *achh*. It is conjugated as follows in the masculine. Feminine forms are not available :—

Sing.	Plur.
1. <i>chhus</i>	<i>chhisam.</i>
2. <i>chhus</i>	<i>chhēth.</i>
3. <i>chhu</i>	<i>chhi, chhē.</i>

Before *ē* or *i*, *y* may be inserted. Thus, *chhyi, chhyē*.

Examples are :—

Sing. 1st person.—*aū chhus na lāik*, I am not worthy (to be called thy son).

2nd person.—*tu chhus hamēsha mī-sīt*, thou art ever with me.

3rd person.—*yu chhu mī-n, su chhu tī-n*, what is mine, that is thine.

Plur. 3rd person.—*mīna-mālis kyēta mōzur chhyi*, how many servants are there to my father.

tīni māla-sani gi-manz kēta lōka chhē, how many sons are there in thy father's house (223) ?

The Past tense is conjugated as follows in the masculine. Feminine forms are not available :—

Sing.	Plur.
1. <i>āhtūs</i>	<i>āhsam.</i>
2. <i>āhtūs</i>	<i>āhtath.</i>
3. <i>āhtū</i>	<i>āhta.</i>

In the singular the initial *ā* may be changed to *au*, so that we may have *auhtūs* and *auhtū*. Examples of this tense are as follows :—

Sing. 1st person.—*dānt lēhti āhtūs aū*, I was grazing oxen (II).

3rd person.—*su āhtū tirhūtī*, he was yet far.

phāṭmut auhtū, gō zinda ; rāutumut auhtū, yablai miltu, he was dead, he became alive ; he was lost, even now he is found.

tyēsau zūth lōk waigi-manz auhtū, his eldest son was in the field.

Plur. 3rd person.—*yakis mahnas dih lōka āhta*, to a certain man were two sons.

Sāhabas-sīt āhta trīh mahna, thirty men were with the Sāhib (II).

Sometimes we have a feminine *thī*, instead of the feminine of *chhu*. With this we may compare the Kashṭawārī masculine *thu*. Thus, *yēs ghōris ummur kyit thī*, how much age (fem.) is to this horse (221) ? This is the only example of this verb in the specimens.

B. Active Verb.—There are traces of the three conjugations of Kāshmīrī,—but they are so indefinite that it will be most convenient to consider them as they occur. The verb employed as a model will be *phārnu*, to strike.

The Infinitive and Future Passive Participle ends in *nu*, as in *phārnu*, to strike. Its feminine is *phārnī*. An example of the use of the infinitive is :—

khushī karnu tē khushī āsnu juān chīj gō, to do rejoicing and to become rejoiced is a good thing.

It will be observed that in the above we have *khushī* (fem.) *karnu* (masc.), instead of *khushī karnī*, as we might expect from the analogy of Kāshmirī. Here *karnu* is either an error of the speaker or else either *karnī* or *karnu* may be used in such a sentence, for at the conclusion of the first section of the Parable we have *tiañēi khushī* (fem.) *karnī* (fem.) *kē* (fem.), they did making rejoicing.

In the phrase *khālnu khain na*, he did not eat food (II), the infinitive *khālnu*, to eat, is used to mean 'food.'

An infinitive of purpose is obtained by putting the infinitive into the ablative case governed by the postposition *kichi*, *kyichi*, or *kichya*, as in *tin pyēntu sōr gās khālalnē-kichya*, he sent him to give swine grass to eat. The *nē* of *khālalnē* is for *ni*, and the form is that of the dative and ablative of *khālalnu*. We get the regular *ni* of the dative in the genitive *nasni-sun awāz*, the sound of dancing.

This oblique form of the infinitive is also used to form inceptive compound verbs. These will be dealt with later on.

In some verbs, whose roots end in *i*, the *u* of *nu* is epenthetically thrown into the preceding syllable, so that we get, e.g., *yīnu*, to come, instead of *yīnu*, *dīnu*, to give, instead of *dīnu*, and *pīnu*, to drink, instead of *pinu*.

The **Present Participle** is formed by adding *ti* to the root. Thus, *phārti*, striking. Sometimes the *ti* is omitted, so that we get *phār*, as an optional form. Thus we have *su chhu gallas gās khālal*, he is giving cattle grass to eat (229), where *khālal* is used instead of *khālalti*. Similarly *dhōra ginn* (for *ginti*) *pēsis*, taking a rock I fell upon it (II). Examples of the present participle will be found under the head of the present and imperfect tenses.

Past Participle.—In Kāshmirī, there are a certain number of verbs which form the past participle by adding *t'* to the root. Such are :—

Infinitive.	Past Participle.
<i>dyun</i> *, to give	<i>dyut</i> **.
<i>hyon</i> *, to take	<i>hyot</i> **.
<i>khasun</i> , to mount	<i>khot</i> **.
<i>lasun</i> , to live long	<i>lūst</i> **.

In Pōgulī this manner of forming the past participle is largely extended, so that it has practically become the regular method. Examples are :—

Infinitive.	Past Participle.
<i>anuu</i> , to kill	<i>antu</i> .
<i>balnu</i> , to turn	<i>baltu</i> .
<i>dhañnu</i> , to walk	<i>dhañtu</i> .
<i>dīn</i> , to give	<i>dyut</i> (for <i>ditu</i>).
<i>ginnu</i> , to take	<i>gintu</i> .
<i>gañknu</i> , to bind	<i>gön̄khtu</i> .
<i>hunnu</i> , to hear	<i>hunt</i> **.
? <i>khartn</i> *, to stand up	<i>kharuttu</i> .
<i>manalnu</i> , to persuade	<i>manaltu</i> .
<i>milnu</i> , to be got	<i>miltu</i> .
<i>nēshnu</i> , <i>nisnu</i> , or <i>nyisnu</i> , to emerge	<i>nyistu</i> .

Infinitive.	Past Participle.
<i>pashun</i> , to see	<i>pashtu</i> .
<i>pēnnu</i> or <i>pyēnnu</i> , to send	<i>pēntu</i> or <i>pyēntu</i> .
<i>phirnu</i> , to return	<i>phirtu</i> .
<i>pīun</i> , to drink	<i>pīut</i> (for <i>pītu</i>).
<i>prusnu</i> , to ask	<i>prustu</i> .
<i>samuznu</i> , to become	<i>samuztu</i> .

These are all masculine, the feminine singular ends in *ti*, as in *balti*, fem. sing. of *baltu*.

The masculine plural ends in *ti* or *ta*. Thus, we have both *anti* (II) and *anta* (II), the masculine plural of *antu*; and *pēnti* (II), the masculine plural of *pēntu*. We thus see that the masculine follows the second declension of nouns.

There is no example of the feminine in the specimens. It probably follows the 3rd declension and ends in *ti*, so that we get the following :—

	Sing.	Plur.
Masc.	<i>phārtu</i>	<i>phārti, phārta</i> .
Fem.	<i>phārti</i>	<i>phārta</i> .

The plural of *dyut*, given, is probably *diti* or *dita*, and its feminine singular *ditsi*. The feminine singular of *pīut*, drunk, is *pīt*.

Besides the above there are numerous irregular past participles, which may be taken as corresponding roughly to the third conjugation of Kāshmīrī. Such are :—

	Infinitive.	Past Participle.
	<i>bīnu</i> , to fear	<i>bīn</i> (pl. <i>bīna</i>).
	<i>bīmnu</i> or <i>byīmnu</i> , to sit down	<i>bīmi</i> or <i>bīma</i> .
	<i>gatshnu</i> , to go, to happen, to become	<i>gō</i> (masc. pl. <i>gēō</i> or <i>gēau</i> ; fem. sing. <i>gē</i>).
	<i>karnu</i> , to do, to make	<i>kō</i> (fem. <i>kē</i>).
	<i>khālun</i> , to eat	<i>khāō</i> (fem. <i>khāē</i>).
	<i>lagnu</i> , to begin	<i>lēug</i> (pl. <i>laig</i>).
	(?) <i>pēun</i> , to fall	<i>pē</i> (pl. <i>pēō</i>).
	<i>rahnu</i> , to remain	<i>rohun, rohan</i> , or <i>rōhn</i> (pl. <i>rahna</i>).
	<i>wātnu</i> , to arrive	<i>wōt</i> .
	<i>yīun</i> , to come	<i>āō</i> (pl. <i>aua</i>).
	<i>zapnu</i> , to say	<i>jō</i> .

With *zapnu*, to say, we may compare the Bhadrawāhī *zauṇū* (past participle *zāū*), and the Kashṭawārī *zabun* (past participle *zab'*), both meaning 'to say.'

The only cases in which a past participle, used as a participle, occur in the specimens are two examples of the past participle of *bīmnu*, to sit down; *bīmi* or *bīma*, here meaning 'seated.' The examples are :—

tāpus āhtū bīmi gatshti, he was going seated (*i.e.* he was sitting) in the sun (II).

su chhu ghōris-pāt kōlis-khal bīma, he is seated on a horse under the tree (230).

Examples of the use of the past participle in finite tenses will be found under the head of the past tense.

The **Perfect Participle** is formed by adding *mut* to the past participle. Thus, *phārtumut*, been struck. Thus :—

Infinitive.	Past Part.	Perfect Part.
<i>rānu</i> , to lose	<i>rātu</i>	<i>rātumut</i> .
<i>yūn</i> , to come	<i>āō</i>	<i>āmut</i> .
Irregular are—		
<i>karun</i> , to do	<i>kō</i>	<i>kyēmut</i> .
<i>phaṭun</i> , to die	?	<i>phaṭmut</i> .

Examples will be found under the head of the Perfect and the Pluperfect tenses.

It is hardly necessary to add that, as elsewhere, the Past and Perfect Participles of transitive verbs are passive in signification, and that when used in finite tenses of verbs, the subject must be put into the agent case.

The **Conjunctive Participle** is formed by adding to the root *i*, which is generally transferred epenthetically to the preceding syllable. To this *kēri* is usually added. Thus, *āis-kēri*, for *āsi-kēri*, having been (171), *phāir-kēri* (for *phāri-kēri*), having struck (178). In forming intensive compounds *kēri* is not used. Thus, *dyut panun māl bainfi*, he divided (*bainfi dyut*) his property. In *bainfi*, the final *i* is not only reflected back into the preceding syllable, but is also retained. In such compounds, the final *i* is sometimes dropped, as in *nēsh gō*, he ran away (II).

We thus get the following list of non-finite parts of the verb *phārnū*, to strike :—

Infinitive and Future Passive Participle.—*phārnū*, to strike.

Present Participle.—*phārti*, *phār*, striking.

Past Participle.—*phārtu*, struck.

Perfect Participle.—*phārtumut*, been struck.

Conjunctive Participle.—*phāir-kēri*.

Coming to the finite parts of the verb, the **Imperative** in the second person singular is either the same in form as the root or may add *i* or *a*. Thus, *phār*, *phāri*, or *phāra*, strike thou. Irregular is *dēh*, give thou. Examples are :—

li, in *tyēsyi chaṛhi-pāt zīn li*, put thou the saddle on his back (227).

zōp (for *zap*), in *panin bōli zōp*, speak thou thine own language (II).

kara, in *mī tī kara mozur-shō*, make me also like a servant.

dhaṇi, in *mī aiggi dhaṇi*, walk thou before me (238).

kāṛi, in *khūhus-māṇz pāt kāṛi*, draw thou water from the well (237).

phāri, in *tyēs mast phāri*, beat thou him well (236).

dēh, in *su mī dēh*, give thou that (share) to me.

The second person plural is formed by adding *u* to the root, but this *u* is epenthetically reflected into the preceding syllable. Thus, *phāur*, strike ye. So :—

aun and *lang*, in *sārinū-khota dādd juān tsicōhai aun tē tyēs lang*, bring ye quickly the best garment, and put ye it on him.

gyūn (for *giun*), in *yañ rupia gyūn tyēs*, take ye these rupees from him (235).

The Future Indicative, which is also used as a Present Subjunctive, is conjugated as follows :—

‘ I shall strike,’ ‘ I may strike,’ etc.

Sing.	Plur.
1. <i>phāra</i>	<i>phāram.</i>
2. <i>phārus</i>	<i>phāruth.</i>
3. <i>phairi</i>	<i>phārun.</i>

It will be observed that the final *i* of the 3rd person singular epenthetically affects the preceding vowel. Other examples are *ais*, he will become, from *āsnu*; *gētshi*, he will go, from *gatshnu*; and *rih*, he will remain, from *rahnu*. The following are more or less irregular :—

dīun, to give, has :—

Sing.	Plur.
1. <i>dēāua</i>	<i>dēāuam.</i>
2. <i>dēōicus</i>	<i>dēōuth.</i>
3. <i>dēu</i>	<i>dēōun.</i>

Very similarly, *pīun*, to drink, has :—

Sing.	Plur.
1. <i>pēōa</i>	<i>pēōam.</i>
2. <i>pēōns</i>	<i>pēōath.</i>
3. <i>pīwi</i>	<i>pēōun.</i>

bīnu, to fear, has 1st sing. *bīwa* or *bīwā*, and so on. *yīuu*, to come, has :—

Sing.	Plur.
1. <i>yāua</i>	<i>yāuam.</i>
2. <i>yōwus</i>	<i>yōuth.</i>
3. <i>yēau</i>	<i>yōun.</i>

Examples of this tense occurring in the specimens are :—

Sing. 1.—*khāla* and *bhara*, in *aū khāla*, *id! bhara*, I may eat, I may fill my belly (with the husks).

khāta, *gatsha*, and *zapa*, in *aū khāta*, *mālis-laba gatsha*, *tī tyēs aū zapa*, I will arise, I will go to my father, and I will say unto him.

kara, in *aū kara khushī panana dōstan-sit*, I may make rejoicing with my friends.

Sing. 3.—*yēau*, in *yō mī hissa yēau*, the share which may come to me.

Plur. 1.—*khālam* and *karam*, in *as khālam*, *khushī karam*, we may eat, rejoicing we may make.

We have an irregular form which I am unable to explain in *gatshaha*, for *gatsha*, in the following :—

aū gēō gatshaha na, I will not go into the house. *gatshaha* looks like a Kāshmīrī past conditional, but the meaning of that tense will not suit.

There is one doubtful example of the **Past Conditional** in the Parable. If it is really this, then the Past Conditional is formed by taking the Present Participle alone without an auxiliary, as in *aū phārti*, (if) I had struck. The one example is *zaptiam*, they may have said to me (*i.e.* I may be called) (thy son). Here we have a pronominal suffix added to *zapti*, and the form will be considered again under the head of pronominal suffixes.

The **Present** is, as usual, formed by conjugating the present participle with the present tense of the verb substantive. Thus, *aū phār chhus*, or *aū phārti chhus*, I am striking. The participle does not change for gender, number, or person. Examples are :—

Sing. 3.—*chhu dhaūti*, in *kasau lōk chhu tī pata pata dhaūti*, whose boy comes behind thee (239)?

chhu khālal, in *su chhu gallas gās khālal*, he is giving cattle grass to eat (229).

chhu rahti, in *mīn maul chhu tēs lōkhchyis garus-manz rahti*, my father lives in that small house (233).

Plur. 3.—*chhi bharti*, in *pūra-pōth idl chhi bharti*, they are filling their bellies completely.

The **Imperfect** is similarly made with the present participle and the past tense of the verb substantive as in *aū phārti āhtūs*, I was striking. Examples are :—

Sing. 1.—*lēhti-āhtūs*, in *dānt lēhti-āhtūs aū*, I was grazing cattle (II).

Sing. 3.—*āhtū gatshati*, in *tāpus āhtū bīmi gatshati*, he was sitting in the sun (II).

āhtū rātti, in *Sāhab āhtū rāt rātti mī*, the Sāhib was keeping me at night (II).

wālti-auhtū, in *Sāhab tsāt wālti-auhtū*, the Sāhib was swimming (II).

zapti-āhtū, in *Sāhab zapti-āhtū*, the Sāhib was saying ('speak the language') (II).

Plur. 3.—*yaū hīma sōr khālti-āhta*, the husks which the swine were eating.

The **Past Tense** differs according to whether the verb is intransitive or transitive.

In the intransitive verb the tense is formed by suffixing pronominal suffixes of the nominative to the past participle. The third person, however, takes no suffixes, being the bare past participle. Note that, unlike Kāshmīrī, Pōguli has a suffix for the first

person plural. Thus from *ga_{sh}nū*, to go, to become (past participle *gō*), we have the following conjugation in the masculine :—

'I went,' 'I became,' etc.

Sing.	Plur.
1. <i>gōs</i>	<i>gēōsam.</i>
2. <i>gōs</i>	<i>gēōath.</i>
3. <i>gō</i>	<i>gēō, gēau.</i>

Similarly, from *yīnū*, to come (past part. *āō*), we have :—

1. <i>ās</i>	<i>āōsam.</i>
2. <i>ās</i>	<i>āuath.</i>
3. <i>āō</i>	<i>aua.</i>

From *rahnu*, to remain (past part. *rohun*, *rohan*, or *rohn*), we have :—

1. <i>rahnus</i>	<i>rahnsm.</i>
2. <i>rahnus</i>	<i>rahnath.</i>
3. <i>rohun, rohan, rohn</i>	<i>rahnā.</i>

From *bīnu*, to fear, we have :—

1. <i>bīnus</i>	<i>bīnsam.</i>
2. <i>bīnus</i>	<i>bīnath.</i>
3. <i>bīn</i>	<i>bīna.</i>

Examples of the use of the intransitive past are the following :—

Masc. sing. 1.—*ās*, in *aū ās waiga-manz*, I came into the field (II).

dhaūtus, in *aū az dūr-tā dhaūtus*, I walked a long way today (224).

gōs, in *aū gōs bīū*, I became afraid (II).

rahnus, in *dīn dusan rahnus Sāhabus-sīt*, I stayed for two days with the Sāhib (II).

Masc. sing. 3.—*kharuttu* and *āō*, in *tin-pata kharuttu tē āō mālis-laba*, after that he arose and came to his father.

gō, in *tēr-ki mulkus rahnawālis-laba gō*, he went to a dweller of that country.

gō zinda, he became alive.

yu kut gō, what (is) this (that has) happened?

lēug, in *khēll parhūi lēug dhaūni*, he began to go across at the bottom (II).

miltu, in *rāutumut auhtū, yablai miltu*, he was lost, now he is found.

nyistu, in *tyēsau maul gōthō nyistu*, his father came outside, cf. *nēsh gō*, he ran away, in II.

pē, in *ada pē tyēs mulkus-manz sakht kāl*, then a mighty famine fell in that land.

gaiba-dēras-manz pē shāl, a jackal fell (i.e. suddenly came) into the sheep-fold (II).

phirtu, in *ada khalō phirtu*, then he returned below (*i.e.* to the plains) (II).

rohun, etc., in *rohun pahrus-tā*, he remained (under water) for a whole watch (II).

Sāhab rohan janglus luṭus-pāt, the Sāhib stayed at the head of the jungle (II).

samuztu, in *su samuztu lāchār*, he became helpless.

wōt, in *yabla su panani gharus wōt*, when he arrived at his house.

Plur. 3.—*tamāsha laig bālni mahna pantsā*, fifty men began to watch the spectacle (II).

In the case of transitive verb, the participle, as in Hindi, does not change for person, but agrees with the object (if in the form of the nominative) in gender and number. The subject is put into the case of the agent. The subject may also be indicated, as in Kāshmīrī, by the aid of pronominal suffixes. The forms with these will be discussed under that head. Here we shall merely deal with the use of the participle with no suffix. The following are examples:—

A. Object mase. sing. or nominative.—*dyut*, in *tin dyut tiuan-manza panun mōl baini*, he divided his property among them.

gon̄htu, in *Sāhabi gon̄htu dastār pananyi ṭōipa-pāt*, the Sāhib tied a turban round his hat (II).

jō, in *lōkhchye panani mālis jō*, the younger said to his father.

kō, in *lōkhchye lōki sauruī kō jama*, the younger son collected everything.

mū kō guna, I did sin.

yin kō tūn māl kharāb, (thy son), who destroyed thy property.

pyēntu, or *pēntu*, in *tin pyēntu panani khēti-manz*, he sent (him) into his field.

Lassu Jamādār pēntu añ, Lassu Jamādār sent me.

Object in the Accusative-Dative.—*gintu*, in *tī kas-laba tyēs mōl gintu*, from whom didst thou buy that (210)? Note here that, unlike Kāshmīrī, the participle takes no suffix, although the subject is in the second person.

Object masculine plural.—*anta*, in *tinī anta shāl pānts*, he killed five jackals (II).

Object feminine singular nominative.—*balti*, in *zāt tinī kath balti nō mī*, I never disobeyed thy word.

kē, in *tiāñi khushā-kuruī kē*, they made rejoicing-doing.

The **Perfect** tense is formed, as in Kāshmīrī, by conjugating the perfect participle with the present tense of the verb substantive. Thus:—

añ āmut chhus, I have come; *mī phārtumut chhu*, I have struck. Examples are:—

tin bārvu āmut chhu, thy brother hath come.

ti kyāmut chhu tyēswā-kichya mōt wōls helhol, thou hast, for his sake, made the tatted calf lawful (*i.e.* hast slaughtered it).

mī pāchāw-suni lōki chhu tyēsyē bīna-sīt lyāh kyēmut, the son of my uncle has made a marriage with his sister (225).

mī tyēswā iōkyas shākti korrēi-sīt phārtumut chhu, I have beaten his son with many stripes (228).

The **Pluperfect** is similarly made with the perfect participle and the past tense of the auxiliary verb, as in *mī āhtū phārtumut*, I had struck. No examples of this tense occur in the specimens. Phrases such as *phaṭmut auhtū*, he was dead ; *rāutumut auhtū*, he was lost, do not properly fall under this head, the participles being used merely as adjectives.

Passive Voice.—According to Mr. Bailey, the passive is made by using a form such as *phārani* with the various tenses of *yīn*, to come. Thus, *aū ās phārani*, I was beaten ; *yaua phārani*, I shall be beaten. This *phārani* is the ablative of the infinitive *phārun*, which we shall again meet when dealing with inceptive verbs. The principle of forming the passive is therefore the same as in Kāshmīrī.

Causal Verbs.—The regular causal is made by adding *al* to the root. Thus, *khālnu*, to eat ; *khālalnu*, to cause to eat, to feed ; *mannu*, to heed ; *manalnu*, to cause to heed, to persuade. Examples are :—

bāla-sanni luṭus-pāt su chhu gallas gās khālal, on the top of the mountain he is causing cattle to eat grass, i.e. he is grazing cattle (229).

tin pyēntu sōr gās khālalnē-kichya, he sent him to give swine grass to eat, i.e. to feed swine.

tyēsau maul goṭhō nyistu tē manaltiūnsō, his father came out and persuaded him.

As in India, some causals are made otherwise. Thus from *phaṭnu*, to die, we have *phārnu*, to kill, or to strike.

Pronominal Suffixes.—These are as freely used as in Kāshmīrī.

Accusative.—The suffix of the accusative of the 3rd person singular is *n*, as in *gaṭhin* (*gaṭhi+n*), bind ye him ; *dyēn* (*dēh+n*), give it. Thus :—

tyēs mast phāri tē razan-sit gaṭhin, beat him well, and bind-him with ropes (236).
yē rupai tyēs dyēn, give-it this rupee to him (234).

Dative.—The suffix of the dative of the 1st person singular is *m*, as in *zaptiam* (*zapti+m*), they may have said to me, i.e. they might have called me (thy son). *Zapti* is here probably the past conditional (see p. 422), but the form is obscure.

The suffix of the dative of the 3rd person singular is *s*, as in the following :—

kās āhtūs (*āhtū+s*) *na dēti*, no one was-to-him giving.

yabla hōsh ās (*āō+s*), when sense came to him.

lōki jōas (*jō+s*), by the son it was-said-to-him (I have sinned).

dhōra ginn pēsis (*pēs*, I fell, +s) *rara*, taking a big stone I fell-upon-it (with) a rush (II).

guāl dah pēōas (*pēō*, pl. of *pē*, fell, +s), ten shepherds fell-upon-it (II).

Agent.—The suffix of the agent of the 1st person singular is *mī*, as in :—

kēt kuāl khyēzmat tin' kēmī (*kē*, fem. of *kō*, done, +*mī*), for how long time was thy service done by me.

tēr pashtumī (*pashtu+mī*) *shāput*, there was-seen-by-me a bear (II).

The suffix of the agent of the 2nd person singular is *i*, which, in the one example, is epenthetically reflected back to the preceding syllable, as in :—

tī zōt dyit (for *dyutu+i*) *na mī tsēlyā-pāṭh*, thou never gavest me a kid.

The suffix of the agent of the 3rd person singular is *n*. Before this the termination *u* becomes *ü*. *Kō*, made, becomes *küñ* with this suffix.

Examples are :—

tēr shāput antin (*anti*, plur. of *antu*, +*n*) *āht*, there eight bears were-killed-by-him (II).

yokis naukaras dyutün (*dyut*+*n*) *sad*, *tē prustün* (*prustu*+*n*), a call was-given-by-him to a servant, and it-was-asked-by-him.

tin p̄anani mālis dyutün jawāb, by him to his father answer was-given-by-him. *m̄th ditsēn*, kisses were-given-by-him. Here *ditsēn* is for *ditsē*+*n*. *Ditsē* is the solitary example of the second past participle, masculine plural, corresponding to the Kāshmīrī *ditsöy*.

tin dhōlan-sun nasni-sun awāz huntün, by him the sound of drums (and) of dancing was-heard-by-him.

yabla hōsh ās, *tyabla jün* (*jō*+*n*), when sense came to him, then it-was-said-by-him.

māli pananan naukaran jün, by the father it-was-said-by-him to the servants.

dūr mulkus-manz kaujün safar, a journey to a far country was-made-by-him. The form *kaujün* is obscure, although the suffix *n* is clear. Perhaps *kauju* may represent the Kāshmīrī 2nd past participle *karyōv*, it was made.

khālnu khāin (*khāō*+*n*) *na*, he did not eat food (II).

tēr allakmat kār-sūt kūñ panun māl phanā, there, by evil deeds, his property was-made-by-him destroyed.

yēbla kūñ saurū māl kharch, when all the property was-made-by-him expended.

tīni māli yūth wōls halhal kūñ, by thy father the fatted calf was-made-by-him lawful.

hakka pēntin (*pēnti*, plur. of *pēntu*, +*n*) *tsailih mahna*, to the beat forty men were-sent-by-him (II).

When a suffix is added to the second person plural of the imperative, the verb abandons the imperative form and takes that of the second person plural of the Future and Present Subjunctive. Thus, the second person plural imperative of *phārnū* is *phāur*, and the second person plural future and present subjunctive is *phāruth*. With a suffix *phāruth* is used, instead of *phāur*, in the sense of the imperative. When the suffix is added the *n* of the termination *uth* is either dropped or reflected by epenthesis on to the preceding syllable, so that we get *phārth* or *phāurth*. Thus we have *karthas* (from *kārnū*, to make), *anthan* (from *ānnū*, to bring), and *lāugthas* (from *lāgnū*, to put on) in the following :—

tyēswē āhtus-manz lāugthas (*lāguth+s*) *wai!* . . . *tē yūth wōls ānthan* (*ānuth+n*), *te karthas* (*kāruth+s*) *halhal*, put-ye-to-him on the hand a ring . . . and bring-ye-it the fatted calf, and make-ye-for-it lawful. In this *karthas* has practically the same meaning as *karthan* would have, unless it means 'make-ye-for-him' (i.e. for the son).

Double suffixes also occur, as in Kāshmīrī, but the order is more free than in that language. For instance in Kāshmīrī *kōr-nos* means 'made-by-him-for-him,' in which the suffix of the agent, *n*, precedes that of the dative, *s*. In Pōgulī we may have either

a form equivalent to *korⁿas*, or a form equivalent to **kor^san*, in which the suffix of the dative precedes that of the agent. Examples are :—

tyēs nālmut kūsnē (*kō+s+n*), to him embrace was-made-to-him-by-him. Here the suffix of the dative precedes that of the agent.

tyēsan maul gōthō nyistu tē manaltünsō (*manaltu+n+s*), his father came outside, and it-was-persuaded-by-him-to-him. Here the suffix of the agent precedes that of the dative.

tēr jümnai (*jō+m+n*), ‘*Sāhab āō*,’ there it-was-said-to-me-by-him, ‘the Sāhib is come.’ Here the suffix of the dative precedes that of the agent.

Compound Verbs.—We have **Intensive** compounds in *bain̄ti dīun*, to divide, and *nēsh gō*, he ran away (II).

Inceptive compounds are formed with *lagnu*, to begin, conjugated with the ablative in *ni* of the infinitive of the principal verb. Thus :—

khēll parhūī lēug dhaūni . . . tamāsha laig bālni mahna pantsā, he began to go across the bottom . . . fifty men began to watch the spectacle (II).

According to Mr. Bailey **Potential** compounds are formed by conjugating *hagnu*, to be able, with the root of the principal verb. Thus, *aū hāga gatsh*, I shall be able to go, or I am able to go.

[No. 14.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRī.

PōGULī DIALECT.

SPECIMEN I.

(Rev. T. Grahame Bailey, 1902.)

Yakis-mahnas dih lōka āhta. Lōkhchyē panani-mālis
 To-one-man two sons were. By-the-younger to-his-own-father
 jō, bāba, tima-mālus yō mī hissa yēau, su mī
 it-was-said, father, of-thy-property what to-me share may-come, that to-me
 dēh.' Tin dyut tiauan-manza panum māl bainti.
 give.' By-him was-given them-among his-own property having-divided.
 Manē-dusēi-pata lōkhchyē-lōki sauruī kō jama, tē dūr-
 Few-days-after by-the-younger-son all was-made collected, and a-far-
 mulkus-manz kaujūin safar, tē tēr allakmat-kār-sūt
 country-in was-made-by-him a-journey, and there bad-work-with
 kūn panun māl phanā. Yēbla kūn
 was-made-by-him his-own property destruction. When was-made-by-him
 sauruī māl kharch, ada pē tyēs-mulkus-manz sakht kāl, tē
 all property expended, then fell that-country-in a-hard famine, and
 su samuztu lāchār, tē tēr-ki-mulkus rahmawālis-laba gō.
 he became helpless, and there-of-of-the-country to-a-dweller-near he-went.
 Tin pyēntu panani-khēti-manz sōr gās khālalnē-kichya. Tē
 By-him he-was-sent his-own-field-in swine grass feeding-for. And
 yaū hīma sōr khālti-āhta, su zapti-āhtū, aū khāla, idd
 what husks the-swine eating-were, he saying-was, I may-eat, belly
 bhara.' Tē kās āhtūs na dēti. Yabla hōsh ās,
 I-may-fit.' And anyone was-to-him not giving. When sense came-to-him,
 tyabla jūn, mīna-mālis kyēta mōzur chhyi, pūra-
 then it-was-said-by-him. to-my-father how-many labourers are, in-full-
 pōth idd chhi bharti, tē aū chhus phāka phātti. Aū
 manner belly they-re filling, and I am by-hunger dying. I
 khāpta mālis-laba gāsha, tē tyēs aū zapa, "hat-sē
 will-stand-up to-the-father-near I-will-go, and to-him I will-say, "O-Sir
 bāba, mī kō tūn tē Khudā-sum gunā. Aū chhus na
 father. ly-ne was-done of-thee and God-of sin. I am not

lāik tīⁿ lōk zaptiam. Mī tī kara mōzur-shō.”’
worthy thy son saying-to-me. Me also make a-labourer-like.”’
 Tin-pata khaṇuttu, tē āō mālis-laba. Su āhtū tirhūi, tē
That-after he-stood-up, and came to-the-father-near. He was far, and
 māli bāltün, tē tyēs āō tars, tē tyēs
by-the-father he-was-seen-by-him, and to-him came compassion, and to-him
 nālmut kūsnē, tē mīt̄h ditsēn. Lōki
embrace was-made-to-him-by-him, and kisses were-given-by-him. By-the-son
 jōas, ‘hat-sē bāba, mī kō tīⁿ tē Khudā-sun
it-was-said-to-him, ‘O-Sir father, by-me was-done of-thee and God-of
 gunā. Aū chhus na lāik tīⁿ lōk zaptiam.’ Māli
sin. I am not worthy thy son saying-to-me.’ By-the-father
 pananan-naukaran jūn, ‘sārinī-khota dādd̄ juān t̄swōhai
to-his-own-servants it-was-said-by-him, ‘all-than garment good quickly
 aun, tē tyēs laug ; tyēswē-āhtus-manz laugthas wail,
bring, and to-him attach ; his-hand-in attach-to-him a-ring,
 khōran-manz jōr ; tē yūth wōts ānthan, tē karthas halhal ;
to-the-feet a-pair-of-shoes ; and the-fat calf bring-it, and make-it lawful ;
 as khālam, khushī karam, mīⁿ lōk phatmut auhtū, gō zinda ;
we may-eat, rejoicing we-may-do, my son dead was, became alive ;
 rāutumut auhtū, yablai miltu.’ Tē tiañei khushī karnī
lost was, even-now was-found.’ And by-them rejoicing to-make
 kē.
was-made.

Tyēsau züth lōk waigi-manz auhtū. Yabla su panani-gharus
His elder son the-field-in was. When he to-his-own-house
 wōt, tin dhōlan-sun nasni-sun awāz huntün. Yakis-
arrived, by-him drums-of dancing-of sound was-heard-by-him. To-one-
 naukaras dyutün sad, tē prustün, ‘yu kut
servant was-given-by-him a-call, and it-was-asked-by-him, ‘this what
 gō ?’ Tin jōas, ‘tīⁿ bārun āmut-chhu, tē
happened ?’ By-him it-was-said-to-him, ‘thy brother come-is, and
 tīni-māli yūth wōts halhal kūñ, tyēs-kichi tyēs
by-thy-father the-fat calf lawful was-made-by-him, that-for to-him
 miltu juāna-paiñh.’ Su gō mast kāhlī, ‘aū gēō
he-was-got in-good-manner.’ He became much angry, ‘I to-the-house
 gatshaha na,’ tē tyēsau maul gōthō nyistu, tē
will-go not,’ and his futher outside emerged, and
 manaltünsō. Tin’ panani-mālis dyutün
it-was-persuaded-by-him-to-him. By-him to-his-own-father was-given-by-him

jawāb, 'kēt-kuāl khyēzmat tīnⁱ kē-mī, tē zāt tīnⁱ
answer, 'for-how-much-time service thy was-done-by-me, and ever thy
 kath balti na mī, tē tī zōt dyit na mī tsēlyā-
word was-turned not by-me, and ly-thee ever was-given not to-me a-goat-
 pāth, aū kara khushī panana-dōstan-sīt. Yabla tīn lōk āō,
kid, I may-make rejoicing my-own-friends-with. When thy son came,
 yin kō tīn māl kanjrūn-sīt kharāb, tī kyēmut
by-whom was-made thy property harlots-with destroyed, by-thee made
 chhu tyēswē-kichya mōt wōt^s halhal.' Tin jōas, 'mīna
is him-for fat calf lawful.' By-him was-said-to-him, 'my
 lōkā, tu chhus hamēsha mī-sīt. tē sāruī chīj yu chhu mīn, su
son, thou art erer me-with, and all thing which is mine, that
 chhu tīn; par khushī karnu tē khushī āsnu juān chīj gō,
is thine; but rejoicing to-make and rejoiced to-be good thing became,
 tīn bārun phaṭmut āhtū, gō zinda; rāutumut āhtū, yablai
thy brother dead was, became alive; last was, even-now
 miltu.'
was found.'

[No. 15.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMIRI.

PŪGULĪ DIALECT.

SPECIMEN II.

(Rev. T. Grahame Bailey, 1902.)

Lassa-Jamadār	Chaprais	pēntu	aū.	Dānt	lēhti-āhtūs	aū.
<i>By-Lassu-Jamadār</i>	<i>the-orderly</i>	<i>was-sent</i>	<i>I.</i>	<i>Oxen</i>	<i>grazing-was</i>	<i>I.</i>
Tēr	jūmnai,	'Sāhab	āō,	panin	bō'li	zōp.'
<i>There</i>	<i>was-said-to-me-by-him,</i>	<i>'Sāhib</i>	<i>came,</i>	<i>thine-own</i>	<i>language</i>	<i>speak.</i>
Din-dusan	rahnus	Sāhabus-sit.	Sāhab	tsāt-wālti-auhtū.	Sū-i	
<i>For-two-days</i>	<i>I-stayed</i>	<i>the-Sāhib-with.</i>	<i>The-Sāhib</i>	<i>swimming-was.</i>	<i>He-verily</i>	
gō	dahan-gazan	duggu	lut-bakkī,	khell	parhūi	lēug
<i>went</i>	<i>for-ten-yards</i>	<i>deep</i>	<i>head-on,</i>	<i>at-bottom</i>	<i>across</i>	<i>he-began</i>
rohun	pahrus-tā.			Tamāsha	laig	bālni
<i>he-remained</i>	<i>for-a-watch-up-to.</i>			<i>Spectacle</i>	<i>began</i>	<i>mahnā</i>
Tin-pata	jūn,	'panin	bō'li			pantsā.
<i>That-after</i>	<i>it-was-said-by-him,</i>	<i>'thine-own</i>	<i>language</i>	<i>speak.</i>	<i>Khālnu</i>	
khain	na,	taklif	mast	lai-ga.	Ada	aiggī
<i>was-eaten-by-him</i>	<i>not,</i>	<i>trouble</i>	<i>great</i>	<i>was-attached.</i>	<i>Then</i>	<i>forwards</i>
Wat-wata	tāp	āhtū	sakht.	Tāpus	āhtū	bīmi-gatshiti.
<i>Along-the-road</i>	<i>sunshine</i>	<i>was</i>	<i>severe.</i>	<i>In-sunshine</i>	<i>he-was</i>	<i>sitting-down.</i>
Sāhab	zapti-āhtū,	'halla,	bō'li	zōp.'	Mast	tāp
<i>The-Sāhib</i>	<i>saying-was,</i>	<i>'bravo,</i>	<i>language</i>	<i>speak.</i>	<i>āhtū,</i>	<i>tē</i>
Sāhabi	gōn̄htu	dastār	pananyi-ṭōipa-lāt.	Sāhab	āhtū	rāt
<i>by-the-Sāhib</i>	<i>was-bound</i>	<i>turban</i>	<i>his-own-hat-on.</i>	<i>The-Sāhib</i>	<i>was</i>	<i>at-night</i>
raṭti	mī	din-pahran	bō'li-sani-kyichi.			
<i>keeping</i>	<i>me</i>	<i>for-two-watches</i>	<i>language-of-for.</i>			
Aū	ās	waiga-manz.	Tēr	pashtumī	shāput.	Ada
<i>I</i>	<i>came</i>	<i>field-in.</i>	<i>There</i>	<i>was-seen-by-me</i>	<i>a-bear.</i>	<i>dhōra</i>
ginn	pēsis	raṭa.	Aū	gōs	bīi.	Aū
<i>taking</i>	<i>I-fell-to-it</i>	<i>rushing.</i>	<i>I</i>	<i>became</i>	<i>afraid.</i>	<i>ās</i>
Gaiba-dēras-manz	pē	shāl,	tē	hunna	wih	guāl
<i>The-sheep-fold-in</i>	<i>there-fell</i>	<i>a-jackal,</i>	<i>and</i>	<i>dogs</i>	<i>tē</i>	<i>dah</i>
pēōas	raṭa.	Nēsh-gō.		twenty	and	shepherds
<i>fell-on-it</i>	<i>rushing.</i>	<i>It-ran-away.</i>		and	ten	

Sāhabas-sīt āhta trīh mahna. Tin-i anta shāl pānts.
The-Sāhib-with were thirty men. By-him-verily were-killed jackals five.

Tin-pata gō hakka. Hakka pēntin tsailih
That-after there-became n-jungle-beat. To-the-beat were-sent-by-him forty

mahna. Sāhab rohan janglus luṭus-pāt. Tēr shāput
men. The-Sāhib stayed of-the-jungle the-head-on. There bears

antin āht, tē kakau tsāur, tē ada khalō phirtu.
were-killed-by-him eight, and partridges four, and then below he-returned.

FREE TRANSLATION OF THE FOREGOING.

I was sent here by Lassu Jumādār, the orderly. I was grazing my oxen when he told me that a Sāhib had come and that I was to speak my own language to him. I stayed two days with the Sāhib. When I arrived, the Sāhib was swimming. He went head downwards ten yards deep. Then he began to swim across the bottom and remained under water for a whole watch (three hours). Fifty people were there looking on at the fun. After that he told me to speak my own language. Before he had eaten anything, he underwent great hardships, and went on further on his march. On the way the sun was very hot. He sat down in the sunshine and said to me, 'Bravo, speak your language.' The heat of the sun was very strong, and the Sāhib tied a turban round his hat. At night the Sāhib kept me for two watches (six hours) enquiring about the language.

I came into a field, and there I saw a bear. I picked up a rock and ran at it. Then I got frightened and went home. A jackal got into the sheepfold, but twenty dogs and ten shepherds ran at it, and it ran away.

The Sāhib had thirty men with him. He alone killed five jackals. After that there was a beat in the jungle. The Sāhib sent out forty men for the beat, and he himself stayed at the top end of the jungle. He killed eight bears and four partridges, and after doing this returned to the plains.

SIRĀJĪ OF DŌDĀ.

The word 'Sirāj' means 'the Kingdom of Śiva,' and hence 'any wild mountainous country.' Such countries are naturally liable to have dialects of their own, and hence we find several Sirājs in existence, each with a distinct form of speech. Thus, there is a Sirājī in the Simla Hill States, a sub-dialect of Kiūthali (Vol. IX, Pt. iv, p. 593). Another Sirājī is one of the Satlaj Group of sub-dialects (*ib.* p. 647) and yet a third is allied to Kuṇui (*ib.* p. 688). All these are forms of Western Pahāṛī.

South of the tract in which Pōguli is spoken, there is a further tract of hill country reaching down to river Chināb, and also called Sirāj. Here that river runs east and west. In Kashtawāṛī its course has been in the main from north to south, but at Barshala it turns abruptly to the west, separating Kashtawāṛī on the north from Bhadrawāḥ on the south. Some twenty miles west of Barshala, on the north bank of the Chināb, is the town of Dōdā, which may be taken as the headquarters of the Sirāj between the Pōguli country and the Chināb. The language of this Sirāj is therefore called the Sirājī of Dōdā.

In 1911 this Sirājī of Dōdā was reported to be spoken by 14,732 people.¹ To its north lies the Pōguli just described. To its east Kashtawāṛī. To its south across the Chināb lies the western end of Bhadrawāḥ, the language of which is Bhadrawāḥī, here fading into the Dōgrī Pañjābī or Jammū spoken further south and south-west. To the west of Dōdā Sirājī we have Rāmbanī, another Kāshmīrī dialect, which will be dealt with later on.

As its position indicates Sirājī is a mixed language. The Bhadrawāḥī to its south is a form of Western Pahāṛī, and moreover is here corrupted by Dōgrī Pañjābī. The Kashtawāṛī to its east and the Pōguli to its north are forms of Kāshmīrī, already affected by Western Pahāṛī, and Sirājī is still more corrupted by these languages. It might, with almost equal correctness, be classed as a dialect of Kāshmīrī or as a dialect of Western Pahāṛī, but I have put it in the former class, because it possesses certain typical Dardic characteristics which do not belong to the latter. Such are the occasional use of vocalic epenthesis, the hardening of *d* to *t*, the retention of medial *t*, the dispiration of sonant aspirates, the dropping of initial *r*, and the general method of verbal conjugation including the free use of pronominal suffixes.

On the other hand, the free employment of the cerebral *n̄* refers us either to Dōgrī or to Western Pahāṛī. This letter does not occur in Kāshmīrī. The process of the declension of nouns follows that current use in Dōgrī, while that of the pronouns,² and the formation of the future of the Verb by means of the suffix *lō*, are more like that of Western Pahāṛī. Finally, the genitive postposition *n̄ō* is borrowed from the Lahndā spoken further west. The above is sufficient to give a general idea of the mixed character of Dōdā Sirājī. Further details are noted in the course of the following grammatical sketch.

For the materials on which this sketch is founded I am indebted to the Rev. T. Grahame Bailey, who kindly prepared for me on the spot a version of the Parable

¹ *I.e.* 14,562 speakers of Sirājī (classed as a dialect of Western Pahāṛī), plus 170 speakers of Dōdī (classed as a dialect of Kāshmīrī).

² Cf. *mīn̄ō* or *mēn̄ō*, my, with the Western Pahāṛī (Pādarī) *m̄n̄*.

of the Prodigal Son, another brief passage dictated by a native of the Sirāj, and the Standard List of Words and Sentences. The first two are printed below. The last will be found on pp. 489ff.

Mr. Bailey has himself printed these in his volume entitled *The Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908, preceded by a brief sketch of the grammar of the dialect. As printed, the specimens differ in a few details from the manuscript sent to me, and I have followed the latter in preparing these pages for the press. My own grammatical sketch which is, perhaps, more full than Mr. Bailey's and is certainly longer, is based entirely on these materials.

PRONUNCIATION.—Vowels.—These as a rule follow Pañjābī rather than Kāshmīrī. We have a trace of Kāshmīrī influence in *jiwāb*, an answer, instead of *jawāb*, as Kāshmīrī would have *jawāb* or *jēwāb*. The *u* in *antur*, within, for *antar* is not so easy to explain.

There are several doubtful cases which may perhaps be due to epenthesis, but none are certain.

Consonants.—In the treatment of consonants we see much stronger traces of Dardic influence. Both the Kāshmīrī letters *tʂ* and *z* are of common occurrence, as in *tʂārnō*, to graze; *batsn̥ō*, a calf; *natsnō*, to dance; *zō*, what; *zabnō*, to say; *zabla*, when; and others. Sometimes *z* appears as *dʐ*, as in *uzāɳnō* or *udzāɳnō*, to squander.

Very typical of the Dardic languages is the preservation of medial *t* in *butō*, he was. On the other hand, in the borrowed word *bhōṇō*, to become. The *t* has been dropped. Again as in Dardic *d* is often hardened to *t*, as in *dant* (Persian *dand*), a tooth (37); *dōnt* (even Kāshmīrī *dānd*), a bull (141); and the genitive postposition *tō* as compared with the Pañjābī *dā*.

As in Dardic languages, we have disaspiration of the sonant aspirate *bh* in *buchchhā* (for *bhuchchhā*), hungry; *butō* (Sanskrit *bhūtah*), he was, but the borrowed *bhōṇō* (with an optional past *būē*), to become.

In Dardic languages the letter *r* is often dropped. So here we have *ichchh* for *richchh*, a bear.

On the other hand, *sh* does not become *h* in *shunō*, a dog, as compared with the Kāshmīrī *hūn*.

One very interesting fact, peculiar, so far as I am aware, amongst modern Dardic and Indian languages, is the universal change of *n* to a cerebral *ɳ*. This was the rule in Prakrit, but has not entirely survived elsewhere. In the specimens every single *n* becomes *ɳ*, the only real exceptions being in the word *na*, not, and in *natsnō*, to dance. The other apparent exceptions are all borrowed words, such as *din*, a day—the Sirājī word is *dī* (II)—*zirimānō* (II) (Persian), a fine; and Pañjābī infinitives like *karnō*, to do, in which *n* is preceded by *r*.

With this change of *n* to *ɳ* we may compare the change of *r* to *r̥* in *pur*, on.

As an instance of Western Pahāṛī influence we can quote the metathesis of *h* in *brhā* for *bhrā*, a brother. This is typical of Western Pahāṛī (see Vol. IX, Pt. iv, pp. 377, 560).

DECLEMISION.—The declension of nouns follows Western Pahāṛī rather than Kāshmīrī. As in Western Pahāṛī strong masculine nouns (corresponding to Hindī

nouns in *ā*, like *ghōrā*, a horse) form their nominative singulars in *ō* or *ū*, and their nominative plurals in *ā*. There is also, as in Western Pahāṛī, a locative in *ē* and a tendency to interchange a final *ō* with *ā*, and a final *ā* with *ē*. Thus the word for 'horse' is *ghōrō*, nominative plural *ghōrā*, and the word for 'dog' is *shunō* or *shunā* in the nominative singular. It will be convenient to treat nouns under the usual four declensions, *viz.* :—

- (1) Weak masculine nouns, *i.e.* those ending in any letter except *ō* (or *ā*), or *ū*.
- (2) Strong masculine nouns, *i.e.* those ending in *ō* (or *ā*) or *ū*.
- (3) Strong feminine nouns, *i.e.* those ending in *ī*.
- (4) Weak, *i.e.* all other, feminine nouns.

The only cases are the nominative, the oblique, and the agent-locative. The last named case may have the force either of the agent, or of the locative. The oblique case, by itself, is used to indicate the dative. With the aid of postpositions, it indicates any other case except the nominative.

Declension I.—We take as our example *babb*, a father.

	Sing.	Plur.
Nom.	<i>babb</i>	<i>babb</i> .
Obl.	<i>babbō</i>	
Ag.-loc.	<i>babbē</i>	{ <i>babbā</i> .

In the oblique singular, the termination *ō*, as in Western Pahāṛī, is often changed to *ā*, so that we also have *babbā*, and this seems to be the rule when the postposition *nō* of the genitive is added, as in *babbā-nō*, of a father. Moreover, the form of the agent-locative is also used for other oblique cases of the singular, so that *babbē* may also be substituted for *babbō*. This last is no doubt due to the influence of the neighbouring Dōgrī.

Examples of the declension are :—

Sing. nom.—*māl*, in *appō māl tēnī bānī dittō*, he divided and gave his property.

puttur, in *tīnō puttū chhu*, he is thy son.

Oblique in *ō*.—*babbō*, in *tēnī appē babbō jīwāb dittō*, he gave answer to his father.

hatthō, in *hatthō chhāp lāwathū*, apply ye to (*i.e.* on) the hand a ring.

mulkhō, in *dūr mulkhō safar kērūēnī*, he made a journey to a far country.

babbō, in *aū appē babbō-kaṇē chalē-gālō*, I will go near my father.

hōshō, in *zabla hōshō-mā āō*, when he came into sense.

Khudāyō (nom. *Khudā*), in *Khudāyō-tō gunāh kēōryēm*, I did sin of (*i.e.* against) God.

mulkhō, in *tē mulkhō-mā kāl bārō paī-gō*, a mighty famine fell in that land.

pādrō, in *baḍdō nuksān kērūēnī pādrō-mā*, he did great damage on the level ground (II).

zārō, in *zārō-mā sūltō-rō butō*, he was asleep in a den (II).

Oblique in *ā*.—*babbā*, in *mīnē babbā-tē mazūr kitā rajji rōtī khā-chhi*, how many servants of my father eat bread and are satisfied.

mālā, in *tīnē mālā-tō hissō*, *zō mī jā-chhu*, *su mī dē*, give me the share of thy property which comes to me.

Note that, in both these examples, it is the postposition of the genitive that is added to the oblique case.

Oblique in ē.—*babbē*, in *nikkā maṭhā-ṇē babbē zabū*, the younger son said to the father.

gharē, in *zabla gharē-nērē āwō*. when he came near the house.

maṇē, in *su maṇē-mā karā-tō*, he was making (*i.e.* saying) in his mind.

tahsīldārē, in *tahsīldārē-ti chīṭhī jā-chhī*, a letter of the tahsīldār is coming (II). Here we have ē before the genitive postposition.

Agent locative.—Agent—*babbē*, in *su babbē hērūō*, the father saw him.

tīṇē babbē batṣurō palu-rū halāl kērānēṇī, thy father hath had the fatted calf slaughtered.

lōkē, in *dōkē dī lōkē mārū*, next day the people (singular) killed it (II).

puttrē (nom. *puttur*), in *nikkē puttrē sabjamē kēri-lō*, the younger son collected everything.

puttrē tē zabūē, the son said to him ('I have sinned').

Locative.—*gharē*, in *tila-hatha gharē chalē āwā*, thereafter they came into the house (*i.e.* they came home) (II).

rōshē, in *su rōshē būē*, he became in anger.

Plur. nom.—*mazūr*, in *mīṇē babbā-tē mazūr*, etc., quoted above.

puttur, in *ekki māhṇuē-tā dūi puttūr butā*, of a certain man there were two sons.

It may be noted that, on the analogy of Kāshmīrī, we should expect the nominative plural to be *puttar*, not *puttur*.

sūr, in *ziṇa phaliā sūr khā-tā*, the husks which the swine were eating.

Obl.—*dōstā*, in *aū apṇē dōstā-ṇē sāthī khushī kērāmutū*, I might have made rejoicing with my friends.

naukarā, in *babbē naukarā-ṇē zabūō*, the father said to the servants.

pērā, in *pērā-ṇē jōrō lāwathū*, apply a pair of shoes to his feet.

dīnā, in *thōṛā dīnā-ṇē-mā*, in a few days (the younger son made a journey).

Declension II. - Example. *ghōṛō*, a horse.

	Sing.	Plur.
Nom.	<i>ghōṛō</i>	<i>ghōṛā</i> .
Obl. }	<i>ghōṛē</i>	
Ag.-loc. }		<i>ghōṛī</i> .

As already stated, the nominative singular sometimes ends in ī, as in *shuṇō* or *shuṇā*, dog (146), pl. *shuṇū* (148).

māhṇū or *māhṇō* (51), a man, inserts u before the final vowel of all cases except the nom. sing. Thus, *māhṇē*, *māhṇuā*, *māhṇuā* (119ff.). We also, however, have *māhṇā* (II), see below.

Examples of this declension are the following :—

Sing. nom.—*hissō*, in *tīṇē mālā-tō hissō zō mī jā-chhu*, the share of thy property which comes to me.

Abl.—*bājē* and *naṭsnē*, in *bājē-tō tē naṭsnē-tō bār shun̄uēṇī*, he heard the noise of music and of dancing.

bakrē, in *bakrē-tō bachchō mē-kāṇ na dittūit*, thou didst not give me the young of a goat.

dērē, in *mazūr dērē-bāpat ārnā*, labourers are to be brought for the camp (II).

galē, in *galē-sāthī lāwēṇī*, he pressed (i.e. embraced) him with (i.e. round) the neck.

māhṇuē, in *ēkkī māhṇuē-tā dūi puttūr butā*, of a certain man there were two sons.

In *nikkā maṭṭhā-nē babbē zabū*, the younger son said to the father, the oblique form *maṭṭhā* is taken from Western Pahāṛī, while the *nē*, used as a postposition of the agent, is taken from the Dōgrī *nē*, with cerebralization of the *n*. The oblique form in *ē* given in the paradigm belongs to Dōgrī.

Plur. nom.—*māhṇā*, in *tē-tē magar bhūā dash māhṇā*, ten men became after him (i.e. pursued him) (II).

ṭallā, in *sabbā-nē-hatha ṭallā chaṅgā lūsha ārō*, bring quickly the best garments of all.

Declension III.—Example, *dhī*, a daughter (110ff.).

	Sing.	Plur.
Nom.	<i>dhī</i>	<i>dhīē</i> .
Obl.		
Ag.-loc. }	<i>dhīā</i>	<i>dhīā</i> .

The formation of the oblique singular by adding *ā* is taken from Dōgrī. In the oblique singular and plural *ē* is often substituted for *ā*, and in the nominative plural *ā* is often substituted for *ē*, so that we may have *dhīē*, *dhīā*, and *dhīē*, respectively. In other words, in these terminations *ā* and *ē* are interchangeable.

Examples of the use of this declension are :—

Sing. nom.—*chiṭṭhī*, in *tahsildārē-ti chiṭṭhī jāñ-chhi*, a letter of the tahsildār is coming (II).

Sing. obl.—*baigīā*, in *tēṇī apṇiā baigīā-mā bhējusēṇī*, he sent him into his field (or, possibly, plural, into his fields).

khurīē, in *khurīē chalē-gāsu*, they went to him along the track (locative) (II).

waddiē and *nikkīē*, in *wadḍliē bī*, *nikkīē duddh chumneuwālī bī*, both for a big (she-buffalo), and also for a small one that drinks milk (II).

Plur. nom.—*kukkriā*, in *rātī ichchh pōūō kukkriā khaṇī*, at night a bear came to eat the hens (II).

phalīā, in *ziṇa phalīā sūr khā-tā*, the husks which the swine were eating.

shunḍiā, in *shunḍiā dittiāṇī*, he gave kisses.

shun̄ēī, a bitch, plur. *shun̄ēīā* (147, 149).

ghōrī, a mare, plur. *ghōrīē* (139, 141).

Obl.—*bariē*, in *mī kitē bariē tēṇī khidmat kēōryēm*, for how many years did I do thy service.

zēṇī tīṇō māl kanjriē-nī-hatha udzārūēṇī, (thy son) who wasted thy property with harlots.

Declension IV.—Example, *bēhn̄*, a sister.

	Sing.	Plur.
Nom.	<i>bēhn̄</i>	<i>bēhn̄ī</i> , <i>bēhn̄ī</i> .
Obl. }	<i>bēhn̄ī</i>	?
Ag.-loc. }		

No examples are available for the oblique plural. It is probably the same as the nominative. *Gōrū*, a cow, has its nom. plur. *gōrū* (143, 145).

Examples of the use of this declension are :—

Sing. obl.—*bēhn̄ī*, in *mēnē tsatse-tō puttūr tē-tī bēhn̄ī-sāthī biāo-rō chhu*, the son of my uncle is married to his sister (225).

tē-tō brhā tē-tī bēhn̄ī-hathā bādō chhu, his brother is taller than his sister (231). *pītthī* (nom. *pītthī*, 43), in *kāthī pītthī-pur kasī latthō*, bind the saddle upon the back (227).

rātī (nom. *rātī*), in *rātī ichchh pōuō*, at night a bear fell (*i.e.* came) (II).

The word *maīh*, a she-buffalo, does not take *ī* in the oblique singular. Thus,—
maīh-tō ghiwāṇō dūi chilkī, the tax of (*i.e.* on) a she-buffalo (is) two five-anna pieces (II).

Plur. nom.—*bandūkī*, in *bandūkī dittīāsu*, guns were fired at him (II).

Postpositions.—The following are the more important postpositions governing the oblique case, except those of the genitive. The latter (*ṇē* and *tō*) will be dealt with under the head of adjectives :—

atha, *hatha*, *othā*, or *hōthā*, from.

mā, in.

pur, on.

sāthī, together with, with (by means of).

ṇē, to. This postposition, like many other postpositions of the dative, is the locative of the genitive postposition *ṇō*.

Examples of the use of postpositions are :—

tila-hatha ghore chalē-āwā, from then (*i.e.* thereafter) they went home (II).

yō kāh-hathā mul-āwath? *grāmō kētsō hatiābaliā-hathā*, from whom didst thou buy that? from a shopkeeper of the village (240, 241).

tē mulkhō-mā kāl bayō paī-gō, a mighty famine fell in that land.

yō āhī-pur zulm chhu, this is oppression upon us (II).

kāthī pītthī-pur kasī latthō, bind the saddle on his back (227).

babbē naukarā-ṇe zubūō, the father said to the servants.

radzū-sāthī bandhithū, bind ye him with ropes (236). For an example of *sāthī* meaning ‘together with,’ see below.

pērā-ṇē jōyō lāwathū, apply ye a pair of shoes to his feet.

Postpositions sometimes govern the oblique genitive formed with *ṇē*. Thus :—

sabbā-ṇē hathā tallā changā, good garments from all, *i.e.* the best garments of all. This is an instance of the ablative of comparison, which will be further dealt with under the head of adjectives.

thōrā dinā-ṇē mā nikē puttē sāv jamē kērī-lō, in a few days the younger son collected everything.

aū apṇē dōstī-ṇē suthī khushī kērāmutū, I may make rejoicing with my friends.

In the following, if it is correctly recorded and correctly translated, *hatha*, governing the feminine genitive (in *nī*), means 'with' :—

zēnī tīṇō māl kanjrīē-nī hatha uḍzārūcēnī, (thy son) who squandered thy property with harlots.

Adjectives.—As usual only strong adjectives, ending in *u*, *o* (or *ū*), are capable of being declined. Other adjectives remain unchanged, the single exception noted being the word *sab*, all, which makes its oblique plural *sabbā*. As an example of a strong adjective we take *juānmotu*, good, which is thus declined :—

	Masc.	Fem.
Sing.		
Nom.	<i>juānmatō</i>	<i>juānmati</i> .
Obl.	<i>juānmatā</i> , <i>juānmate</i>	<i>juānmatiā</i> .
Plur.		
Nom.	<i>juānmatā</i>	<i>juānmatiē</i> .
Obl.	<i>juānmata</i>	<i>juānmatiā</i> .

The oblique singular in *ē* is much more common than that in *ā*. Of the latter, there is only one example in the specimens, *viz.* :—

nikkā matlā-nē babbē zabū, the younger son said to his father.

Other examples are :—

Masc. obl. sing.—*chhittē*, in *chhittē ghōrē-tī kāt̄hī*, the saddle of the white horse (226).

dōkē, in *dōkē dī lōkē mārū*, on the second (*i.e.* next) day people killed (it) (II).

mīnē, in *mīnē babbā-tē mazūr kitā rajī rōtī khā-chhi*, how many servants of my father eat bread and are satisfied.

nikkē (*cf.* *nikkā* above), in *nikkē puttrē sab jamē kērī-lō*, the younger son collected everything.

tīṇē, in *tīṇē mālā-tō hissō*, the share of thy property.

Plur. nom.—*kitā*, in *tīṇē babbō-tē gharō-mā* *puttur kitā chha*, how many sons are there in thy father's house (223)? So *kitā mazūr*, above.

Obl.—*thōrā*, in *thōrā dinā-nē mā nikkē puttrē*, etc., in a few days the younger son collected everything, as ab..

Fem. sing. nom.—*chaṅgī*, in *yā gall chaṅgī nahī*, this thing is not good (that I should be called thy son).

tēnī, in *mī kitē bariē tēnī khidmat kēōryēm*, for how many years did I do thy service.

Obl.—*apnīā*, in *tēnī apnīā baigīā-mā bhējusēnī*, he sent him into his own field.

Plur. obl.—*kitē*, in *mī kitē bariē*, etc., as ab..

Comparison.—This is, as usual, effected by putting the object with which comparison is made in the ablative case,—*i.e.* the oblique case, or the oblique case of the genitive case, governed by *hatha* or *hathā*. Thus, *tē-tō brhā tē-tī bēhṛī-hathā baddō chhu*, his brother is taller than his sister (231); *sabbā-nē hatha tallā chaṅgā lūshā ārō*, bring quickly the garments better than all, *i.e.* the best garments.

Genitive.—As usual, the genitive is an adjective, agreeing with the thing possessed. Two postpositions are used to indicate this case,—*tō* and *ṇō*. Both of these are borrowed forms. The *tō* is the Dōgrī *dā*, with the Western Pahārī change of *ā* to *ō*, and also with the typical Dardic change of *d* to *t*. The *ṇō* is Lahndā *nā*, with the same change of *ā* to *ō*, and also with the cerebralization of the *n* which is so prominent a feature of this dialect.

Both *tō* and *ṇō* are declined like adjectives. Mr. Bailey gives the following forms for *ṇō*,—masc. pl. *ṇā*, fem. sing. and plur. *ṇī*. The plural *ṇī* is evidently contracted from the full form *nīā* or *nīē*. *Tō* is similarly declined. *Tō* is by far the more common of the two postpositions. In the specimens, *ṇō* appears only in the oblique masculine form *ṇē*, being then governed by another postposition, but Mr. Bailey gives a complete set of the forms in his grammar. All the available examples of *ṇē* (and also a doubtful one of *ṇī*) are given on pp. 435-9 above.

The following are examples of the use of *tō* :—

Masc. sing. nom.—*tīṇē māla-tō hissō zō mī jā-chhu*, the share of thy property which comes to me.

Obl.—*tē mulkhō-tē ēkki rahṇēbālē-laba gēs*, he went near an inhabitant of that country.

Plur. nom.—*ēkki māhūna-tā dūi puttūr butā*, of a certain man there were two sons.

Fem. sing. nom.—*parū-tī gall chhi*, it is a matter of last year (II).

tahsildārē-tī chitthī jā-chhi, a letter of the tahsildār is coming (II).

Occasionally the oblique case by itself, without any postposition, is employed to indicate the genitive. Thus :—

grāmō, in *grāmō kētsiō haṭiābālīē-hathā*, from a shopkeeper of the village (241).

PRONOUNS.—The first two personal pronouns are declined as follows :—

Sing.	I.	Thou.
Nom.	<i>añ</i>	<i>tū</i> , <i>tu</i> .
Obl.	<i>mī</i> , <i>mē</i>	<i>tī</i> , <i>tē</i> .
Ag.	<i>mī</i> , <i>mī</i> , <i>mē</i>	<i>tī</i> , <i>tī</i> , <i>tē</i> .
Gen.	<i>mīṇō</i> , <i>mēṇō</i>	<i>tīṇō</i> , <i>tēṇō</i>
Plur.		
Nom.	<i>āh</i>	<i>tuh</i> .
Obl. and Ag.	<i>asē</i> , <i>āhī</i>	<i>tusē</i> , (?) <i>tuhī</i> .
Gen.	<i>āhmō</i>	<i>tuhmō</i> .

The genitives are, of course, adjectives, and are declined as such.

Examples of the use of these pronouns are the following :—

First person, sing. nom.—*añ apṇō pēt bharā*, I may fill my belly.

Obl.—*apṇō mazūr mī baṇāwā*, make me thine own servant.

hissō zō mī jā-chhu, the share which comes to me.

bakrē-tō bacchō mē-kān ng dittūit, thou didst not give to me a kid of a goat.

mē ārī ārī chal, walk before me (238).

Ag.—*mī kitē bariē tēñī khidmat kēōryēm*, for how many years did I do thy service.
tē-tē puttrē mē matē kōrē mārū-ā, I have beaten his son with many stripes
 (228).

Gen.—*yō mēñō puttur mari gō-rō*, this my son had died.

mēñō babb yē nikke gharō rahā-chhu, my father lives in that small house (233).

zō-kī mīñō chhu, whatever is mine.

(Obl. sing. masc.)—*mīñē babbā-tē mazūr kitā rajjī rōtī khā-chhi*, how many servants of my father eat bread and are satisfied.

mēñē tsatsē-tō puttur tē-tī bēhñī-sāthī biāo-rō chhu, the son of my uncle is married to his sister (225).

Plur. nom.—*āh khāmū tē khushī karamū*, we may eat and may make rejoicing.

Obl.—*yō āhī-pur zulm chhu*, this is oppression upon us (II).

Second person, sing. nom.—*tū sadā mē-sāthī chhi*, thou art ever with me.

Gen.—*tīñō yō brhā mari-gō-rō*, this thy brother had died.

(Obl. sing.)—*tīñē mālā-tō hissō*, the share of thy property.

The two **Demonstrative Pronouns**, also used as pronouns of the third person, are declined as follows:—

	This, he.	That, he.
Sing.		
Nom.	<i>yō</i> (fem. <i>yā</i>)	<i>su</i> (fem. ?).
Obl.	<i>yē</i> (fem. <i>yā</i>)	<i>tē</i> (fem. ?).
Ag.	<i>yēñī</i>	<i>tēñī</i> .
Gen.	<i>yē-tō</i>	<i>tē-tō</i> .
Plur.		
Nom.	<i>yō</i>	<i>tīñē, tīñ</i> (29), (fem. ? <i>tīñā</i>).
Obl. and Ag.	<i>yēñē</i>	<i>tēñē</i> .
Gen.	<i>yīñā-tō</i>	<i>tīñā-tō</i> .

Besides the above forms, we have *tīñ*, from him, in the following:—

yō rupayyā tīñ ghiñī-jē, take these rupees from him (235).

Other examples of these pronouns are:—

yō—(sing. nom. masc.)—*yō mēñō puttur mari gō-rō*, this my son had died.

yō āhī-pur zulm chhu, this is oppression upon us (II).

Fem.—*yā gall chañgī nahī*, this thing is not good (that I should be called thy son).

Obl. masc.—*yē-tō mul dhai rupayyō chhu*, the price of this is two rupees and a half (232).

Fem.—*yā gallā*, for this reason (that he hath received him safe and sound).

Plur. nom.—*yō rupayyā*, these rupees (235), see above.

su—sing. nom.—*su dūr butō, su babbē hērūō*, he was distant, he was seen by his father.

Obl.—*tē mulkhō-māñ kāl barō pañ-gō*, in that country a mighty famine fell.

tē kē dā-tō nā, no one was giving to him.

tē tē rēhm āō, and compassion came to him.

Ag.—*apñō māl tēñī banñi-dittō*, he divided out his property.

Gen.—*tē-tō bañdō puttur bañgā-māñ butō*, his elder son was in the field.

Plur. nom.—*tīñē khushī karne lagūā*, they began to make rejoicing.

The declension of the **Relative Pronoun** *zō*, who, which, that, is parallel to that of *su*. Thus:—

	Sing.	Plur.
Nom.	<i>zō</i> (fem. ? <i>zā</i>)	<i>zinē</i> (fem. <i>zinā</i>).
Obl.	<i>zē</i>	} <i>zēnē</i> .
Ag.	<i>zēni</i>	
Gen.	<i>zē-tō</i>	<i>zinā-tō</i> .

Examples are:—

Sing. nom.—*tinē mālā-tō kissō zō mi jā-chhu*, the share of thy property which comes to me.

zō (? *zā* or *zinā*) *hōrī lakrī chhīā budnē na dā-chha*, they do not permit (us) to fell what other wood there is (II).

Ag.—*zēni tīnō māl kanjriē-nī hatha udzārūnē*, (thy son) who wasted thy property with harlots.

Plur. nom. fem.—*zinā phaliā sūr khā-tā*, the husks which the swine were eating.

The **Interrogative Pronoun** is (animate) *kum* (92), who? (inanimate) *kut* or (93) *kī*, what? Its oblique singular is *kāh*. Examples of its use are:—

yō kut chhu, what is this?

tīnō nām kut chhu, what is thy name (220)?

kāh-tō maṭhō tī pata jā-chhu, whose boy comes behind thee (239)?

yō kāh-hathā nūl āwath, from whom didst thou buy that (240)?

The Animate **Indefinite Pronoun** is *kē*, anyone, someone, obl. *kētśi* or *kētśiō*.

The inanimate form is *kīh* or *kī*, anything, something.

Examples of this pronoun are:—

tē kē dā-tō nā, no one was giving to him.

grāmō kētśiō hātūbālā-hathā, from a shopkeeper of the village (241).

kīh kasūr bhēi, (if) there be any fault (II).

zō-kī is ‘whatever.’ as in *zō-kī mīnō chhu*, *sō tīnō chhu*, whatever is mine, that is thine.

The **Interrogative Pronoun of Quantity** is *kitō*, how much? or, in the plural, how many? Examples are:—

ellō-hathā Kashmīrā-tā kitō dūr chhu, how much distance is there from here to Kashmīr (222)?

yē ghōrē-tī ummar kitī (fem.) *chhi*, how much is the age of this horse (221)?

tīnē babbō-tē gharō-mā puttur kitā chha, how many sons (masc. plur.) are there in thy father’s house (223)?

mīnē babbā-tē mazūr kitā rajjī rōti khā-chhi, how many servants of my father eat bread and are satisfied?

mī kitē bariē tēnī khidmat kīoryēm, for how many years did I do thy service?

The only form of the **Reflexive Pronoun** that occurs in the specimens is the genitive *apnō*, own, which is regularly declined. There are numerous examples of its use in the first specimen, and it is unnecessary to quote them here. It is borrowed from the neighbouring languages. There is nothing connected with the Kāshmīrī *panun*, own. It is treated exactly like the Hindi *apnā*.

CONJUGATION.—A. Auxiliary Verbs and Verbs Substantive.—The present tense follows Kāshmīrī in being based on *chhu*, he is. It changes for gender, but for the feminine only the third person singular is available in the materials. It is thus conjugated :—

‘I am,’ etc.

Sing.	Plur.
1. <i>chhi, chhis</i>	<i>chha, chhas.</i>
2. <i>chhi, chhis</i>	<i>chhath.</i>
3. <i>chhu</i> (fem. <i>chhi</i>)	<i>chha, chhan</i> (fem. ? <i>chiā</i>).

Examples of this as a Verb Substantive are the following. A few instances of its use as an auxiliary verb are included in order to exhibit forms not found elsewhere :—

Sing. 2nd person.—*tū sādā mē-sāthī chhi*, thou art ever with me.

3rd person masc.—*tīnō puttūr chhu*, (I am not worthy for people to say) ‘he is thy son.’

Fem.—*parū tī gall chhi*, it is a matter of last year (II).

Plur. 1st person.—*ghar zē bañāwāñ-chha*, if we are making houses (II).

3rd person masc.—*badñē na dāñ-chha*, they do not allow to fell (II).

mul ghiñāñ-chhan, they take a price (II).

Fem.—*zō hōrī lakṛī chhiā*, what other woods there are (II). This is a very doubtful example, and I am unable to explain it fully. *Zō* is masculine singular, and *hōrī* and *lakṛī* both seem to be feminine singular. There seems to be something wrong with the text.

One other word for ‘is’ occurs, which I am quite unable to explain. It is *chhip*, in *zērīmānō dēñō chhip*, a fine is to be given (II). The form is certainly correctly recorded.

The Past tense preserves the Sanskrit *bhūtaḥ*, was, with the dispiration typical of the Dardic languages. Moreover, though in India proper the *t* would be elided, here the custom of the Dardic languages is followed, and it is preserved. We thus get *butō*, he was. The form current in India is also preserved as a borrowed word, in the form *bhōñō*, to become.

butō is conjugated as follows in the masculine :—

Sing.	Plur.
1. <i>butē, butēs</i>	<i>butā, butās</i>
2. <i>butē, butēs</i>	<i>butath.</i>
3. <i>butō</i> (fem. <i>buti</i>)	<i>butā.</i>

Examples are the following :—

Masc. sing. 3.—*su dūr butō*, he was (yet) far off.

Plur. 3.—*ékkī māhñē-tā dūi puttūr butā*, of a certain man there were two sons.

In the following both *butō* and *butā* occur in the same sentence :—

itthē-māñ zō butō ikk-sāla, māp butā, herein, what one was one year old, they (*i.e.* the taxes) were remitted (II).

There is one example of the 3rd person singular, feminine, *viz.*—*khush bhōñō changī gall buti*, to become happy was a good thing.

B. Active Verb.—The **Infinitive** ends in *nō*, equivalent to the Dōgrī *nā*, which as in that language after *r* becomes *nō*. Thus, *bhōnō*, to become; *dēnō*, to give; *gahṇō* or *gisnō*, to go; *jēnō* or *jaiṇō*, to come; but *mārnō*, to strike. It may here be noticed that *jēnō* or *jaiṇō* means ‘to come,’ not ‘to go,’ as we might expect. A transitive infinitive, governing a feminine noun, is put in the feminine in *nī* (*nī*), as in *dēnī*, to give; *kērnī*, to do; *mārnī*, to strike. The oblique masculine ends in *nē* (*nē*), as in *bhōnē*, *mārnē*.

Examples of the use of the infinitive are:—

Nom. masc. and nom. fem.—*bhōnō* and *kērnī*, in *khushī kērnī*, *khush bhōnō changī gall butī*, to make happiness, and to become happy was a good thing.

In *khān*, in the following, the *ō* of *khānō* has been dropped,—*titthē khānē khān pōūō*, there to eat food it fell, i.e. (they) had to eat food (II). Similarly *lēn* for *lēnō*, in *az ghiṇī lēn lagūā*, now they began to take the tax.

Nom. fem.—*khiāṇī*, in *ichchh pōūō kukkrūā khiāṇī*, a bear fell (i.e. happened to come) to eat fowls (II).

Obl. masc.—*gahṇē*, in *antur na gahṇē chāchē*, he did not wish to go within. *tēṇī sūr tsīrnē bhējusēṇī*, he sent him to feed swine.

The **Future Passive Participle** is the same in form as the infinitive, and is declined as an adjective. Thus, *mārnō*, meet to be struck; masc. obl. and nom. plur. *mārnā*; fem. *mārnī*. Examples are:—

Masc. nom.—*dēnō*, in *zērīmānō dēnō chhip*, a fine is to be given (i.e. has to be paid) (II).

jēnō, in *qērō laṅghēita gharē jēnō*, when the camp has passed on, it is to be come (i.e. we have to go) home (II).

Plur.—*mazūr qērē bāpat ārnā*, labourers have to be brought for the camp (II).

The **Present Participle** is formed by adding *ā* to the root, as in *mārā*, striking. Similarly, *baṇāwā*, making; *bhōā*, becoming; *gaṇā*, counting; *ghiṇā*, taking; *karā*, doing; *mārā*, dying. Irregular are *dā*, giving; *gā*, going; *jā*, coming; *khā*, eating. This participle does not change for gender or number. Examples of the present participle will be found under the head of the present tense.

The **Past Participle** is formed by adding *ū* or *ūō* to the root. It is declined as an adjective. Thus, *mārū* or *mārūō* (masc. plur. *mārūā*; fem. sing. *mārī*; plur. *mārīā*), struck. Similarly, *biōō*, married; *hērūō*, seen; *mōrūō*, turned aside, disobeyed; *uṭhūō*, arisen; *zabū* or *zabūō*, said; *lagūā* (masc. plur.), begun; *uzāyī* (fem. sing.), wasted; *līgūā* (fem. plur.), attached. The following Past Participles are irregular:—

Infinitive.	Past Participle.
<i>ākhṇō</i> , to say	<i>ākhō</i> .
<i>bhōnō</i> , to become	<i>bhūō</i> or <i>bāū</i> (m. pl. <i>bhūā</i> , fem. sing. <i>bhūī</i>).
<i>dēnō</i> , to give	<i>dittō</i> (fem. pl. <i>dittīā</i>).
<i>gahṇō</i> or <i>gisnō</i> , to go	<i>gō</i> (pl. <i>gō</i>).
<i>jaiṇō</i> or <i>jēnō</i> , to come	<i>āō</i> or <i>āvō</i> (pl. <i>āvā</i>).
<i>lēnō</i> , to take	<i>lō</i> .
<i>pēṇō</i> (?), to fall	<i>pōūō</i> .

The form of the infinitive *pēnō* is doubtful.

As in Western Pahāṛī, the syllable *rō* is often added to a past participle without materially changing its meaning. Thus :—

biāō-rō, married ; *gō-rō*, gone ; *palu-rō*, fatted ; *suttō-rō*, asleep ; *ūrō* (for *āō-rō*), come.

Examples of the past participle will be found under the head of the past tense. Here we may give one example of the participle used as an adjective, *viz.*—

ākhō, in *tūō ākhō kadē na mī mōrū*, I never disobeyed thy said thing (*i.e.* thy order).

The following are examples of the Past Participle in *rō* :—

biāō-rō, in *mēnē tsatsē-tō puttur tē-ti bēhṇī-sāthī biāō-rō chhu*, the son of my uncle is married with (*i.e.* to) his sister (225).

palu-rō (for *palū-rō*), in *palu-rō batṣurō*, the kept (*i.e.* fatted) calf.

suttō-rō, in *zārō-mā suttō-rō butō*, he was asleep in the den (II).

Other examples will be found under the head of the past tense.

The **Conjunctive Participle** is formed by adding *īta* to the root, as in *mārīta*, having struck. Sometimes the *ī* is nasalized, as in *bhōīta*, having become. Examples are :—

ārīta, in *palu-rō batṣurō ārīta phatṭathū*, having brought the fatted calf, slaughter it.

bhōīta, in *uṭhūō rāzī bhōīta*, he arose having been well (*i.e.* he has come to life).

dauṛīta, in *tē rēhm āō, dauṛīta gō*, to him compassion came, he went having run (*i.e.* he ran).

laṅghēīta, in *lērō laṅghēīta gharē jēnō*, the camp having passed on, we have to go home (II).

uṭhīta, in *aū apnē babbō-kanē uṭhīta chalē galō*, I having arisen, will go to my father.

The **Noun of Agency** is formed by adding *wālō* or *bālō* to the oblique infinitive. The feminine is formed by changing the final *ō* to *ī*. Examples are :—

rahṇēbālō, in *tē mulkhō-tē ēkkī rahṇēbālē-laba gēs*, he went to an inhabitant of that country.

nikkiē duddh chumṇēwālī, of a small (buffalo cow), (*that is to say*) a drinker of milk (II).

The **Imperative** 2nd person singular is the same in form as the root, as in *mār*, strike thou. Similarly *bhō*, become thou ; *gis*, go thou, and so on. An example is :—

dē, in *hissō zō mī jā-chhu, su mī dē*, give to me the share which comes to me.

The 2nd person plural is formed by adding *a*, as in *māra*, strike ye. So, *tē-puṛ lāwa*, put ye (the best robes) on him.

We have also a Dōgrī 2nd plural in *ārō*, bring ye (the best robes), and a Western Pahāṛī 2nd plural, used as a singular of respect in *baṇāucā*, make (me thy servant).

When a pronominal suffix is added to the 2nd person plural it takes the form *mārath*, *i.e.* it becomes the same as the 2nd plural of the Old Present below. See further on under the head of pronominal suffixes.

The **Old Present**, used as a **Present Conjunctive**, and not, as in Kāshmirī, as a Future, is thus conjugated :—

‘I may strike,’ etc.

Sing.	Plur.
1. <i>mārā</i> , <i>mārami</i> , or <i>mārāmutū</i>	<i>māras</i> , <i>māramū</i> , or <i>mārāmatā</i> .
2. <i>mārēs</i>	<i>mārath</i> .
3. <i>māri</i>	<i>mārēnθ</i> .

These forms strikingly resemble the Sanskrit Present. Thus, the Sanskrit for ‘I go’ is :—

Sing.	Plur.
1. <i>chalāmi</i>	<i>chalāmas</i> .
2. <i>chalasi</i>	<i>chalatha</i> .
3. <i>chalati</i>	<i>chalanti</i> .

Except in the second person plural they still more nearly resemble the Prakrit conjugation of the present of the verb ‘to strike,’ viz.—

Sing.	Plur.
1. <i>mārēmi</i>	<i>mārēmō</i> .
2. <i>mārēsi</i>	<i>mārēha</i> .
3. <i>mārēi</i>	<i>mārēnti</i> .

In the Paiśāchī dialect of Prakrit, there is *mārētha* for the 2nd person plural.

The verb *bhōnō*, to become, is slightly irregular in the 3rd person singular, forming *bhēi*, instead of *bhōi*.

The following are examples of this tense :—

1st pers. sing.—*bharā*, in *aū apṇō pēt bharā*, I may fill my belly.

kērāmutū, in *aū apṇē dōstā-ṇē sāthī khushī kērāmutū*, (that) I may make rejoicing with my friends.

3rd pers. sing.—*bhēi*, in *itthē-mā kīh kasūr bhēi*, (if) therein any fault may become (II).

1st pers. plur.—*karamū* and *khāmū*, in *āh khāmū tē khushī karamū*, we may (*i.e.* let us) eat and make rejoicing.

3rd pers. plur.—*zabēnθ*, in *yā gall chaṅgī nahī lōk zabēnθ*, this thing is not good that people may say (that I am thy son).

The **Present** tense is formed by conjugating the present participle with the present tense of the verb substantive. Thus, *aū mārā-chhi*, I am striking. Any form of the verb substantive may be used. Moreover, the final *ā* of the present participle may optionally be dropped, so that we may also have *mār chhi*, and so throughout. Examples of the use of this tense are .—

Sing. 1st person.—*marā-chhi*, in *aū itthē buchchhā marā-chhi*, I here am dying of hunger.

3rd person masc.—*jā-chhu*, in *hissō zō mī jā-chhu*, the share which comes to me.

Fem.—*jā-chhi*, in *tahsildārē-tī chīṭhī jā-chhi*, a letter of the tahsildār is coming (II).

Plur. 1st person.—*baṇāwāñ-chha*, in *ghar zē baṇāwāñ-chha*, if we are building a house (II).

3rd person.—*gaṇāñ-chha*, in *az gōrū gaṇāñ-chha*, now-a-days they are counting the cows (II).

ghiṇāñ-chhan, in *illā-tō mul ghiṇāñ-chhan*, they are taking the price thereof (II).

In *mīṇē bābbā-tē mazūr kitā rājjī rōṭī khāñ-chhi*, how many servants of my father are eating bread and are satisfied, we have *khāñ-chhi*, instead of *khāñ-chha*. Here the *chhi* is evidently borrowed from the Kāshmīrī *chhih*, they are.

The **Imperfect** is formed by conjugating *tō* with the present participle. This *tō* is conjugated. The present participle is unchanged, and may optionally drop its nasalization, so that we get *mārāñ-tō* or *mārā-tō*, he was striking.

This tense is conjugated as follows in the masculine:—

Sing.	Plur.
1. <i>mārāñ (mārā)-tē</i>	<i>mārāñ (mārā)-tā</i> .
2. <i>mārāñ (mārā)-tē</i>	<i>mārāñ (mārā)-tath.</i>
3. <i>mārāñ (mārā)-tō</i>	<i>mārāñ (mārā)-tā.</i>

As examples we may quote the following:—

3rd pers. sing.—*dāñ-tō*, in *tē kē dāñ-tō nā*, no one was giving to him.

3rd pers. sing.—*karāñ-tō*; and 3rd pers. plur.—*khāñ-tā*, in *ziṇā phaliā sūr khāñ-tā*, *su māṇē-māñ karāñ-tō*, he was making (*i.e.* wishing) in (his) mind, that (I may fill my belly) with those husks which the swine were eating.

The **Future** is directly borrowed from Western Pahārī. It is conjugated as follows, in the masculine:—

‘I shall strike,’ etc.

Sing.	Plur.
1. <i>mārālō</i>	<i>māramalā.</i>
2. <i>mārēlō</i>	<i>mārathalā.</i>
3. <i>mārēlō</i>	<i>mārēnthalā.</i>

It will be observed that it is formed by suffixing *lō* to the old present, which undergoes some changes in the process.

Mr. Bailey gives two other examples of this tense, *viz.* :—

‘I shall go,’ etc.

Sing.	Plur.
1. <i>gālō</i>	<i>gāmalā.</i>
2. <i>gēlō</i>	<i>gāthalā.</i>
3. <i>gēilō</i>	<i>gāinthalā.</i>

‘I shall come,’ etc.

1. <i>jālō</i>	<i>jāmalā.</i>
2. <i>jēlō</i>	<i>jēthalā.</i>
3. <i>jēlō</i>	<i>jīnthalā.</i>

Two examples occur in the Specimens, *viz.* *gālō* and *zabālō*, in *añ apṇē babhō-kaṇē uṭhita chalē gālō*, *zabālō*, I having arisen will go away to my father, and will say.

The **Past Tense** is formed from the past participle. In the case of intransitive verbs, this is conjugated like *butō*. Thus, to take *uṭhūō*, arisen, we get the following conjugation in the masculine. The only thing to note is that in the third person singular, the past participle optionally takes the form *uṭhūē*.

'I arose,' etc.

Sing.	Plur.
1. <i>uṭhūē</i> , <i>uṭhūēs</i>	<i>uṭhūā</i> , <i>uṭhūās</i> .
2. <i>uṭhūē</i> , <i>uṭhūēs</i>	<i>uṭhūath.</i>
3. <i>uṭhūō</i> , <i>uṭhūē</i> (fem. <i>uṭhī</i>)	<i>uṭhūā</i> (fem. <i>uṭhīā</i>).

Mr. Bailey gives the following two paradigms:—

'I went,' etc.

Sing.	Plur.
1. <i>gēs</i>	<i>gā.</i>
2. <i>gēs</i>	<i>gāth.</i>
3. <i>gō</i>	<i>gā.</i>

'I came,' etc.

1. <i>āwē</i>	<i>āwā.</i>
2. <i>āwē</i>	<i>āwath.</i>
3. <i>āō</i> , <i>āwō</i>	<i>āwā.</i>

The following examples of the past of intransitive verbs occur in the Specimens:—

Sing. 1.—*āwē*, in *ajj aū barā dūr āwē*, today I came a great distance (224).

bhūē, in *aū hāzir bhūē*, I became present (II).

3rd pers. masc.—*āō*, in *su apnē babbō-kāṇē uṭhīta āō*, he, having arisen, came to his father.

āwō, in *zabla gharē-nērē āwō*, when he came near the house.

bāū, in *tē-tē khātir palu-rō batsurō phāṭṭ-bāū*, for his sake the fatted calf was killed.

gō, in *phirī dāvīta gō*, then he went running.

pōūō, in *rātī ichchh pōūō*, at night a bear fell (*i.e.* happened to come) (II).

uṭhūō, in *hūnī uṭhūō rāzī bhōīta*, now he arose, having become well (*i.e.* he has become alive).

būē, in *su rōshē būē*, he became in anger.

lagūr, in *su patiānē lagūē*, he began to persuade him.

With this group in *ē* we may perhaps connect the anomalous form *chāchē*, which I am unable to explain satisfactorily. It occurs in *antur na gahē chāchē*, he did not wish to go within.

Fem.—*bhūī*, in *lō bhūī*, light became (*i.e.* it dawned) (II).

Plur. 3rd pers. masc.—*āwā*, in *tila-hathā gharē chalē-āwā*, from there they came home (II).

bhūā, in *tē-tē magar bhūā dash māhṇā*, ten men became after him (*i.e.* followed him) (II).

gā, in *dūr gā-su*, they went far to him (II).

lagūā, in *tiṇē khushī karnē lagūā*, they began to do rejoicing.

Fem.—*lagiā*, in *bandūki dittiā-su*, *na lagiā*, guns were aimed at him, they were not attached (*i.e.* did not hit him) (II).

In the Past Tense of transitive verbs, the participle is passive, and agrees with the object (when in the form of the nominative) in gender and number. The subject is in the case of the agent. The participle is not altered for person, but may take the form in *e*, as in the case of intransitive verbs. Thus, *mī mārū*, *mī mārūō*, or *mī mārūē*, I struck him. Examples are :—

Masc. sing.—*dittō*, in *apnō māl tēñī bāñti-dittō*, he divided out his property.

hērūō, in *su babbē hērūō*, his father saw him.

lō, in *nikkē puttrē sab jamē kērī-lō*, the younger son took and made everything collected.

mārū, in *dōkē dī lōkē mārū*, next day the people killed (it) (II).

mōrū, in *tiñō ākhō kadē na mī mōrū*, I never disobeyed thy command.

zabū, in *nikkā mañthā-nē babbē zabū*, the younger son said to the father.

zabūō, in *babbē naukarā-nē zabūō*, the father said to the servants.

zabūē, in *tēñī zabūē*, he said ('thy brother is come').

tēñī tē zabūē, he said to him ('son, thou art ever with me').

Fem. plur.—*dittā*, in *titthē phiri bandūki dittiā-su*, then again guns were given to (*i.e.* fired at) him (II).

There is only one instance of the **Perfect** in the specimens. It is formed by suffixing *ā* to the past participle. This *ā* is borrowed from Western Pahāṛi, where it occurs, as the Verb Substantive of the Churāhi dialect of Chamēāli (see Vol. IX, Pt. iv, p. 825), in which it is also used to form the perfect tense. The example is :—

tē-tē puttrē mē matē kōrē mārū-ā, I have beaten his son with many stripes (228).

The **Pluperfect** is formed by adding the past tense of the verb substantive to the past participle, as in *mī mārū-butō*, I had struck (193).

Another form of the Pluperfect of intransitive verbs is made by taking the past participle with *rō* and conjugating. The following two are given by Mr. Bailey :—

'I went,' etc.

Masc. Sing.

1. *gō-rē*
2. *gō-rē*
3. *gō-rō*

Masc. Plur.

- gō-rā* (? *gā-rā*).
- gō-rath* (? *gā-rath*).
- gō-rā* (? *gā-rā*).

'I came,' etc.

1. *ū-rē*
2. *ū-rē*
3. *ū-rō*

- ū-rō*.
- ū-rath*.
- ū-rā*.

Examples are :—

gō-rō, in *yō mēñō puttū marī gō-rō*, this my son had died.

ū-rō, in *zabla tiñō puttū ū-rō*, when thy son had come.

The **Passive** is formed by adding \tilde{e} to the root, which is not further changed, and then conjugating with it the verb *gisnō*, to go. Thus :—

aū mārī gō-chhi, I am being struck (202).

aū mārī gēs, I was struck (203).

aū mārī gālō, I shall be struck (204).

Causal Verbs.—The materials throwing light on the formation of causal verbs are very scanty, but we have enough to show that the process follows the general lines of the formation of the causal in cognate languages. Thus, \bar{a} is added to the root in *kērnō*, to make, and *kērānō*, to cause to make, and a vowel is lengthened in *uzārnō*, to squander.

Pronominal suffixes are freely used, and give Sirājī its chief title to be classed as a form of Kāshmīrī, rather than of Western Pahāṛī or Dōgrī Pañjābī. The rules for their application cannot yet be definitely stated, and we must content ourselves with examples of their use.

First Person sing. ag.—The suffix is *m*, to which *e* is prefixed as a junction vowel. It occurs twice in the specimens, each time in the form *kēōryēm*, I did. There is no information as to what is the past tense of the verb *karnō*, to do. It is probably *kērō* or some such form. To this the (*y*)ēm has been suffixed, so that we get *kērōyēm*, and thence *kēōryēm*. The examples are :—

tīnō gunāh kēōryēm, I did sin of (*i.e.* against) thee. Here *gunāh*, sin, is masculine.

mī kitē bariē tēnī khidmat kēōryēm, for how many years did I do thy service. Here *khidmat*, service, is feminine. In the original manuscript of the Parable sent to me by Mr. Bailey, we have *kēōryēm*, as above; but in the printed grammatical notes, he here gives *kēūriēm*.

Second Person sing. ag.—The suffix is *t*, with *i* as a junction vowel. Thus, from *dittō*, given, we have *dittūit*, given by thee, in :—

kadē bakrē-tō bachchō mē-kān na dittūit, thou never gavest me a kid.

Third Person sing. dat.—We have apparently an example of this in *gēs*, *gōs*, or *gōēs*, he went to him (*i.e.* to an inhabitant of that country). The suffix is therefore *s*, as in Kāshmīrī.

More certain is *su* in the following. The same suffix is employed in the Chibhālī dialect of Lahndā (see p. 510 of Part i of this Volume) :—

khuriē chalē-gāsu. *Dūr gāsu*, they went-to-him on the track. They went-to-him far (II).

phirī bandūkī dittiāsu, then guns were-given-to-him (*i.e.* aimed at him) (II).

Agent.—The suffix of the agent singular of the 3rd person is *ṇī*. It is quite common, and when added to a masculine singular participle, the latter takes the form in *āē*, the *ē* of which is shortened. Thus, *zabūē*, said; *zabūē-ṇī*, he said. Examples are :—

tīnē babbē batṣurō palu-rō halāl kērāūēṇī, by thy father the fatted calf was caused-to-be-made-by-him lawful.

dûr mulkhô safar kérûéñî, a journey to a far country was-made-by-him.

baddô nuksân kérûéñî, great damage was-made-by-him (II).

yâ gallâ chângô ladûéñî, for this reason (that) he was-received-by-him well.

titthê têpî mäl apñô uzârî lêñî (i.e. *lô+ñî*), there by him his own property, having squandered, was-taken-by-him.

galê sâthî lâwéñî (i.e. *lâwé+ñî*), with the neck it-was-pressed-by-him (i.e. he embraced him).

bâjê-tô tê natsnê-tô bâr shuñûéñî. *Ěkkî apñô mâhnô shadûéñî*, the noise of music and of dancing was-heard-by-him. A certain man of his was-called-by-him. He was-asked-by-him.

zêñî tûñô mäl kanjrië-ñî hatha udzârûéñî, by whom thy property with harlots was-squandered-by-him.

tyébla zabûéñî, then it-was-said-by-him ('how many servants of my father, etc.').

With a participle in the feminine plural we have :—

shuñdîâ dittâñî, kisses were-given-by-him.

In the *bhêjuséñî*, he-was-sent-by-him (into the field to feed swine), we have two suffixes, viz. *s* of the nominative singular and *ñî* of the agent singular, both of the 3rd person.

As in Pöguli (see p. 426) when a suffix is added to the second person plural of the imperative, the verb abandons the imperative form and takes that of the second person plural of the Old Present. E.g. instead of *mâra*, strike ye, we have *mârath*. In the following examples the suffix is *û*, which represents the accusative or dative of the third person :—

must mârathû, *tî radzû sâthî bandhithû*, beat-ye-him well, and bind ye him with ropes (236). Here *mârath* is used instead of *mâra*, and *bandhith* (for *bandhath*) instead of *bandha*.

tallâ . . . tê-pur lâwa; *tê hatthô chhâp lâwathû*, put ye . . . clothes on him, and put-ye-to-him a ring on the hand. Here we have *lâwa* without a suffix, and *lâwath*, with one, in the same sentence.

palu-rô batsurô ârîta phattathû, having brought the fatted calf kill-ye-it.

Compound Verbs.—The following examples of compound verbs occur in the Specimens :—

Intensives.—The vowel *i* or *î* is added to the root of the principal verb. Compare the passive. Thus :—

bañti-dittô, in *apñô mäl têñî bañti-dittô*, he divided out and gave his property.

bhôî-gô, in *su barô tang bhôî-gô*, he became very much straitened.

kérî-lô, in *nikkê puttrê sab jamê kérî-lô*, the younger son collected to himself everything.

pañ-gô, in *tê mulkhô-mâ kâl barô pañ-gô*, a mighty famine fell in that land.

Formed from the past participle, equivalent to the Hindi *chalê gaé*, we have :—

khurié chalê-gâsu, they went away to him on the track (II).

Inceptives.—As in Pañjâbî, the principal verb is put into the inflected infinitive.

Thus :—

tiñê khushî karnê lagûâ, they began to make rejoicing.

su patiâñê lagûê, he began to persuade him.

In the following, the final *ē* of the inflected infinitive is dropped :—

az ghiṇi-lēñ lagūā, now they began (*i.e.* have begun) to take (the tax) (II).

Permissives.—The principal verb is put into the inflected infinitive, as in :—

bađñē na dā-chha, they do not allow (us) to fell (trees) (II).

[No. 16.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMIRI.

SIRĀJĪ OR DOPĀ.

(The Rev. T. Grahame Bailey, 1902.)

SPECIMEN I.

Ěkkī-māhṇuē-tā dūī puttūr butā. Nikkā-matthā-nē babbē
 One-man-of two sons were. Little-son-by to-the-father
 zabū, 'babbe, tīnē-mālā-tō hissō zō mī jā-chhu, su mī
 it-was-said, 'father, thy-property-of share which to-me coming-is, that to-me
 dē.' Apṇō māl tēnī baṇtī-dittō. Thōṛā-dinā-nē-mā
 give.' His-own property by-him was-divided-out. A-few-days-of-in
 nikkē-puttrē sab jamē kērī-lō, tē dūr-mulkhō safar
 by-the-younger-son all collected was-made-up, and to-a-far-country journey
 kērūenī. Titthē tēnī māl apṇō uzāṛī-lēnī.
 was-made-by-him. There by-him property his-own was-squandered-away-by-him.
 Zabla māl apṇō uzāṛī-lēnī, tē-mulkhō-mā kāl
 When property his-own was-squandered-away-by-him, that-country-in famine
 barō pañ-gō, tē su barō taṅg bhōñ-gō. Tē-mulkhō-tē-ékkī-rahṇēbālē-laba
 great fell, and he much straitened became. That-country-of-a-dweller-near
 gēs (or gōs or gōes). Tēnī apṇā-baigīā-mā sūr tsārnē
 he-went-to-him. By-him his-own-field-in swine for-grazing
 bhējusēnī. Ziṇa phaliā sūr khā-tā, su maṇē-mā
 was-sent-he-by-him. What husks the-swine eating-were, he mind-in
 karā-tō, 'aū apṇō pēt bharā,' tē kē dā-tō nā.
 making-was, 'I my-own belly may-fill,' to-him anyone giving-was not.
 Zabla hōshō-mā āō, tyēbla zabūenī, 'mīnē-babbā-tē mazūr
 When sense-in he-came, then it-was-said-by-him, 'my-father-of labourers
 kitā rajjī rōtī khā-chhi, aū itthē buchchhā marā-chhi.
 how-many being-satisfied bread eating-are, I here hungry dying-am.
 Aū apṇē-babbō-kanē utħita chalē-gālō, zabālō, "hē babbā,
 I my-own-father-to haring-arisen will-go-away, I-will-say, "O father,
 Khudāyō-tō tē tīnō gunāh kēōryēm; yā gall chaṅgī nahī
 God-of and of-thee sin was-done-by-me; this thing good not
 lōk zabēnth, 'tīnō puttūr chhu.' Apṇō mazūr mī baṇāwā."
 people may-say, 'thy son he-is.' Thine-own servant me make-thou.'

Su apṇē-babbō-kaṇē uṭhita āō. Su dūr butō, su babbē
He his-own-father-to having-arisen came. He far was, he by-the-father
 hērūō, tē tē rēhm āō, phirī daurīta gō, tē
was-seen, and to-him pity came, then having-run he-went, and
 galē-sāthī lāwēṇī, tē shunḍīā dittīāṇī.
the-neck-with it-was-pressed-by-him, and kisses were-given-by-him.

Puttrē tē zabūē, 'hē babbā, Khudāyō-tō tē tīṇō gunāh
By-the-son to-him it-was-said, 'O father, God-of and of-thee sin
 kēōryēm; yā gall chaṅgī nahī lōk zabēnθ, "tīṇō puttūr
was-done-by-me; this thing good not people may-say, "thy son
 chhu." Babbē naukarā-ṇē zabūō, 'sabbā-ṇē-hatha ṭallā
he-is.'" By-the-father servants-to it-was-said, 'all-than garments
 chaṅgā lūsha ārō, tē-pur lāwa; tē hatthō chhāp lāwathū,
good quickly bring-ye. him-on put-ye; and on-the-hand ring put-ye-to-him,
 tē pērā-ṇē jōṛō lāwathū; tē palu-rō batṣurō ārīta
and feet-of pair-of-shoes put-ye-to-him; and fatted calf having-brought
 phaṭṭathū; āh khāmū tē khushī karamū. Yō mēṇō puttūr
kill-ye-it; we may-eat and happiness may-make. This my son
 marī-gō-rō, tē huṇī uṭhūō rāzī bhōīta; ghadza-gō-rō, hūṇī
had-died, and again arose well having-been; lost-gone-was, now
 mēlī-gō.' Tē tīṇē khushī karnē lagūā.
was-found.' And they happiness to-make began.

Tē-tō badđō puttūr baigīā-māñ butō. Zabla gharē-nērē āwō,
Him-of big son the-field-in was. When the-house-near he-came,
 tyēbla bājē-tō tē naṭsnē-tō bār shunḍūēṇī. Ēkkī apṇō māhṇō
then music-of and dancing-of noise was-heard-by-him. One his own-man
 shadūēṇī, su puṭsūēṇī, 'yō kut chhu?' Tēṇī zabūē,
was-called-by-him, he was-asked-by-him, 'this what is?' By-him it-was-said,
 'tīṇō brhā āō. Tīṇē-babbē batṣurō palu-rō halāl
'thy brother come. By-thy-father the-calf fatted lawful
 kērānēṇī yā-gallā chaṅgō ladūēṇī.' Su
was-caused-to-be-made-by-him for-this-matter well he-was-found-by-him.' He
 rōshē būē, antur na gahṇē chāchē. Babb tē-tō bēih̄r
in-anger became, within not to-go he-wished. The-father him-of outside
 gō, su patiāṇē lagūē. Tēṇī apṇē-babbō jiwāb
went, him to-persuade he-began. By-him to-his-own-father answer
 dittō, 'mī kitē-bariē tēṇī khidmat kēōryēm, tē tīṇō
was-given, 'by-me how-many-years thy service was-done-by-me, and thy
 ākhō kadē na mī mōrū, tē kadē bakrē-tō bachehō
said-thing ever not by-me was-turned-aside, and ever goat-of young-one

mē-kāṇ na dittūit, aū apnē-dōstā-nē sāthī khushī
me-for not was-given-by-thee, I my-own-friends-of with happiness
 kērāmutū. Zabla tīṇō puttū ū-rō, zēṇī tīṇō māl kanjriē-nī
might-make. When thy son had-come, by-whom thy property harlots-of
 hatha udzāṛūṇī, tī tē-tē khātir palu-rō batṣurō
with was-squandered-by-him, by-thee him-of for the-fatted calf
 phatṭ-bāū.' Tēṇī tē zabūē, 'puttrā, tū sadā mē-sāthī chhi;
killed-was.' By-him to-him it-was-said, 'son, thou always me-with art;
 zō-kī mīṇō chhu, sō tīṇō chhu. Par khushī kērnī, khush
whatever mine is, that thine is. But happiness to-make, happy
 bhōṇō chaṅgī gall butī; tīṇō yō brhā marī-gō-rō, tē huṇī
to-become good thing was; thy this brother had-died, and now
 uṭhūō rāzī bhōṭta; ghadza-gō-rō, huṇī mēli-gō.'
arose well having-been; lost-gone-was, now was-found.'

[No. 17.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪR.

SIRĀJĪ OF DŌDĀ.

(The Rev. T. Grahame Bailey, 1902.)

SPECIMEN II.

Rātī ichchhī pōūō kukkṛīā khiāñī. Phirī baḍdō nuksān
At-night *a-bear* *felī* *hens* *to-eat.* *Then* *great* *harm*
 kērūñī padrō-māñ. Lō bhūī tē ḍotrēī phirī
was-done-by-him *smooth-ground-in.* *Light* *became* *and* *in-the-morning again*
 tē-tē magar bhūā dash māññā. Khuriē chalē-gāsu.
him-of *after* *became* *ten* *men.* *On-the-track* *they-went-away-to-him.*
 Dūr gāsu, tē zārō-māñ suttō-rō butō. Titthē khāñē khāñ
Far *they-went-to-him,* *and* *den-in* *asleep* *he-was.* *There* *food* *to-eat*
 pōūō. Titthē phirī bandūkī dittīasu Na lagīā. Phirī
fell. *There again* *guns* *were-giren-to-him.* *Not* *they-reached.* *Again*
 nashī-gō. Tila-hatha gharē chalē-āwā. Dōkē-dī lōkē mārū.
he-ran-away. *Then-from* *home* *they-came.* *Next-day* *by-people* *he-was-killed.*
 Parū-tī gall chhi.
Last-year-of *matter* *is.*

Tahsildārē-tī chiṭṭī jā-chhi. Mazūr dērē-bāpat ārnā ; bakrō,
Tahsildar-of *letter* *coming-is.* *Labourers* *tent-about* *are-to-be-brought* ; *goat,*
 khaṭ, bhāñdā, kukkuṛ ārnā. Dērō lañghēita gharē
beds, *vessels,* *cocks* *are-to-be-brought.* *The-tent* *having-passed-on* *home*
 jēñō. Itthē-māñ kīh kasūr bhēī, ta zērimāñō • dēñō
it-is-to-be-gone. *There-in* *any* *fault* *may-be,* *then* *fine* *to-be-given*
 chhip. Aū hāzir bhūē.
is. *I* *present* *became.*

Mañh-tō ghiwāñō dūī chilkī, waddiē bī, nikkiē duddh
Buffalo-of *tax* *two* *fire-anna-pieces,* *for-big* *also,* *for-little* *milk*
 chumñewālī bī. Yō āhī-pur zulm chhu. Shōū bheda
drinker *also.* *This* *us-upon* *oppression* *is.* *A-hundred* *sheep*
 bakrī she rupayyā tsōur āna qāh-charāī. Itthē-māñ bēūrō zō
goats *six* *rupees* *four* *anna* *grazing-tax.* *Here-in* *young-one* *who*

butō ikk-sāla māp butā. Az ghiñī lēn lagūā, tē
*was one-year-old forgive*ⁿ *was.* Now taking to-take they-began, and
 az gōrū gañā-chha. Ghar zē bañāwā-chha, illā-tō mul
now cows counting-they-are. Houses if making-we-are, there-of price
 ghiñā-chhan. Diārā-tō hukm na chhu kañē-tō. Zō hōri
taking-they-are. Deodar-of order not is cutting-of. What other
 akri chhiā, badnē na dā-chha.
wood is, to-cut not allowing-they-are.

FREE TRANSLATION OF THE FOREGOING.

A bear came by night to eat our hens. Then, on the level ground, he did a great deal of damage. In the morning, as soon as it was light, ten men went after him. They followed his tracks a long way and found him asleep in his den. By this time it was the hour for them to eat their meal, and after that they fired guns at him, but the bullets missed him and he ran away. So they returned home. Next day the people killed him. This is an affair of last year.

A written order of the Tahsildār is being circulated that labourers are wanted for the Dērō, or camp.¹ Also goats, beds, cooking-vessels, and fowls have to be brought there. When the Dērō has passed by we have to go home, and if any fault is found with our supplies we have to pay a fine. I was present (at the last Dērō).

The tax on a buffalo is ten annas, both for full grown animals and for calves that are still drinking milk. We look upon this as oppression. There is a grazing tax of six rupees four annas for a hundred sheep or goats; but in this case, the tax on lambs and kids under a year old used to be remitted. Now, however, they have begun to collect a tax on them too, and they are counting our cows. If we build a house, they make a charge for it. There is an order forbidding the cutting of deodar trees, and even other trees they do not allow us to fell.

¹ The Dērō is the annual procession from Jammān to Šrinagar, or vice versa, of the Inner Palace, or Mahārāja's Ladies and their Escort.

RĀMBANI.

To the west of the Dōdā Sirāj, between it and the River Bichlārī, and still to the north of the Chināb, there lies a tract of country of which the principal village is known as Rāmban. This Rāmban is on the road between Śrinagar and Jammū, 88 miles from the former and 63 from the latter. The language of this tract is known as Rāmbanī, and at the Census of 1911 was returned as being spoken by 2,171 people.

Rāmbanī closely resembles the neighbouring Sirājī. Any important differences are due to the fact that the language immediately to the south, across the Chināb, is the Dōgrī dialect of Pañjābī, now firmly established, and not the Bhadrawāhī dialect of Western Pahārī. In fact Rāmbanī can very fairly be described as a mixture of Sirājī and Dōgrī. It still possesses enough Kāshmīrī peculiarities to entitle it to be classed as a dialect of that language. Indeed, in one respect—the formation of that future tense—it follows Kāshmīrī, where the Sirājī has adopted the Western Pahārī idiom; but it must nevertheless be considered as a broken form of speech, partly Dōgrī and partly Kāshmīrī, and it might with almost equal correctness be classed under either group of languages.

The materials available for a consideration of this dialect consist of (1) a version of the Parable of the Prodigal Son and a List of Words and Sentences received from the Kashmīr Darbār and (2) a short sketch of the Grammar and another List of Words contained in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908. The List of Words given on pp. 489ff. has been prepared by me on the basis of the two lists above mentioned, neither being followed to the exclusion of the other. The one specimen printed below is given, as received, in the Tākṛī character, together with a literatim translation, and also with a transcription showing what sounds the writing was intended to convey. In regard to the Tākṛī character, these, as we have seen, are two very different things.¹ In the latter transcription I have not had much to help me, beyond comparison with cognate dialects and a careful examination of all the various forms under which the same word appears in the written character, and though I have done my best, I cannot hope that it is entirely accurate. The account of the grammar here given includes most of what is to be found in Mr. Bailey's brief sketch, but is mainly based on the List of Words and on the forms found in my transcription of the Parable. It should therefore be taken with reserve, as not necessarily correct in every detail. It should be remembered that for ordinary purposes Rāmbanī is never written, and probably differs from mouth to mouth and from valley to valley.

In the following sketch of Rāmbanī grammar, a word or passage taken from the Parable is indicated by the Roman numeral I. followed by the number of the line in Arabic numerals. Thus, *mari matū* (I, 33) indicates that the word is to be found in the

¹ In India reading a written document and understanding it are often indicated by different expressions. To read a letter is in Hindi *prabhīnī*, to read and understand it is *prabhītī*. So we have in the Arabian Nights' tale of *King Qamar ibn al-Nu'mān and his Sons*, 'when my father read this letter and understood its contents, (it vexed him)', on which Burton Library Edition (v. 15) remarks, 'this part of the phrase, which may seem unnecessary to the European is perfectly intelligible to all Orientalists. You may read many in Eastern letters and not understand it. Compare Boccacio, v. 1.'

33rd line of the Parable. A word or passage followed by an Arabic numeral not preceded by I, will be found in the List of Words and Sentences on pp. 489ff.

PRONUNCIATION.—Vowels.—Final vowels, especially when short, are most indefinite. Mr. Bailey, who has heard them himself, says of final short vowels that ‘it is often extremely hard to tell which vowel is being used, or whether what seems like a short vowel is really one, or is merely the necessary emission of breath after a consonant.’ A prominent instance of this is the final short vowel at the end of the oblique case singular of masculine nouns, which Mr. Bailey represents by *a*, and which is written *ĕ* in the following pages. Its nearest English sound is probably, as in Dōgrī, that of the *a* in ‘hat.’

Final *ā* is interchangeable with *ō* and *ū*, and even with *. Here we have the same state of affairs as in Western Pahārī, in which the final *ā*, *ō*, and *ū* are interchangeable (see Vol. IX, Part iv, pp. 379, 559), while the final * is a clear example of Kāshmīrī influence, as for example, in such words as *gur**, a horse, compared with the Pañjābī or Hindī *ghōrā*.

The mātrā-vowels ' and " occur very rarely, and only in the List given by Mr. Bailey. They are entirely absent from the materials received from Kashmir. I have not noticed any clear traces of the vocalic epenthesis which is so common in Kāshmīrī.

Consonants.—The consonantal system is, on the whole, the same as that of Dōgrī, not that of Kāshmīrī. Thus not only are the cerebral *r* and *n* common, but also the sonant letters *gh*, *jh*, *dh*, *dh*, and *bh* retain the aspiration that they lose in Kāshmīrī. On the other hand the Kāshmīrī letters *ts* (as in *pants*, five; *gatshnū*, to go) and *z* (as in *zikhan*, when) are common. The treatment of these fricatives, and of the palatal letters *ch* and *j* is deserving of particular notice, as they present several typical Dardic peculiarities. First of all, there is the typical Dardic interchange of *ch* and *tr*, as in *chēi* or *trai*, three. Again fricatives and palatals are interchangeable, as in *tsaur* or *chōr*, four; *pants* or *panj*, five; *samzānū*, as compared with the Hindi *samjhānā*, to cause to understand. Finally the fricatives *ts* and *tsh* sometimes become sibilants, as in *gatshnū* or *gasnū* (Sirājī *gisnō*), to go. The interchange between palatals and sibilants is common, as in *chhē* or *shē*, six; *chunānū* or *sunālñū*, to feed (cattle) (I, 11; 229); *shilū*, for *chhēlā*, a kid.

As in Sirājī, an original *s* does not become *h* (as it does in Kāshmīrī), but remains unchanged under the form of *sh*, as in *shunā*, a dog; *shir* (not *sir*), a head.

There is the same metathesis of *h* in the word *brhā*, a brother, that we have noted in Sirājī, and another example is *phakrū*, for *pakhrū*, a bird (76).

There is one interesting trace of the consonantal metathesis of Kāshmīrī. In that language the feminine of *dyut**, given, is *ditśi*. In Rāmbanī, the feminine of *dityā*, given, is *distī*, in which the *ts* has become *st* by metathesis.

DECLENSION.—In the formation of the plural and of the oblique case nouns follow Dōgrī rather than Kāshmīrī. The series of cases which we find in the latter language is reduced to a nominative and oblique case in each number, as in Pañjābī (of which Dōgrī is a dialect) and Hindi.

The important class of strong masculine nouns which in Pañjābī and Hindi end in *ā*, as in the case of *ghōrā*, a horse, in Rāmbanī also ends in *ā*, but this *ā* is sometimes dropped, and is also interchangeable with *ō* or *ū*, and even with the Kāshmīrī *. Thus,

we have *baḍā* (I, 35) or *baḍū* (231), great; *māhṇ* (51), *māhṇō* (51), or *māhṇū* (I, 1), a man; *ghōr^a* or *ghōrā*, a horse (68, 138); *khōt^a* or *khōtā*, an ass (74); *lauhṛā*, a son (I, 32), but nom. plur. *lauhṛū* (I, 1); *lōk* or *lōk^a*, a son (54); *shilū*, a kid (I, 44). These nouns form their oblique singular and nominative plural in ē, and the oblique plural in *aŋ*. The ē of the oblique singular and nominative plural has a very indistinct sound, approaching (as in Dōgrī) the sound of the *a* in 'hat.' Mr. Bailey represents it by *a*, and I use ē only because, in the native character, it is generally represented by ē. Occasionally we find the ū of the nominative employed instead of this ē. Thus we have *māhṇū* (obl. sing.) and *lauhṛū* (nom. plur.), both in I, 1. Whether these are intentional, or mere slips of the pen, I do not venture to say.

Some nouns in ā, such as *bābbā*, or *bābā* (also *bābb*), a father, and *kāmā*, a servant, retain the ā of the nominative in the oblique singular and nominative plural, in this respect closely agreeing with a similar group of nouns in Dōgrī.

Weak masculine nouns, i.e. those not ending in ā, ū, ū, or ^a, of which the Pañjābi and Hindi *ghar*, a house, is a familiar example, form the oblique singular by adding ē or *ai*, both of which are, as explained above, pronounced like the *a* in 'hat.' Thus, *gām*, a village, oblique singular *gāmē* (241); *mulkh*, a country, obl. sing. *mulkhai* (I, 6). The nominative plural is the same as the nominative singular, as in *dānt*, an ox or oxen (142-4); *harn*, a deer or deers (153-5). The oblique plural ends in *aŋ* as in *gāman*, to villages, but no example of this occurs in the specimens. There is one form, *dustī-sūth* (I, 45), with friends, in which *dustī* must be translated as an oblique plural. But the passage appears to be incorrect. At any rate I am unable to explain it. The word *ghar*, a house, is irregular, making its oblique singular *gī*.

Strong feminine nouns in ī, like *kurhī*, a daughter, form the oblique singular in ī or *ia*, as in *kurhī* or *kurhia*. The nominative plural ends in *iā* or *ie*, as in *kurhiā* or *kurhīe*, and the oblique plural *iaŋ*, as in *kurhiaŋ*. *Shuṇī*, a bitch, has its nominative plural *shuṇīē* (147-9).

Weak feminine nouns ending in any letter except ī, such as *bahīn*, a sister (50), form the oblique singular in ī, as in *bahīnī* (225, 231). Mr. Bailey also gives *bahīnā*, i.e. according to the spelling here adopted, *bahīnē*. There are no materials from which we can give a general rule for the nominative and oblique plural. *Zanāna*, a woman, has its nominative plural *zānāni* (128, 130), and *gau*, a cow, has its nominative plural *gāwī* (143-5).

We thus obtain the following table of the declension of nouns in Rāmbanī:—

SINGULAR.		PLURAL.	
Nominative.	OBLIQUE	Nominative.	Oblig.
<i>ghōr</i> , <i>ghōrī</i> , a horse	<i>ghōrē</i>	<i>ghōrī</i>	<i>ghōrāŋ</i>
<i>bābbā</i> , a father	<i>bābbī</i>	<i>bābbī</i>	<i>bābbāŋ</i>
<i>gām</i> , a village	<i>gāmī</i>	<i>gāmī</i>	<i>gāman</i>
<i>kurhī</i> , a daughter	<i>kurhī</i> , <i>kurhī</i>	<i>kurhiā</i> , <i>kurhī</i>	<i>kurhīāŋ</i>
<i>bahīn</i> , a sister	<i>bahīnī</i> , <i>bahīnī</i>	?	?

The oblique form, by itself, is used as a dative or agent. With the aid of postpositions, it indicates other relations, such as those of the genitive or ablative.

Examples of the various cases of the Rāmbani noun are the following :—

Strong Masculine Nouns.—Sing. nom.—*lauhṛā*, in *mēṇā lauhṛā marimata thā*, my son was dead (I, 32).

lōk", in *mīnē pitrīē-suṇ lōk" tēsē̤ bahiṇi-sāthi biāhtumut chhu*, the son of my uncle is married to his sister (225).

kasaū lōk" tī pat pat ē-chhu, whose son comes behind thee (239) ?

shilū, in *tṳ̄ bakri-suṇ shilū nā dityā*, thou didst not give the kid of a goat (I, 44).

Sing. obl.—*buṭē*, in *buṭē-khal bimī chhu*, he is seated under a tree (230).

dihāṛē, in *thōṛē dihāṛē-patē*, after a few days (I, 5). Here the singular is used in the sense of the plural.

ghōṛē, in *ēs ghōṛē-saṇi kītī umr chhi*, how much is the age of this horse (221) ?

yu ghōṛē-bhē̤ bimī chhu, he is seated on a horse (230).

gāmē and *haṭiēbālē*, in *gāmē-saṇē haṭiēbālē-thā*, from a shopkeeper of the village (241).

lauhṛē, in *maṭṭhē lauhṛē bōlyā*, by the younger son it was said (I, 2). Here the oblique case has the force of the agent.

mī tēswē lōkē matā kōṛyā ditmat chhis, I have given many stripes to his son (228). Here the oblique case has the force of the dative.

Plural nom.—*lōkē*, in *tiṇē bābā-saṇē gī kitē lōkē chhi*, how many sons are there in thy father's house (223) ?

ghōṛ or *ghōṛā*, a horse, pl. *ghōṛē* (138, 140).

shuṇā, a dog, pl. *shuṇē* (146-8).

Regarding *māhū* and *lauhṛū* in I, 1, see above. The word *rūpāyyū*, a rupee, has its nom. plur. *rūpaē*. Thus :—

tēs yu rūpāyyū dēṇū, to him this rupee is to be given (234).

tiṇ rūpaē tēs-thā ghinni-laiye, those rupees are to be taken from him (235). So 232.

Other nouns in ā.—Sing. nom.—*kāmā*, in *apnā kāmā bōlyāni*, his servant was addressed by him (I, 37).

Obl.—*bābā*, in *apnē bābā-pās chalī-gasā̤*, I will go to my father (I, 18). So I, 16 ; I, 24 ; I, 29 ; I, 39 ; and 223.

kāmā, in *tiṇi kāmā bōlyā*, that servant said (I, 38).

Plur. nom.—*kāmā*, in *mēṇē bābā-saṇē kitrē kāmā sati*, how many servants are there of my father (I, 16). So I, 22.

Plur. obl.—*kāman*, in *tisāṇē bābā apnē kāman bōlyāni*, his father said to his servants (I, 29).

Perhaps *kōṛyā*, stripes (nom. plur.) (228), also belongs to this group.

Weak Masculine Nouns :—

Sing. nom.—*puttar*, in *is lāik nā sā̤ tōṇā puttar baṇā̤*, I am not worthy of this, (that) I may become thy son (I, 21).

Sing. obl.—*gāmē*, in *gāmē-saṇē kē̤si haṭiēbālē-thā*, from a shopkeeper of the village (241).

Kashmīrē, in *ittā-tē Kashmīrē-tā kitō dūr chhu*, how far is it from here to Kashmīr (222)?

mulkhai, in *tis mulkhai bayā kāl pēā*, to (i.e. in) that country a mighty famine fell (I, 8). So I, 6.

pahārī and *shirē* (sing. nom. *shir*, 40), in *pahārē-saṇē shirē-bhē̄t̄*, on the top of a hill (229).

gī (nom. *ghar*, 67), in *gī-mā̄ chhittē ghōrē-saṇī kāṭhī chhi*, in the house is the saddle of the white horse (226). So 223 and 233.

Plur. nom.—*dānt*, a bull, plur. *dānt* (142-4).

sikkar and *sūr*, in *jā̄-bhārī sūr sikkuṛ khā̄-saṭī*, as the swine are eating husks (I, 13).

sūr, in *sūr chhūāṇī*, for feeding swine (I, 11).

Strong Feminine nouns.—Sing. nom.—*kuri* or *kurhī*, a daughter (110ff.).

Sing. obl. -*bagria*, in *tisūṇ baḍā lānhyā bagria-maz thā*, his elder son was in the field (I, 35).

bakrī, in *bakrī-sun shilū*, a kid of a she-goat (I, 44).

Plur. nom.—*ghōrī*, a mare, plur. *ghōrīw* (139, 141).

bakrīw, and (weak) *gauī*, in *yū pahārē-saṇē shirē-bhē̄t̄ bakrīw gauē svāl-chhu*, he is feeding she-goats and cows on the top of the hill (229).

ghundiā, in *ghundiā distisanī*, kisses were given to him by him (I, 25).

Plur. obl.—*bagriāṇī*, in *tiṇī tis apnī bagriāṇī-maz bhējīnī*, he sent him into his fields (I, 11).

Weak Feminine Nouns.—Obl. sing.—*bahiṇī* (nom. *bahiṇ*, 50), in *mīṇē pitrīē-sun lok' tēsē̄i bahiṇī-sāthī biāhtumut chhu*, the son of my uncle is married with (i.e. to) his sister (225). Similarly 231.

gazarī, in *gazarī-sāthī gaṇhī*, bind (him) with a rope (236).

piṭhī (nom. *piṭh*, 43), in *kāṭhī tēsē̄i piṭhī bhē̄t̄ lathas*, put ye the saddle upon his back (227).

Plur. nom.—*gauī*, see under the head of strong feminine nouns.

Postpositions.—The following are examples of the use of the more important postpositions occurring in the specimens. They all govern the oblique case:—

ātē, from, in *ittā-tē Kashmīrē-tā kitō dūr chhu*, how far is it from here to Kashmīr (222). This is doubtful. Perhaps the words should be divided *ittā-tē*, for *ittē-tē*.

bhē̄t̄, upon, in *kāṭhī tēsē̄i piṭhī-bhē̄t̄ lathas*, put the saddle upon his back (227). Similarly *shirē-bhē̄t̄*, on the top (229), and *ghōrē-bhē̄t̄*, on a horse (230).

khol, under, in *buṭē-khol bīmī chhu*, he is seated under a tree (230).

mā̄, in, in *gī-mā̄ chhittē ghōrē-saṇī kāṭhī chhi*, in the house is the saddle of the white horse (226).

maz, in, in *tisūṇ baḍā lānhyā bagria-maz thā*, his elder son was in the field (I, 35).

So I, 12.

pās, near, in possession of, in *apnī bībā-pās chalū gasā̄t̄*, I will go near (i.e. to) my father (I, 18).

tū̄ sadā mī-pās hē̄, thou art ever near me (I, 49).

In I, 50, we have *zi-kī mī-pāsī*, whatever is near me (*i.e.* in my possession).

Here it is possible that *pāsī* is a compound of *pās* with the verb substantive *sāth* or *sāthī*, with, in company with, or with, by means of, in *apnē zi dūstī-sāth khushī karā*, that I may make rejoicings with my friends (I, 45). *mīnē pitriē-suṇ lōk^u tēsē̄ bahiṇī-sāthī biāhtumut chhu*, the son of my uncle is married with (*i.e.* to) his sister (225).

gozari-sāthī ganthī, bind him with a rope (236).

suṇ, of. This postposition of the genitive will be dealt with under the head of adjectives.

tā, up to, see *Kashmirē-tā*, above, under *ātē*.

thā, from, in *tiṇ rupaē tēs-thā ghinnī laiṇē*, those rupees are to be taken from him (235).

gāmē-saṇē haṭiēbālē-thā, from a shopkeeper of the village (241).

mā-thā, from in, as in *talāō-mā-thā pāṇi kāṛ*, draw water from in (*i.e.* from) the tank (237).

Adjectives follow the usual rule. Strong adjectives in *ā*, *ū*, etc., are declined, while weak adjectives are not declined. As an example of a weak adjective, we may quote:—

dūr, in *dūr mulkhai chali-gā*, he went to a far country (I, 6).

There are a few examples of adjectives with the Kāshmīrī termination *mot**, which appears under the form *mut* or *matā*. These are declined. Thus, *burmut*, bad, in *burmut lōk^u*, a bad boy (129), feminine *burmatī*, in *burmatī kuṛhī*, a bad girl (131); *ditmut*, given, plur. masc. *ditmat*, in *mī kōṛyā ditmat chis*, stripes are (*i.e.* have been) given by me to him (228); *marimatā thā*, he was dead (I, 33).

The following are examples of the declension of ordinary strong adjectives:—

Masc. sing. nom.—*baṛā*, *baḍā*, or *baṛū*, in *baṛā kāl pēā*, a great famine fell (I, 9).

tisūṇ baṛā lauhṛā bagṛia-maz thā, his elder son was in the field (I, 35).

tēsūṇ brhā tēsē̄ bahiṇī-thā baṛū chhu, his brother is taller than his sister (231).

bhūkā, in *amī it bhūkā mar-sā*, I here hungry am dying (I, 17).

Masc. sing. obl.—*baṛē*, in *tis mulkhai baṛē bakhtāwarē-saṇē ghar gā*, he went to the house of a great rich man of that place (I, 10).

chhittē, in *gī-mā chhittē ghōṛē-saṇī kāthī chhi*, in the house is the saddle of the white horse (226).

maṭhē, in *tisaṇē maṭhē lauhṛē bōlyā*, by his younger son it was said (I, 2). So *maṭhē gī*, in the small house (233).

thōṛē, in *thōṛē dihāṛē patē*, after a few days (I, 5). Here the singular is used in the sense of the plural.

Masc. plur. nom.—*kitrē* (nom. sing. *kitrā*), in *mēṇē bābā-saṇē kitrē kāmā satī*, how many servants are there of my father (I, 15). So *tōṇē* (sing. nom. *tōṇā*) *kāmā* (I, 22).

Masc. plur. obl.—*apnē* (nom. *apnā*), in *tisaṇē bābā apnē kāmaubō yānt*, his father said to his servants (I, 29). Here we see the Pañjābī (including Dōgrī) and

Hindi fashion of putting into the oblique singular an adjective agreeing with a noun in the oblique plural. On the other hand, we have the Kāshmīrī method of putting the adjective into the oblique plural in *chaṅgaṇ* (sing. nom. *chaṅgō*) *māhnāṇ*, to good men (126).

As examples of feminine adjectives, we may quote:—

chaṅgi zanāṇa, a good woman (128).

chaṅgiē zanāṇi, good women (130).

burmati kūṛhi, a bad girl (131).

kiti (masc. *kitō*), in *ēs ghōṛē-saṇi kiti umr chhi*, how much is the age of this horse (221)?

Comparison is formed as usual with the ablative with *thā̄*. Thus, *ēs-thā̄ chaṅgō*, better than this; *sabban-thā̄ chaṅgō*, best of all, best (133-4). So:—

tēsaū brhā tēsē̄ bahinī-thā̄ baḍū chhu, his brother is taller than his sister (231).

Genitive.—The postposition of the genitive, *sun*, is a corruption of the Kāshmīrī *sond*, and like that word is an adjective, agreeing with the thing possessed. Pōgulī has *sun*. Like Sirājī, Rāmbanī shows a marked preference for cerebral letters, hence the *n* of *sun*. *Sun* is declined as follows:—

	Masc.	Fem.
Sing.		
Nom.	<i>sun</i>	<i>saṇi</i> .
Obl.	<i>saṇe</i>	<i>saṇi</i> .
Plur.		
Nom.	<i>saṇe</i>	<i>saṇyī</i> .
Obl.	<i>saṇan</i>	<i>saṇian</i> .

As usual, the final ē is pronounced like the *a* in 'hat.'

Examples are:—

Masc. sing. nom.—*bakrī-sun shilū*, the kid of a goat (I, 44).

Pormēsharō-sun gunāh, a sin of (*i.e.* against) God (I, 20).

mēṇē pitriē-sun lōk, the son of my uncle (225).

Obl.—*tīṇē bābā-saṇē gī*, in thy father's house (223).

bukhtāware-saṇē ghar gā, he went to the house of a rich man (I, 10).

gāmū-saṇē kēṭsi hatiēbālē-thā̄, from a shopkeeper of the village (241).

pahāyē-saṇē shirē-bhē̄, on the top of a mountain (229).

Masc. plur. nom.—*mēṇē bābā-saṇē kitrē kāmā sati*, how many servants are there of my father (I, 16).

ik māhnū-saṇē dō lauhū thēō, of a certain man there were two sons (I, 1).

Fem. sing. nom.—*ghōṛē-saṇi umr*, the age of the horse (221).

ghōṛē-saṇi kāthi, the saddle of the horse (226).

Occasionally the oblique case without any postposition is used as a genitive, as in:—

mulkhai, in *tis mulkhai bāṛē bakhtāware-saṇi ghar gā*, he went to the house of a great rich man of that country (I, 10).

PRONOUNS.—We have the following forms of the first two **Personal Pronouns** :—

	I.	Thou.
Sing.		
Nom.	aū, amī	tū, tū̄.
Obl.	mī, mī̄	ti, tī.
Ag.	mī, mī̄	ti, tī, tū̄.
Gen.	mēnā, mīṇā	tōṇā, tīṇā.
Plur.		
Nom.	as	tus.
Obl. & Ag.	asaī̄	tusaī̄.
Gen.	asaū	tusaū.

Variant forms of *mīṇā* are *mīṇō* and *mīṇ*, and of *tīṇā*, *tīṇō*, and *tīṇ*. These are all declined like strong adjectives in ā. The feminine of *asaū* and *tusaū* are *asēī* and *tusēī*, respectively. Instead of *asaū* and *tusaū*, the Sirājī forms, *āhmō* and *tuhmō*, respectively, are also sometimes used.

The following are examples of the use of these pronouns :—

First Person.—Sing. nom.—*aū is-lāik nā sā̄*, I am not worthy of this (I, 25).

aū az dūr haṇṭhī-karī chalī gēus, I went today having walked far (224).

amī khā̄, I may eat (I, 14).

amī it bhūkā mar-sā̄. *Amī apnē bābā-pās chalī gasā̄*, I here hungry am dying. I will go away to my father (I, 17).

Obl.—*mī dēī-lō*, give away to me (I, 5).

mī agar chal, walk before me (238).

Ag.—*mī gunāh karyā*, by me sin was done (I, 19).

mī ṭahl karyam, by me service was done (I, 43).

mī tēswē lōkē matā kōrrā ditmat-chhis, by me many stripes have been given to his son (228).

Gen. (masc. sing. nom.)—*mēnā lauhṛā marimatiū thā*, my son was dead (I, 32).

mīṇō bābb is matlē gī rāh-chhu, my father lives in this small house (233).

(Masc. sing. obl.)—*mēnē bābā-saṇē kitrē kāmā satī*, how many servants there are of my father (I, 15).

*mīṇē pitrē-sun lōk**, the son of my uncle (225).

The masculine oblique form of the genitive may be used as an accusative-dative, as in :—

taīhārē mīṇē dāki-lō, so keep me (I, 22).

khushī manānā mīṇē lājām thē, to celebrate rejoicings was proper for me (I, 51).

Plur. nom.—*as khā̄*, we may eat (I, 31).

Second Person.—Sing. nom.—*tū̄ sadā mī̄-pās hē*, thou art ever with me (I, 49).

Sing. obl.—*kasaū lōk tī pat pat ē-chhu*, whose boy comes behind thee (239) ?

Agent.—*tū̄ bakrī-suṇ shilū nā dityā*, thou didst not give a kid of a goat (I, 44).

So I, 47.

Gen. (masc. sing. nom.)—*tōṇā gunāh*, sin of (i.e. against) thee (I, 19).

tōṇā puttār baṇā̄, I may become thy son (I, 21).

tōṇā brhā āsi, thy brother hath come (I, 38).

tiṇō nām kut chhu, what is thy name (220) ?

(Masc. sing. obl.)—*tōṇē bābā bhārī dhām dityānī*, thy father hath given a great feast (I, 39).

tiṇē bābā-saṇē gī, in thy father's house (223).

(Masc. plur. nom.)—*taihārē tōṇē kāmā̄ santi*, as are thy servants (I, 21).

Demonstrative Pronouns.—The Proximate Demonstrative Pronoun is *yih* or *yu*, this. There are two Remote Demonstrative Pronouns, viz. *ō* and *su* or *so*, both meaning 'that.' All these are also used as pronouns of the third person. They are thus declined :—

	This.	That.	
Sing.			
Nom.	<i>yih, yu</i>	<i>ō</i>	<i>su, so.</i>
Obl.	<i>ēs, is</i>	<i>(us)</i>	<i>tēs, tis.</i>
Ag.	<i>(in)</i>	<i>(un)</i>	<i>tiṇ, tiṇi.</i>
Gen.	<i>(isun, isaū)</i>	<i>usaū</i>	<i>tisun, tesaū, tisaū.</i>
Plur.			
Nom.	<i>(in)</i>	<i>ō</i>	<i>tiṇ.</i>
Obl. & Ag.	<i>(inēi)</i>	<i>(unēi)</i>	<i>tiṇēi.</i>
Gen.	<i>(inaū)</i>	<i>unaū</i>	<i>tiṇaū.</i>

When a form in the above paradigm is enclosed in marks of parenthesis, it is to be understood that there is no authority for it in any of the materials available. They are written after the analogy of the forms of *su*.

The genitives *isun* and *tisun* are declined like the genitive postposition *sun*, and present no difficulty. The forms in *aū*, like *isaū*, *usaū*, *inaū*, etc., form the masculine singular oblique in *wē*; thus, *iswē*, *uswē*, etc. The feminine singular nominative and oblique ends in *ēi*, as in *iseēi*, *useēi*, and so on.

The oblique form *is* has an emphatic form *isi*, to this very (I, 31), and there are no doubt similar forms for the others. *Tiṇi* does not seem to be emphatic. The following are examples of the use of these pronouns :—

yih, this. Sing. nom.—*zikhāṇ tōṇā yih puttār ē-thē*, when this thy son was coming (I, 46).

yu pahārē-saṇē shirē-bhē̄i bakrū̄ gawē sunāl-chhu, he is feeding goats and cows on the top of the hill (229). So 230.

tēs yu rupayyū dēṇū, this rupee is to be given to him (234).

yu kas-thā̄ muli āṇ-chhut, from whom didst thou buy this (240) ?

Obl. sing.—*ēs ghōrē-saṇī kitī umr chhi*, how much is the age of this horse (221) ?

is-lāik, worthy of this (I, 20).

is lāgī-launī; *āṅgūṭhī bhī lāgī-lō isi*, *tā jōra bhī lāgī-lō is*, (the garment) is to be applied to him; also apply a ring to this very one, and apply a pair of shoes to him (I, 30).

mīnō bābb is mat̄the gi rāh-chhu, my father lives in this small house (233).

ō, that. Sing. nom.—*ō lachār bhōi-gā*, he became helpless (I, 9).

usaū, his (27); *ō*, they (29); *uṇaū*, their (30).

su, so, he. Sing. nom.—*su*, he (26).

so hajū dūr thā, he was still distant (I, 23).

so ghar-nārā āō, he came near the house (I, 36).

so lauhṛā ghar āō, that son came home (I, 39).

zi-kī mī-pāsī, *so tōnā sā*, whatever is in my possession, that is thine (I, 49).

Sing. obl.—*tēs yu rupayyū dēnū*, this rupee is to be given to him (234).

tiṇ rupaē tēs-thā ghinnī laiṇē, those rupees are to be taken from him (235).

tēs juān mārnias, beat him well (236).

tis mulkhai baṛā kāl pēā, in that country a mighty famine fell (I, 8).

tis mulkhai, of that country (I, 10).

tiṇi tis sūr chunāṇī bhējīṇī, he sent him to feed swine (I, 11).

tis kī nā dā-satī, no one was giving to him (I, 14).

tis bōlā, I will say to him (I, 18).

tis dēkhī-karī tis bābā dard āsī, having seen him to that father compassion came (I, 24).

Sing. ag.—*tiṇ mārtū*, he struck (187).

tiṇi māl bāṇī ditinī, he divided out the property (I, 4). So I, 11, quoted above.

tiṇi kāmā bōlyā, that servant said (I, 38).

Sing. gen.—*tisun*, in *tisun badā lauhṛā*, his elder son (I, 35).

(Masc. sing. obl.)—*tisanē mat̄thē lauhṛē bōlyā*, his younger son said (I, 2).

tisanē bābā apnē kāmanē bōlyānī, his father said to his servants (I, 29).

(Fem. sing. nom.)—*tisanī marjī thī*, his wish was (I, 12).

tēsaū, *tisaū*, in *tēsaū brhā*, his brother (231).

tisaū bābā bāhar gasī-karī samzānī, his father, having gone outside, remonstrated with him (I, 41).

(Sing. obl.)—*mī tēswē lōkē matā kōryā ditmat-chhis*, I have given many stripes to his son (228).

(Fem. sing. obl.)—*tēsēi bahiṇī-sāthī biāhtumut*, married with (i.e. to) his sister (225).

kāthī tēsēi piṭthī-bhēi lathas, put the saddle on his back (227).

tēsēi bahiṇī-thā baḍū, bigger than his sister (231).

Plur. nom.—*tiṇ tit rōtī khā-satī*, they are eating bread there (I, 16).

tiṇ rupaē tēs-thā ghinnī laiṇē, those rupees are to be taken from him (235).

tiṇēi mārtū, they struck (190).

tiṇaū, their (30).

The **Relative Pronoun** is probably *zi* or *zo*, who, declined like *so*, that. The only form occurring in the specimens is the singular agent *ziṇī*, in *tōnā yih puttā*, *ziṇī tōnā māl bē-arth luṭāyā*, this thy son, by whom thy property was uselessly squandered (I, 47). We also have *zi-kī*, whatever. See below.

The **Interrogative Pronoun** is *kam*, who (92) ? Its inanimate form is *ko* or *kut* (93), what. The oblique singular is *kas*, and the genitive *kasaū*. Thus :—

ko kar-satī, what are they doing (I, 38) ?

tūnō nām kut chhu, what is thy name (220) ?

yu kas-thā mulī āñ-chhut, from whom didst thou buy that (240) ?

kasaū lōk^u tī pat pat ē-chhu, whose boy comes behind thee (239) ?

The only form of the **Reflexive Pronoun** that occurs is the genitive *apnā*, own, used as in Hindī. The word should probably be *apṇā*, but the spelling is so capricious in the specimens that it is impossible to say for certain. As examples, we may quote :—

Masc. sing. nom.—*tit apnā māl luṭā-lānī*, there he squandered his property (I, 6).

Obl.—*apnē bābā-pās chalī-gasā*, I will go away to my father (I, 18).

apnē zi dustī-sāth khushī karā, that I may make rejoicing with my own friends (I, 45). Here *apnē* is separated from its noun by the conjunction *zi*.

Fem. plur. obl.—*tiñi tis apnī bagrian-maz bhējini*, he sent him into his fields (I, 11).

The **Indefinite Pronoun** is *kī*, anyone, someone, anything, something. Its singular oblique is *kētī*. Examples are :—

tis kī nā dā-satī, to him anyone is not giving, i.e. no one is giving (I, 14).

kētī hañēbālē-thā, from a certain shopkeeper (241).

sab-kī (I, 5), everything.

zi-kī (I, 3 ; I, 49), whatever.

Pronominal Adjectives of Quantity are *itrū*, so much, so many; *kitrō* or *kitō*, how-much (plur. how many). Examples are :—

itrū bār mī tahl karyam, for so many years I did thy service (I, 42).

kitrō, *kitō*—masc. sing. nom.—*kitō dūr*, how much distance (222) ?

Masc. plur. nom.—*mēñē bābā-saṇē kitrē kāmā satī*, how many servants are there of my father (I, 16).

tūnī bābā-saṇē gī kitē lōkē chhi, how many sons are there in thy father's house (223) ?

Fem. sing. nom.—*īs ghōṛī-saṇī kitī umr chhi*, how much is the age of this horse (221) ?

CONJUGATION.—A. Auxiliary Verbs and Verbs Substantive.—There are several forms of the Present tense of the Verb Substantive, all borrowed from neighbouring dialects. The first form is connected with the Kāshmīrī *chhuh*, he is. It is thus conjugated in the masculine. The only feminine form available is that of the 3rd person singular :—

Sing.	Pl.r.
1. <i>chhus</i>	<i>chhasam.</i>
2. <i>chhus</i>	<i>chhath.</i>
3. <i>chhn</i> (fem. <i>chhi</i>)	<i>chhi.</i>

The next form occurs in Dōgrī in the form *sā*, I was, and in the Lahndā (Punchhī) *sā*, he was. It will be observed that here the meaning is changed to that of the Present. Only masculine forms are given. No materials are available for the feminine :—

Sing.	Plur.
1. <i>sā</i>	<i>sā</i> .
2. <i>sā</i>	<i>sō, sā</i> .
3. <i>sā, satī</i>	<i>sā, satī, santī</i> .

Compare the Chibhālī forms on p. 509 of Part I of this volume.

The third form is taken from the Dōgrī *hā*, I am. The forms are probably of common gender :—

Sing.	Plur.
1. <i>hā</i>	<i>hē</i> .
2. <i>hē</i>	<i>hō</i> .
3. <i>hē</i>	<i>hē</i> .

The following examples occur of the above :—

chhus, etc.—*tīnō nām kut chhu*, what is thy name (220) ?

es ghōrē-saṇī kitī umr chhi (fem.), how much is the age of this horse (221) ?

gī-mā chhittē ghōrē-saṇī kāṭhī chhi (fem.), in the house is the saddle of the white horse (226).

tīnē bābā-saṇē gī kitē lōkē chhi (masc. plur.), how many sons are there in thy father's house (223) ?

sā, etc.—*is lāik nā sā tōṇā puttār banā*, I am not worthy of this, (that) I may become thy son (I, 20).

zi-kī mēnā hissā sā, whatever is my share (I, 3).

so tōṇā sā, that is thine (I, 50).

tīs kī nā dā-satī (sing.), no one is giving to him (I, 14).

mēṇē bābā-saṇē kitrē kāmā satī (plur.), how many servants are there of my father (I, 16).

tāihārē tōṇē kamā santi, as thy servants are (I, 22).

hā, etc.—*tū sadā mī-pās hē*, thou art ever near me (I, 49).

The Past tense of the Verb Substantive has two forms. The first, *ātus*, I was, corresponds to the Fōguli *āhtūs*. The second, *thās*, I was, agrees with the Dōgrī *thā*. The Punchhī *thēs*, I am, is also connected with it, but has changed its meaning (like *sā*, above) to that of the present. The former is conjugated as follows in the masculine :—

Sing.	Plur.
1. <i>ātus</i>	<i>ātasam.</i>
2. <i>ātus</i>	<i>ātath.</i>
3. <i>ātū</i>	<i>ātā.</i>

The second is conjugated as follows in the masculine :—

Sing.	Plur.
1. <i>thās</i>	<i>thē.</i>
2. <i>thās</i>	<i>thē.</i>
3. <i>thā, thē</i> (fem. <i>thī</i>)	<i>thē, thēō.</i>

With *thēō*, we may compare the Punchhi *thēā*, he is. No examples of *ātus*, etc. occur in the specimens. For *thās*, etc. we have:—

so hajū dūr thā, he was still distant (I, 24).

mēṇā lauhṛā marimatā thā, my son was dead (I, 33).

tasuṇ baḍā lauhṛā bagria-maz thā, his elder son was in the field (I, 35).

tisanī marjī thī (fem. sing.), his desire was (I, 12).

khushī karnā khushī manāṇā mīnē lājam thē (plur.), to do rejoicing and to celebrate rejoicing were proper for me (I, 51).

ik māhṇū-saṇē dō lauhṛū thēō, of a certain man there were two sons (I, 1).

Other examples will be found under the present and imperfect tenses.

There is one form, *thayā-nā* (I, 34; I, 53), translated ‘he was.’ which I am unable to explain.

B. The Active Verb.—As in the case of the Verb Substantive, the conjugation of the Rāmbanī verb is a mixture of Dōgrī and Kāshmīrī. In the Present Participle, the termination *ā* is a relic of the Kāshmīrī *ān*. In the Past Participle, we have both the termination *tū*, which comes from Kāshmīrī (see the remarks on the Pōguli Past Participle, *ante*, p. 418), and the termination *yā* which comes from Dōgrī. The future tense follows the Kāshmīrī rule, in being identical with the Old Present. Pronominal suffixes are used as in Kāshmīrī, though to a less extent.

The **Infinitive** is formed by adding *ṇā* or *nū* to the root. The *ṇā* is borrowed from Dōgrī. The alternative form in *nū* is due partly to the influence of the Kāshmīrī infinitive in *n**, and partly to the fact already noted that the termination *ā* of strong masculine nouns is interchangeable with *ō* and *ū*. As in Dōgrī, the *ṇ* of *ṇā* or *nū* becomes *n* when preceded by *r*. Thus, we have *bhōṇā* or *bhōṇū*, to become, but *mārnā* or *mārnū*, to strike. Examples of the direct infinitive are *karṇā* and *manāṇā* in:—

khushī karnā, *khushī manāṇā mīṇē lājam thē*, to make rejoicing, and to celebrate rejoicing were proper for me (I, 51).

The oblique infinitive should ordinarily end in *ṇē* (*nē*); thus, *bhōṇē*, *mārnē*. In the only example in the Specimens, however, it ends in *nī*, with which we may compare the Kāshmīrī oblique infinitive in *ni*. The example is *chupāṇī*, in *tiṇī tis sūr chupāṇī bhējinī*, he sent him to feed swine (I, 11).

The word *ākhaṇ*, a word (I, 43), is probably really a weak form of the infinitive of *ākhaṇā*, to say.

The **Future Passive Participle** seems to be more frequently used than in other Kāshmīrī dialects. It often has the form of an imperative,—‘this rupee is to be given,’ having the same force as ‘give this rupee.’ It is the same in form as the

infinitive, but is an adjective, having a feminine in *ṇī* (*nī*), and a masculine plural in *ṇē* (*nē*). Examples are :—

tēs yu rupayyū dēṇū, to him this rupee is to be given, i.e. give this rupee to him (234).

changī pōshāk (fem.) *ghinī-āṇī*, *is lāgī-lauṇī*, a good garment is to be brought, it is to be put on him, i.e. bring a good garment and put it on him (I, 29).

tiṇ rupaē (masc. plur.) *tēs-thā ghinnī-laiṇē*, those rupees are to be taken from him, i.e. take those rupees from him (235).

The **Present Participle** is either the same in form as the root, or else adds *ā* to the root. Thus, *mār* or *mārā*, striking.

The following are irregular :—

<i>bhōṇū</i> , to become	Pres. Part. <i>bhō</i> .
<i>dēṇū</i> , to give	„ „ <i>dā</i> .
<i>ēṇū</i> or <i>āṇū</i> , to come	„ „ <i>ē</i> .
<i>khāṇū</i> , to eat	„ „ <i>khā</i> .
<i>rahṇū</i> , to remain	„ „ <i>rāh</i> .

Examples of the use of the present participle will be found under the Present and Imperfect Tenses.

There are two methods of forming the **Past Participle**. By one method *tū* is added to the root, as in *mārtū*, struck. This form is only used in forming the past tenses, and is not used as a participle. It corresponds to the Pōguli Past Participle in *tā*. The other is formed by adding *yā* to the root, as in *māryā*, struck.

As usual there are many irregular past participles. The following occur in the specimens :—

<i>bimṇū</i> , to sit	Past Part. <i>bimī</i> .
<i>dēṇū</i> , to give	„ „ <i>dityā</i> , fem. <i>distī</i> (note the change of the Kāshmīrī <i>ts</i> to <i>st</i>).
<i>ēṇū</i> or <i>āṇū</i> , to come	„ „ <i>āō</i> .
<i>gatshṇū</i> or	
<i>gasṇū</i> , to go	„ „ <i>gā</i> or <i>gēū</i> .
(?) <i>lēṇū</i> , to take	„ „ <i>lā</i> .
(?) <i>pēṇū</i> , to fall	„ „ <i>pēā</i> .

The infinitive forms *pēṇū* and *lēṇū* above given are doubtful, and have no authority.

Examples of the use of the Past Participle will be found under the head of the Past Tense.

There is one example of a past participle used as an adjective in *bimī chhu*, he is seated (230).

The **Perfect Participle**, employed when the Past Participle in *tū* is used as an adjective and in the Perfect and Pluperfect tenses, is formed as in Kāshmīrī by

adding *mut* (for declension, see under the head of adjectives, p. 463), before which the *u* of *tū* is shortened, as in *mārtumut*, struck. In the Parable, the suffix is *matā* added to the participle in *yā*, which *yā* becomes *i*. Thus, from *māryā*, *mārimatā*, struck. The Perfect Participle of *gatshnū*, to go, is *gōmut*. Examples of the use of this participle are:—

biāhtumut, in *mīnē pitriē-suṇ lōk'* *tēsēi bahiṇi-sāthi biāhtumut chhu*, the son of my uncle is married with (i.e. to) his sister (225).

marimatā, in *mēṇā lauhṛā marimatā thā*, my son was dead (I, 32).

ditmat (masc. plur.), in *mī kōrrā ditmat chhi*, stripes are (i.e. have been) given by me (228).

The **Conjunctive Participle** is formed by adding *i* to the root, as in *māri*, but this form is used only in intensive compound verbs (see below). When used alone, *kari* is added, as in *māri-kari*. Examples are:—

tis dēkhī-kari, *tis bābā dard āsi*; *dauṛi-kari gala lāgyāni*, having seen him, compassion came to that father; having run he embraced him (I, 24).

tisaū bābā bāhar gasi-kari samzāni, his father, having gone outside, remonstrated with him (I, 41).

aū az dūr hanṭhi-kari chalī-gēus, I went today, having walked far (224).

Imperative.—The second person singular is usually the same in form as the root. Thus, *mār*, strike thou (175); *gatsh*, go thou (217). So *chal*, in *mī agar chal*, walk before me (238).

The form of the second person plural is doubtful. Some end in *ō*, as in *lō*, in the following:—

mī dēi-lō, give to me (I, 3).

mīnē dāki-lō, keep me (I, 22).

aṅguṭhi lāgi-lō isī, put a ring on this very person (I, 31).

There is another form of the second person of the Imperative ending in ' or *i*. It is not certain whether this is singular or plural. It occurs in:—

kāy', in *talāō-mā-thā pāṇi kāy'*, draw water from the well (237).

gaṇthi, in *gaṇari-sāthi gaṇthi*, bind (him) with a rope (256).

When the second plural of the Imperative takes a pronominal suffix, the second plural of the Old Present is used instead, as in Sirājī of Dōḍā and Pōguli. See below under the head of pronominal suffixes.

The **Old Present** is used, as in Kāshmīrī, as a **Future Indicative** and as a **Present Subjunctive**, as in *añ mārī*. I shall strike, or I may strike. It is thus conjugated:—

Sing.	Plur.
1. <i>mārī</i>	<i>māram, mārā</i>
2. <i>māras</i>	<i>mārath.</i>
3. <i>māri</i>	<i>mārti.</i>

The following are examples of its use :—

Sing. 1.—*bañā*, in *tōñā puttar bañā*, I may become thy son (I, 21).

gasā (from *gasnū*) and *bōlā*, in *apnē bābā-pās chalī-gasā*, *tis bōlā*, I will go away to my father, I will say to him (I, 18).

karā, in *apnē zi dūstī-sāth khushī karā*, that I may make rejoicing with my friends (I, 45).

khā, in *tyā-bhari amī khā*, so I may eat (I, 13).

Sing. 3.—*gasi*, in *ghar nā gashi*, he will not go to the house (I, 41).

Plur. 1.—*khā* and *karā*, in *as khā tā khushī karā*, we may (i.e. let us) eat and make rejoicing (I, 31).

The **Present** is formed by conjugating one of the forms of the present tense of the verb substantive with the present participle. It will be remembered that the present participle is either the same in form as the root or else ends in *ā*, also that there are several irregular present participles. Both forms are used in this tense. Neither changes at all in conjugation. Examples are :—

Sing. 1.—*mar-sā*, in *amī it bhukā mar-sā*, I here hungry am dying (I, 17).

Sing. 3.—*dā-satī*, in *tis kī nā dā-satī*, no one is giving to him (I, 14).

ē-chhu, in *kasaù lōk“ tī pat pat ē-chhu*, whose boy comes behind thee (239) ?

rāh-chhu, in *mīnō babb is matthē gi rāh-chhu*, my father lives in this small house (233).

sunāl-chhu, in *yu bakriē gaivē sunāl-chhu*, he is feeding goats (and) cows (229).

Plur. 3.—*kar-satī*, in *ko kar-satī*, what are they doing (I, 38) ?

khā-satī, in *sūr sikkār khā-satī*, the swine are eating husks (I, 13).

tiñ tit rōtī khā-satī, they are there eating bread (I, 16).

nāch-santī, in *saganī antar nāch-santī*, he heard (that) they are dancing within (I, 37).

gatsh-chhus, I go, is conjugated throughout all persons of both numbers in 205-210.

The **Imperfect** is similarly made with the present participle and the past tense of the verb substantive.

Thus :—

aū mār-ātus, I was striking (192).

ē-thē, in *zikhan̄ tōñā yih puttā ghar ē-thē*, when this thy son was coming to the house (I, 46).

The **Past Tense** is conjugated differently according as the verb is intransitive or transitive. The Past intransitive is conjugated by adding suffixes to the past participle. No suffix is added to the third person which is therefore the same as the past participle, singular or plural as the case may be. Taking *gā* or *gēū* as

the past participle of *gatshnā* or *gasnā*, to go, we have the following conjugation in the masculine. No materials are available to show the feminine forms :—

	Sing.	Plur.
1.	<i>gēūs</i>	<i>gēasam.</i>
2.	<i>gēūs</i>	<i>gēath.</i>
3.	<i>gēū, gā</i>	<i>gēē, gē.</i>

Examples of the past of intransitive verbs are the following :—

Sing. 1.—*gēūs*, in *aū az dūr hanthī-karī chalī-gēūs*, I went, having walked, a long way today (224).

Sing. 3.—*āō*, in *zikhaṇ so ghar-nārā āō*, when he came near the house (I, 36).

bhōyā, in *zindā bhōyā*, he became alive (I, 33).

gā, in *dūr mulkhai chalī-gā*, he went away to a far country (I, 6).

bakhtāwarē-sanē ghar gā, he went to the house of a rich man (I, 10). Similarly *bhōtī-gā*, he became (I, 9), and *gaz-gā*, he became lost (I, 33).

pēā, in *tis mulkhai barā kāl pēā*, a mighty famine fell in that land (I, 9).

phiryā, in *zikhaṇ tis hōsh phiryā*, when sense returned to him (I, 14).

There is one instance of the use of an intransitive past tense which I am unable to explain. It is *lagōsam*, in *khushī karāṇ lagōsam*, translated, ‘they began to make rejoicing’ (I, 34). The termination *sam* of *lagōsam* points to the first person plural. If we read *lagyasam*, it would mean ‘we began,’ but that sense does not suit the context. We might also read the Tākari as *lagōsan*, but that does not help us much.

The Past of a transitive verb, as usual, has the subject in the case of the agent. It often takes a pronominal suffix indicating the agent. Such forms will be considered subsequently. Here we shall consider only the use of the past participle without suffixes. As elsewhere this agrees with the object (when in the form of the nominative) in gender and number. Examples are :—

bōlyā, in *matthē lauhṛō bōlyā*, the younger son said (I, 2). So I, 15; I, 38. Note that in Rāmbanī the verb *bōlṇā*, to say, is transitive.

dityā, in *tū̄ bakrī-suṇ shilū nā dityā*, thou didst not give the kid of a goat (I, 44).

karyā, in *mī tōṇā gunāh karyā*, I did sin of (*i.e.* against) thee (I, 19).

lā, in *zikhaṇ tiṇī sab-kī khārach kari-lā*, when he had spent everything outright (I, 7).

luṭāyā, in *ziṇī tōṇā māl luṭāyā*, who squandered thy property (I, 47).

partyā, in *mī nā partyā*, I did not disobey (I, 43).

With a feminine object, we have *distisanī*, which will be dealt with under the head of pronominal suffixes.

The **Perfect** and **Pluperfect** are formed, as in Kāshmīri, with the Perfect Participle in *mut* to which is added either the present or past, respectively, of the verb substantive. The participle agrees in gender and number with the object if the latter is in the form of the nominative. Thus :—

tinī mārtumat chhu, he has struck him.
tinī mārtēmat chhi, he has struck them.
tiṇī mārtumut ātū, he had struck him, and so on.

There is one example of the Perfect which will be given under the head of pronominal suffixes. No example is available of the Pluperfect except that given in 193.

Passive Voice.—This is formed (much as in Sirājī) by adding *i* to the root, and conjugating with it the various parts of *gatshnū* or *gasnū*, to go. Thus :—

aū mārī gatsh-chhus, I am being struck (202).
aū mārī gēūs, I was struck (203).
aū mārī gatshā, I shall be struck (204).

Causal Verbs.—So far as the available examples go these are made in the usual way. We have :—

lutānā, to squander, in I, 7, and I, 47; and *samzānū*, to cause to understand, to remonstrate with, in I, 42.

Pronominal Suffixes are added to verbs as in Kāshmīri, but not to the same extent.

The suffix of the dative or agent of the first person singular is *am*, before which a final *ā* is dropped. Thus :—

gam (for *gā+am*), in *mēlī-gam*, he was-got-to-me (I, 34).
karyam (for *kari*, fem. of *karyā+am*), in *mī tahl karyam*, by me service (fem.) was-done-by-me (I, 43).

I am unable to explain the form *karyānī*, it was done by me (I, 27). It is perhaps a mistake. See, however, the remarks concerning *dityānī*, below.

The suffix of the agent singular of the second person is *t*, as in *chhut*, in *yu kas-thā mulī-āṇ-chhut*. this from whom was-bought-by-thee (240)?

The suffix of the dative singular of the third person is *s* or *sī*, as in :—

chhis, in *mī kōryā ditmat-chhis*, by me stripes given are-to-him, i.e. I have given stripes to him. *ditmat-chhis* is for *ditmat-chhi+s*, in which *ditmat-chhi* is the masculine plural of the perfect *ditmut-chhu*.

In *mārnias*, beat him (236), the *s* or *as* is evidently the suffix of the dative-accusative, but I am unable to explain satisfactorily the form *mārnia* or *mārni*. It looks like a future passive participle, but then we should expect *mārnā* or *mārnū*.

āsī (*āō+sī*), in *tis bābā dard āsī*, to that father compassion came-to-him (I, 24). Probably we must explain *āsī*, in I, 39. in the same way, but the expression is awkward.

In *āis* (for *āī+s*) we have a suffix added to a feminine past.—*chākh āis*, anger (fem.) came-to-him (I, 40).

The suffix of the agent singular of the third person is *nī*. This is added either directly to the participle, as in *māryānī*, struck by him, or else the *yā* is first weakened to *i*, as in *mārinī*. Examples are:—

bhējinī (*bhējyā+nī*), in *tinī tis bagriān-maz bhējinī*, by him, with reference to him, it-was-sent-by-him into the fields, i.e. he sent him into the fields (I, 11).

bōlyānī, in *tisānē bābā apnē kāmaṇ bōlyānī*, by his father it-was-said-by-him to his servants (I, 29). So I, 37.

ditinī (for *dityā+nī*), in *tinī mūl ditinī*, by him the property was-given-by-him (I, 4).

dityānī, in *tōṇē bābā bhārī dhām dityānī*, by thy father a great feast was-given-by-him (I, 39).

We have seen above in *karyānī* that the termination *nī* appears to be used as a suffix of the first person. In the following it appears to be used as a suffix of the second person:—

dityānī, in *tū bhārī dhām dityānī*, by thee a great feast was-given-by-thee (I, 48).

From these it looks as if in this dialect the termination *nī* was losing its force as a suffix of the third person, and was becoming simply a suffix signifying the past tense generally.

lānī (from *lēṇū*, to take, here used to form a compound verb. Past Part. *lā*), in *matthē lōuhṛē sab-kī jamā karī-lānī*, by the younger son everything was collected and taken-by-him (I, 4). Similarly *luṭā-lānī* (I, 7).

lāgyānī (from *lāgṇū*, past participle *lāgyā*), in *gala lāgyānī*, to the neck he-was-applied-by-him, i.e. he embraced him (I, 25).

saganī, it-was-heard-by-him (I, 36). The form of the past participle here is doubtful.

samzānī, he-was-caused-to-understand-by him (I, 42).

Occasionally we have double suffixes. Thus, *distī* is the feminine plural of *dityā*, given, *ghundiā distis* is ‘kisses were-given-to-him,’ and *ghundiā distisanī* is ‘kisses were-given-to-him-by-him’ (I, 25).

As in the neighbouring dialects, when a suffix is added to the second person plural of the imperative, the second person plural of the present subjunctive is used instead. Thus in 227 we have *lathas*, put-ye-on-him, where *lath* (? *lāth*), the second person plural of the present subjunctive, is used instead of *lāgō*, the second person plural of the imperative.

Compound Verbs.—Intensive Compounds are frequent. They are made, as in Dōgrī, by adding *i* to the root of the main verb, and conjugating the secondary one. The Kāshmīrī method is not followed. Thus:—

bāṇtī-dēṇū, to divide out (I, 4).

bhōī-gatshnū, to become (Hindi *hō-jānā*) (I, 9).

Corresponding to the Hindi *chalā jānā*, we have *chali-gatshnū* (I, 6, and 224).

Intensive compounds of which the second member is *lēṇū*, to take, appear to be literal intensives. Thus :—

- dēi-lēṇū*, to give outright (I, 3).
- ghinnī lēṇū*, to take absolutely (235).
- kari-lēṇū*, to make out and out (I, 5).
- lutā-lēṇū*, to squander utterly (I, 7).
- lāgi-lēṇū*, to apply thoroughly, to clothe (I, 31).

There is one instance of an **Inceptive** Compound, viz. *khushī karan lagōsam*, they began to do rejoicing. Regarding the form *lagōsam*, see the remarks under the Past tense (p. 474).

[No. 18.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ.

RĀMBĀNĪ DIALECT.

SPECIMEN.

- 62 ۷۳۷۶ ساں کو نے ۷۶۳۳۶
- کوئی ۲۱۰۰ ۱۰۰ ۷۶۳۳۵ ۷۶۳۳۴ ۳۵
- چلپا ۲۰۰ ۱۰۰ ۷۶۳۳۵ ۷۶۳۳۴ ۳۵
- ۳۳۱ ۷۶۳۳۵ ۷۶۳۳۴ ۱۰۰ ۷۶۳۳۵
۵. ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵
- ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵
- ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵
- ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵
- ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵
- ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵
- ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵
۱۰. ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵ ۷۶۳۳۴ ۷۶۳۳۵

[No. 18.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMIRI.

RĀMBĀNĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

'Ik-mahna'u-san'a Ik-māhnā-sanē <i>One-man-of</i>	do dō <i>two</i>	la'uhāra'u lauhṛā <i>sons</i>
the'u. thēō.	Tisa'ā-mat̄he'i-la'uhārē Tisanē-mat̄thē-lauhṛē <i>By-his-younger-son</i>	ba'ule'a, bōlyā, <i>it-was-said,</i>
were. father, <i>whatever</i>	mina'a mēñā <i>my</i>	mī mī <i>de'i-la'u.'</i>
Tani Tinī	ja-ki zi-kī <i>share</i>	dēi-lō.' <i>give-away.'</i>
ma'al māl	hasa'a hissā <i>share</i>	Mat̄he-la'uhārē Maṭṭhē-lauhṛē
By-him <i>the-property</i>	ba'anti bāñti <i>having-divided</i>	ditini. ditinī. <i>was-given-by-him.</i>
5. tha'ure-diha'are-paṭe thōrē-dihārē-patē <i>a-few-days-after</i>	saba-kiṇ sab-kī <i>everything</i>	kari-lani. kari-lānī. <i>was-made-(and-)taken-by-him.</i>
Phiri Phirī	d'ur-molakha'ai dūr-mulkhai	chali-ga'a. chali-gā. <i>he-went-away.</i>
Then	to-a-far-country	Tit Tit <i>There</i>
ma'al māl	luṭa'a-la'ani. luṭā-lāni. <i>was-wasted-away-by-him.</i>	'apona'a apnā <i>his-own</i>
property	Jikhan̄ Zikhan̄ <i>When</i>	tani tīnī <i>by-him</i>
kharach kharach <i>expended</i>	kari-la'a, kari-lā. <i>was-made,</i>	saba-kiṇ sab-kī <i>everything</i>
ba'aṛa'a barā <i>a-great</i>	pe'a. pēā. <i>famine</i>	tis-molakha'ai tis-mulkhai <i>in-that-country</i>
ba'ṛa'a lachār <i>helpless</i>	O ō <i>He</i>	bho'i-ga'a. bhōi-gā. <i>became.</i>
10. Phari Phirī	tis-molakha'a tis-mulkhai	ba'are-bakhata'awar-sane baṛe-bakhtāwarē-sanē
Then	of-that-country	<i>a-great-rich-man-of</i>
gha'ar ghar <i>house</i>	Tani Tinī <i>By-him</i>	chana'āṇi chunāṇī <i>to-feed</i>
ga'e. gā. <i>he-went.</i>	tis tīs <i>as-for-him</i>	'apōi apnī- <i>his-own-</i>
	sa'ur sūr	
	swine	

କରୁଣାନ୍ତ ମୁ ଶ୍ରୀହାରି ପାତଳ କାନ୍ଦି କା

କଳ ଶବ୍ଦ ହବେ ପାଦ ଅନ୍ଧରୀ ପାଦରୀ

କାନ୍ଦି ଶବ୍ଦରେ ପାଦ ଏବଂ ଅନ୍ଧରୀ ଶବ୍ଦରେ

15. ପାଦ ପାଦ ପାଦରୀ ପାଦରୀ ପାଦରୀ ପାଦରୀ

ଅନ୍ଧରୀ ହବେ ପାଦରୀ ପାଦରୀ ପାଦରୀ ପାଦରୀ

20. ପାଦ ପାଦରୀ ହବେ ପାଦରୀ ପାଦରୀ ପାଦରୀ

ଅନ୍ଧରୀ ହବେ ପାଦରୀ ପାଦରୀ ହବେ ପାଦରୀ

ଅନ୍ଧରୀ ହବେ ପାଦରୀ ହବେ ପାଦରୀ ହବେ ପାଦରୀ

ଅନ୍ଧରୀ ହବେ ପାଦରୀ ହବେ ପାଦରୀ ହବେ ପାଦରୀ

bagari'ā-maj	bhejini.	Tisa'ā	maraji	thī		
bagriāñ-maz	bbējini.	Tisanī	marji	thī		
fields-in	it-was-sent-by-him.	His	wish	was		
'ja'ā-bhari	sa'ur	sikar	kha'ā-sati,	ta'ā-b'ari		
'jā-bhari	sūr	sikkār	kha'ā-sati,	tyā-bhari		
'as	the-swine	husks	eating-are,	so		
'ami	kha'añ.'	Tis	kī	na'a	da'ā-sati.	Jikhan
amī	khā.'	Tis	kī	nā	dā-sati.	Zikhan
I	may-eat.'	To-him	anyone	not	giving-is.	When
15. tis	hosh	phira'a,	tikhāñ	tani	boli'a,	'meni
tis	hōsh	phiryā,	tikhāñ	tiñī	bōlyā,	'mēñb-
to-him	sense	returned,	then	by-him	it-was-said,	'my-
ba'aba'a-san	kitare	ka'ama'a	sati.	Tiñ	tit	ra'uñi
bābā-sañē	kitrē	kāmā	sati.	Tiñ	tit	rōñi
father-of	how-many	servants	are.	They	there	bread
kha'añ-sati,	'ami	'it	bhaa'uka'a	mar-sa'ā.	'Ami	
khā-sati,	amī	it	bhūkā	mar-sā.	Ami	
eating-are,	I	here	hungry	dying-am.	I	
'apane-ba'aba'a-pa'as		chali-gasa'ā;		tisō	bolā,	
apnē-bābā-pās		chali-gasāñ;		tis	bōlā,	
my-own-father-near		will-go-away;		to-him	I-will-say,	
"he	ba'aba'a,	mī	tone	bhi	gana'ah	kara'a
"hē	bābā,	mī	tōñā	bhi	gunāh	karyā
"O	father,	by-me	of-thee	also	sin	was-done
20. ta'a	Parameshar-sañ	bhi	gana'ah	kara'a.	'Is	
tā	Parmēshar-sañ	bhi	gunāh	karyā.	Is-	
and	God-of	also	sin	was-done.	This-	
laa'ik	na-sa'ā	tona'a	pa'utar	bana'ā.	Ta'āh'tre	
läik	nā-sā	tōñā	puttar	banā.	Tañhārē	
worthy	not-I-am	thy	son	I-may-become.	As	
tona'a	ka'ama'a	santi,	tēha'are	mini	da'akilo."	
tōñā	kāmā	santi,	tañhārē	mīñē	dākī-lō."	
thy	servants	are,	so	me	keep."	
Phiri	apana'a-ba'aba'a-pa'as		chali-ga'a.	Sa'a	haja'u	
Phirī	apnē-bābā-pā-		chali-gā.	So	hajū	
Then	his-own-father-near		he-went-away.	He	still	

ନେବା କଣ ତୀର କୁଟୀ ପାଇ ତୀର କୁଟୀ କୁଟୀରେ କାହିଁ

25. ନେତ୍ରି ଦୟା ପାଇଁ କରିବାକାଳୀ ଯୁଦ୍ଧରେ ମହିଳା ଏହି

၁၆၃၃။ ၂၁၇ ၂၉၈၇ ၃၁၄၇၅၇ ၂၁၂၅၇၅၇

ନେମ୍ବର୍ ପାଇଁ କାହିଁବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

၁၆၆၃ ၁၆၆၄ ၁၆၆၅ ၁၆၆၆ ၁၆၆၇ ၁၆၆၈

ՅՈՒՆ ՉԱԿԱՐ ՌԵՎԻՆ ՋԻՄՆԱ ՔՐԵԱԿ ԽԱ

30. ପ୍ରଦାନ କରିବାରୁ ବିଷ କରି କରିବାରୁ ମାତ୍ର

ଶ୍ରୀ ଲଗାଳ୍ ଶ୍ରୀ ପତ୍ର କବିତା ଶ୍ରୀ ଲଗାଳ୍ ଶ୍ରୀ ପତ୍ର

ମେଘଦୂତ ରେ ୨୦୧୯ ଶିଖିତ ପାଠ୍ୟ ପାଠ୍ୟ

西曆 3月 2020年 11月 5日 2020年 8月 31日

35. କୁଳ ମନ୍ତ୍ର ପାଇ

৩৮৯ ২৩৯ ৭৬৩৩৯ ৩৮২১৯

da'ur	tha'a,	tis	dikhi-kari	tis-ba'aba'a	darad	'asi,
dür	thā,	tis	dēkhi-kari	tis-babā	dard	āsi,
far	was,	him	seen-having	to-that-father	compassion	came-to-him,
25. da'uṛi-kari	gala'a		la'agi'ani	gha'undi'ā		disatisani.
dauṛi-kari	gala		lägyānī	ghundiā		distisani.
run-having	to-the-neck		he-was-applied-by-him	kisses		were-given-to-him-by-him.
La'uhare	tis	boli'a,	'he	ba'aba'a,	mī	tone
Lauhṛē	tis	bolyā,	'hē	babā,	mī	tōṇā
By-the-son	to-him	it-was-said,	'O	father,	by-me	of-thee
gona'ah	kari'a	Parameshar-san		bhi	ganah	kara'ani.
gunāh	karyā	Parmēsharē-suṇ		bhi	gunāh	karyānī.
sin	was-done	God-of		also	sin	was-done.
'A'ū	'is-la'a'ik	na-sa'ā	tona'a	patar		bana'ā.'
Aū	is-lāik	nā-sā	tōṇā	puttar		baṇā.'
I	this-worthy	not-I-am	thy	son		I-may-become.'
Tasan̄-ba'aba'a		'apana'a-ka'ama'a		boli'ani,		'changi
Tisan̄-bābā		apnē-kāman̄		bolyānī,		'changi
By-his-father		to-his-own-servants		it-was-said,		'good
30. posha'ak	ghini'-ani,	'is	lagi-la'uni ;		'āṅga'uṭhi	
pōshāk	ghinī-āṇī,	is	lagi-launī ;		āṅgūṭhi	
garment	(is-)to-be-brought,	to-this-one	it-(is-)to-be-put-on ;		a-ring	
bhi	lagi-lo	'isi,	ta'a	ja'ura'a	bhi	lagi-lo
bhi	lagi-lō	isi,	ta	jōṛā	bhi	lagi-lō
also	apply-ye	to-this-one-verily, and a-pair-of-shoes	also apply-ye	to-this-one.	We	is.
kha'ā	ta'a	kha'ushi	kara'an ;	kila'a	ma'an'a	lo'uhara'a
khā	ta	khushi	karaā ;	kilā	mēṇā	lauhṛā
may-eat	and	rejoicing	we-may-make ;	because	my	son
marimatha'a	the,	phiri	zinda'a	bho'a ;		gajaga'a
marimata	thā,	phiri	zindā	bhōyā ;		gaz-gā
dead	was,	again	alive	became ;		lost-gone
tha'a-na'a,	phiri		mili-gam.'	Phiri		kha'ushi
thayā-nā,	phiri		mēli-gam.'	Phiri		khushi
was,	again		was-got-to-me.'	Then		rejoicing
35. karaṇ	laga'usam.					
karaṇ	lagōsam.					
to-make	they-began.					
Tasa'ā	bada'a		la'uhara'a		bagari'a	
Tisun	bāḍā		lauhṛā		bagria-	
His	great		son		the-field-	

କା କିମ୍ବା କାହାରେ କିମ୍ବା ଯାଏଗଲାଏବୁ କିମ୍ବା
 କିମ୍ବା କାହାରେ କିମ୍ବା କିମ୍ବା କାହାରେ କିମ୍ବା
 କିମ୍ବା କାହାରେ କିମ୍ବା କାହାରେ କିମ୍ବା କିମ୍ବା
 କାହାରେ କାହାରେ କାହାରେ କାହାରେ

40. କାହାରେ କାହାରେ କାହାରେ କାହାରେ କାହାରେ

କାହାରେ କାହାରେ କାହାରେ କାହାରେ କାହାରେ
 କାହାରେ କାହାରେ କାହାରେ କାହାରେ କାହାରେ
 କାହାରେ କାହାରେ କାହାରେ କାହାରେ କାହାରେ
 କାହାରେ କାହାରେ କାହାରେ କାହାରେ କାହାରେ

45. କାହାରେ କାହାରେ କାହାରେ କାହାରେ କାହାରେ

କାହାରେ କାହାରେ କାହାରେ କାହାରେ କାହାରେ
 କାହାରେ କାହାରେ କାହାରେ କାହାରେ କାହାରେ

maj	tha'a.	Jikha'ā	sa'a	ghar-na'ara'a	'a'ū,	sagani
maz	thā.	Zikhan̄	so	ghar-nārā	āō,	sagani
in	was.	When	he	the-house-near	came,	was-heard-by-him
'antar	na'ach-santi.		'Apana'a	ka'ama'a	ba'uli'ani,	'antar
antar	nāch-santī.		Apnā	kāmā	bōlyānī,	'antar
within	dancing-they-are.		His-own	servant	it-was-said-by-him,	'within
ko	kar-sati ?'		Tani-kāma	boli'a,	'ta'na'a	behra'a
ko	kar-satī ?'		Tinī-kāmā	bōlyā,	'tōnā	brhā
what	doing-are-they ?'	By-that-servant	it-was-said,		'thy	brother
'si.		Ta'ana'a-ba'aba'a	bha'ari	daham	diti'ani	sa'a
asī.		Tōnē-babā	bhārī	dhām	dityānī	so
is-come-to-him.		By-thy-father	a-great	feast	is-given-by-him	that
40. la'uhāra'a	ra'aji-ba'aji	ghar	'a.'	Tis	cha'akh	'a'is.
lauhṛā	rāzī-bāzī	ghar	āō.'	Tis	chākh	ais.
son	safe-(and-)sound	house	came.'	To-him	anger	came-to-him.
Ghar	na'a	gasi.			ba'ahar	gasi-kari
Ghar	nā	gasi.	Tisa'ā	ba'aba'a	bāhar	gasi-kari
The-house	not	he-will-go.	Tisaū	babā	outside	gone-having
	samaja'ani.		Teni	'apana'a	ba'aba'a	boli'a,
	samzānī.		Tinī	apāś	babā	bōlyā,
he-was-caused-to-understand-by-him.	By-him	his-own	His	father	it-was-said,	'itrā
						'itara'u
ba'ar	mī	ṭahal	kari'am,	tona'a	'akhā	mī
bar	mī	ṭabl	karyam,	tōnā	ākhan̄	mī
years	by-me	service	was-done-by-me,	thy	word	by-me
na'a	parati'a ;	phiri	ta'ū	bakari-sa'ano	shila'u	
nā	partyā ;	phiri	tū	bakrī-suṇ	shilū	
not	was-disobeyed ;	then	by-thee	a-goat-of	kid	
45. na'a	diti'a		'apana-ja-da'usati-sa'ath		kha'ushi	
nā	dityā		apnē-zi-dūsti-sāth		khushī	
not	was-given		my-own-that-friends-with		rejoicing	
kara'ā.		Jakhan̄	tona'a	yih	patar	ghar
karā.		Zikhan̄	tōnā	yih	puttar	ghar
I-may-make.		When	thy	this	son	the-house
'ithi,	jinahē	ta'una'a	ma'al	be-'arath	lota'a'i,	tō
ē-thē,	zinī	tōnā	māl	bē-arath	luṭyā'	tā
coming-was,	by-whom	thy	property	without-meaning	was-squandered,	by-thee

ଶୁଣ୍ଡା ଦରିଯା କିନ୍ତୁ କିମ୍ବା କିମ୍ବା କିମ୍ବା
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

50. କି କିମ୍ବା କି କିମ୍ବା କିମ୍ବା କିମ୍ବା
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
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bha'ari	dha'am	diti'ani.'	Tini	tis	bola'a,	' he
bhārī	dhām	dityānī.'	Tiṇī	tis	bōlyā,	· hē
a-great	feast	was-given-by-thee.'	By-him	to-him	it-was-said,	' O
la'uhara'u,	ta'ū	sada'a	mī-pa'as	hē.	Jakhan̄	
lauhṛū,	tū	sadā	mī-pās	hē.	Zi-kī	
son,	thou	ever	me-near	art.	Whatever	
50. mī-pa'asi,	so	tana'a	sa'a.	Phiri	khaushi	
mī-pāsi,	so	tōṇā	sā.	Phiri	khushī	
me-is-near,	that	thine	is.	But	rejoicing	
karana'a,	khaushi	mana'ana'a	mini	lajam	the,	
karnā,	khushī	manāṇā	mīṇē	lājam	thē,	
to-make,	rejoicing	to-celebrate	me-to	proper	were,	
kila'a	tona'a	bhara'a	marimata'a	tha'a,	so	
kilā	tōṇā	brhā	marimata	thā,	so	
because	thy	brother	dead	was,	he	
jinda'a	bha'u'a ;	gajaga'a	tha'a-na'a,	pha'uri		
zindā	bhōyā;	gaz-gā	thayā-nā,	phirī		
alive	became ;	lost-gone	was,	again		
mili-gam.'						
mēli-gam.'						
he-was-got-to-me.'						

STANDARD LIST OF WORDS AND

English.	Kāshmīrī.	Kashṭawāṛī.	Pōgulī.
1. One	Akh	Akh	Yakh
2. Two	Z̄h	Zēh	Dih, dih
3. Three	Trih, trēh	Trē, tra	Chāē
4. Four	Tsōr	Tsōr	Tsāur
5. Five	Pōnts	Pants, panz	Pāts
6. Six	Shēh	Shē	Shē
7. Seven	Sath	Satt, sath	Satt
8. Eight	Öth	F̄th, ēth	Āht
9. Nine	Nav	Nau, uñ	Nāu
10. Ten	Dah	Dah	Dāh
11. Twenty	Wah	Wah	Wiḥ
12. Fifty	Pantsāh	Pantsā, panzā	Pantsā
13. Hundred	Hath	Hat, haṭhā	Hat
14. I	Bōh	Bōh	Añ
15. Of me	Myon ^u	Miāun ^u	Mi ^u n, miun
16. Mine	Myon ^u	Miāun ^u	Mi ^u n, miun
17. We	As ^u	As	As
18. Of us	Son ^u	Asun	Asau, asañ
19. Our	S n ^u	Asun	Asu, asañ
20. Thou	Tsōh	Tū, tsā	Tu
21. Of thee	Chy n ^u	Tsāun ^u , zāun ^u	Ti ^u n, tiun
22. Thine	Chyon ^u	Tsāun ^u , zāun ^u	Ti ^u n, tiun
23. You	Tōh	Ts	Tus
24. Of you	Tuhond ^u	Tusun	Tusau, tusañ
25. Your	Tahond ^u	Tusun	Tusau, tusañ

SENTENCES IN THE DIALECTS OF KĀSHMĪR.

Sirāji of Dōdā.	Rāmbanī.	English.
Ikk	Ik	1. One.
Dūi	Dīh or dō	2. Two.
Trōi	Chēi or trai	3. Three.
Tsōur	Tsaur or chōr	4. Four.
Pānts	Pants or panj	5. Five.
Shāh; she	Shē or chhē	6. Six.
Satt	Satt	7. Seven.
Aṭṭh	Aṭh	8. Eight.
Nau	Nau	9. Nine.
Das	Das	10. Ten.
Bih	Bih	11. Twenty.
Panzā	Panzāh	12. Fifty.
Shōū	Shau	13. Hundred.
Aū	Aū, ami	14. I.
Mīnō, mēnō	Mēnā, minā	15. Of me.
Mīnō, mēnō	Mēnā, minā	16. Mine.
Āh	As	17. We.
Ahmō	Asaū	18. Of us.
Āhmō	Asaū	19. Our.
Tu	Tā, tū	20. Thou.
Tinō, tēnō	Tōnā, tinā	21. Of thee.
Tinō, tēnō	Tōnā, tinā	22. Thine.
Tuh	Tus	23. You.
Tuhmō	Tusaū	24. Of you.
Tuhmō	Tusaū	25. Your.

English.	Kashmiri.	Kashṭawāṛī.	Pōguli.
26. He	Suh	Su	Su
27. Of him	Tam ¹ -sond ^u , tasond ^u .	Tyisun	Tēsau, tyēsau . . .
28. His	Tam ¹ -sond ^u , tasond ^u .	Tyisun	Tēsau, tyēsau . . .
29. They	Tim	Tim	Tiaū
30. Of them	Timan-hond ^u , tihond ^u .	Timan-hun, timnā-hun .	Tiauau
31. Their	Timan-hond ^u , tihond ^u .	Timan-hun, timnā-hun .	Tiauau
32. Hand	Atha	Hatthō, hathō . . .	Āht
33. Foot	Khōr, pād	Khōr	Khur
34. Nose	Nas	Nasth	Nāht
35. Eye	Achh ¹	Achchhi, achhi . . .	Achchh
36. Mouth	Ös	Shund, asā . . .	Mūī
37. Tooth	Dand	Dand, dandā . . .	Dant
38. Ear	Kan	Kann, kan . . .	Kann
39. Hair	Wāl	Wāl	Mast, wāl . . .
40. Head	Kala	Löt, löth . . .	Löt, luṭ . . .
41. Tongue	Zēv	Zēou, ziō . . .	Ziū
42. Belly	Yēd	Yad	Iḍ
43. Back	Thar	Dand, dand ^u , dandō .	Charh
44. Iron	Shēst ¹ r	Shēthar	Shāhtar
45. Gold	Sōn	Sōn, sōnā . . .	Sōnn
46. Silver	Rōph	Rōp, rōphā . . .	Rōpp
47. Father	Mōl ¹	Mhālu, mhāl ¹ . . .	Maul, baub . . .
48. Mother	Mōj ¹	Mhā li, bāi . . .	Yēi
49. Brether	Bōy ¹	Bhai, bhāi, bhāy ¹ . . .	Bārun, baui . . .
50. Sister	Bōj ¹	Bhai, bahan . . .	Bēan
51. Man	Mahāyuv ¹	Māhā, māhā, māhun . . .	Mahan
52. Woman	Zȳ-Ina, triy	Ziun	Kuj̄baun

Sirājī of Dōḍā.	Rāmbanī.	English.
Sa	Ō, su	26. He.
Tē-tō	Tēsaū, tis, uṣaū . . .	27. Of him.
Tē-tō	Tēsaū	28. His.
Tiṇ	Ō, tiṇ	29. They.
Tiṇā-tō	Tiṇaū, uṇaū	30. Of them.
Tiṇā-tō	Tiṇaū, uṇaū	31. Their.
Hatth	Hatth	32. Hand.
Khur	Pair, khur	33. Foot.
Nakk	Nakk	34. Nose.
Achchhi	Achchh, akkh	35. Eye.
Mūh	Mūī, mū	36. Mouth.
Dant	Dant	37. Tooth.
Kann	Kann	38. Ear.
Kē	Kēsh, bāl	39. Hair.
Rut̄	Rut̄, shir	40. Head.
Jib	Zibh	41. Tongue.
Idd, pēt̄	Pēt̄	42. Belly.
Pit̄h	Pit̄h	43. Back.
Lōhā	Lōhā	44. Iron.
Sōnnā	Sōnu	45. Gold.
Ruppā, chādi	Chādi	46. Silver.
Babb	Babb, bābbā, bābā . . .	47. Father.
Ī	Ammā	48. Mother.
Brhā	Brhā	49. Brother.
Baiḥṇ, bēḥṇ	Baiḥṇ, bēbē	50. Sister.
Māhṇū, māhṇō	Māhṇ, māhṇō	51. Man.
Zanān	Zanāna	52. Woman.

English.	Kāshmīri.	Kashṭawāṛī.	Pōguli.
53. Wife	Kölay, gariñ . . .	Kölai, gariñ . . .	Kölai
54. Child	Shur ^u , mōsum . . .	Shur ^u , bukt ^u . . .	Lūk
55. Son	Nēchyuv ^u , pūt ^u . . .	Shur ^u	Lūk
56. Daughter	Kūr ^u	Kōr ^u	Kuṛhi, kuhṛi . . .
57. Slave	Gōlām	Ghulām, ranth . . .	Gulām
58. Cultivator	Grūst ^u	Zimindār, gurasth ^u . .	Zamindār
59. Shepherd	Gabi-rochh ^u	Pōhāl	Guāl
60. God	Khōdā (Musalmān), Day (Hindū).	Sāhab, dēbtā . . .	Khudā
61. Devil	Shaitān (Musalmān), dēv (Hindū).	Shētān, mashānd . . .	Shētān
62. Sun	Sirē	Sūraj, dōs . . .	Dōs
63. Moon	Zūn	Zōsun	Zōsun
64. Star	Tārukh	Tār ^u	Tārgan
65. Fire	Nār	Nār	Tsōri, nār . . .
66. Water	Pōñ ^u	Pāñ, pāñ ^u . . .	Pāñ
67. House	Gara	Gharō, ghar . . .	Ghar
68. Horse	Gur ^u	Ghur ^u , ghurū . . .	Ghōr ^u
69. Cow	Gāv	Gāu	Gāu
70. Dog	Hān ^u	Hōn ^u , hōnu . . .	Hunn ^u
71. Cat	Brōr ^u (m.) . . .	Brāuṛ ^u , brāuṛu, f. brāiṛ ^u .	Brāṛ
72. Cock	Kōkur	Kōkkar, kōkar . . .	Kukkur
73. Duck	Batukh, ünz ^u . . .	Batak	Batki
74. Ass	Khar	Khar, khōtā . . .	Khar
75. Camel	Wāñth	Ūth	Ūt
76. Bird	Jānawara	Jānwar, pachhan . .	Jōnāwār
77. Go	Gat _{sh}	Gat _{sh} un ^u (<i>infinitive</i>), gat _{sh} (<i>imperative</i>). . .	Gat _{sh} nū (<i>infinitive</i>) .
78. Eat	Khēh	Khēun ^u , khē . . .	Khālnu (<i>inf.</i>) .
79. Sit	Bēh	Bibun ^u , bāh . . .	Byimnu (<i>inf.</i>) .

Sirājī of Dōḍā.	Rāmbanī.	English.
Zanān	Lāṛī, zanāna . . .	53. Wife.
Maṭṭhō	Lauhṛā, lōk, lōk ^u . . .	54. Child.
Maṭṭhō	Lauhṛā, lōk, lōk ^u . . .	55. Son.
Dhī, kuṛhi	Kuṛī, kuṛhi	56. Daughter.
Kāmō	Kām ^u , kāmā	57. Slave.
Jimīdār	Zamindār	58. Cultivator.
Guāl	Guāl	59. Shepherd.
Papmēsar	Papmēsar	60. God.
Shatān	Shatān, bhūt	61. Devil.
Dis	Dūs, sūraj	62. Sun.
Chann	Tsanni, chan	63. Moon.
Tārā	Tārā, tār ^a	64. Star.
Agg	Agg	65. Fire.
Pāṇi	Pāṇi	66. Water.
Ghar	Gbar, gī	67. House.
Ghōṛō	Ghōṛ ^u , ghōṛā	68. Horse.
Gōrū	Gau	69. Cow.
Shunō, shunā	Shunā	70. Dog.
Bilāṛ	Bilāṛ, bilāṭ	71. Cat.
Kukkuṛ	Kukkuṛ	72. Cock.
Batkī	Batkī	73. Duck.
Khar	Khōṭ ^u , khōṭā	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Pōṭō	Phakrā, pakhrū	76. Bird.
Gis	Gatsh, gas	77. Go.
Khā	Khā	78. Eat.
Mish	Bim	79. Sit.

English.	Kāshmīri.	Kash̄tawārī.	Pōguli.
80. Come	Wöla, yih . . .	Yiun ^u , yi . . .	Yüan (<i>inf.</i>) . . .
81. Beat	Mār	Tsotun ^u , tsöt . . .	Phärnu (<i>inf.</i>) . . .
82. Stand	Wöth	Khari khari riun ^u , hōsh wōth.	Kharkhur rahnu (<i>inf.</i>) . .
83. Die	Mar	Marun ^u , mar . . .	Phatnu (<i>inf.</i>) . . .
84. Give	Dih	Dyun ^u , dāh . . .	Dēun (<i>inf.</i>) . . .
85. Run	Dav	Dōrun ^u , dōr . . .	Dhaū tulnu (<i>inf.</i>) . .
86. Up	Hyur ^u	Hōsh	Ubha
87. Near	Neshin	Niōf ^u	Nēri
88. Down	Bōn	Bōn	Khalā
89. Far	Dür	Dür	Dür
90. Before	Brōnṭh	Bōnṭh, brōnṭh . . .	Agge, aiggi . . .
91. Behind	Patā	Pata, path . . .	Pat
92. Who	Kus	Kō	Kam
93. What	Kyāh	Kyā	Kut
94. Why	Kyāzi	Kyāzi, kyāza . . .	Guzzi
95. And	Ta	Tē, biyē	Tē
96. But	Likin	Par	Par
97. If	-ay	Hai, zikar . . . .	.....
98. Yes	Āban	Ā	Āi
99. No	Na	Nōi, nivī	Na
100. Alas	Hāy	Hai hai	Hai
101. A father	Möln	Mhālu	Maul
102. Of a father	Möln-soud'	Mhāli-suū, -sund . . .	Māla-suū . . .
103. To a father	Möls	Mhālis	Mālis
104. From a father	Māli-nishč	Mhālis-hata, -nish . . .	Mālis-laba . . .
105. Two fathers	Z̄n māl	Zēh mhāli	Dih māla . . .
106. Fathers	Möl	Mhāli	Māla

Siraji of Doda.	Rambani.	English.
Jai	E	80. Come.
Mār	Mār	81. Beat.
Kharō	Kharō	82. Stand.
Mar	Mar	83. Die.
Dē	Dē	84. Give.
Dauṛ	Dauṛ	85. Run.
Kharō	Ubhu	86. Up.
Nerē	Nairē, nērē	87. Near.
Uṛō	Khalō, hēth	88. Down.
Dūr	Dūr	89. Far.
Agar	Agar, āgē	90. Before.
Pat	Pat, pichhē	91. Behind.
Kam	Kam	92. Who.
Ki, kut	Kut	93. What.
Ki	Kizug, ki, kilā	94. Why.
Tē, tē	Hōr, tē	95. And.
Par	Par	96. But.
Zē	Zēkar	97. If.
Ā	Ā	98. Yes.
Nahī	Na, nā	99. No.
Hai	Hai, hē	100. Alas.
Babb	Bābb, bābbā	101. A father.
Babbāṇō	Bābbā-sun̄	102. Of a father.
Babbō	Bābbā	103. To a father.
Babbō hathā	Bābbā-thā	104. From a father.
Dñi babb	Dñi babb	105. Two fathers.
Babb	Babb, bābbā, babbē ¹	106. Fathers.

¹ The final ē is pronounced like the ē in 'hat' as in Dōgrā

English.	Kashmiri.	Kashtawāri.	Pōguli.
107. Of fathers . . .	Mālēn-hond ^u . . .	Mhāliēn-hun ^u . . .	Mālan-sun . . .
108. To fathers . . .	Mālēn . . .	Mhāliēn . . .	Mālan . . .
109. From fathers . . .	Mālyau-ni-hē . . .	Mhāliēn-hata, -nish . . .	Mālan-laba . . .
110. A daughter . . .	Kūr ^u . . .	Kōrī . . .	Kūhṛī . . .
111. Of a daughter . . .	Kōrē-hond ^u . . .	Kōrī-hun ^u . . .	Kūhṛā-sun . . .
112. To a daughter . . .	Kōrē . . .	Kōrī . . .	Kūhṛā . . .
113. From a daughter . . .	Kōrī-nishē . . .	Kōrī-hata, -nish . . .	Kūhṛā-laba . . .
114. Two daughters . . .	Zēh kōrē . . .	Zēh kōrī . . .	Dih kūhṛā . . .
115. Daughters . . .	Kōrē . . .	Kōrī . . .	Kūhṛā . . .
116. Of daughters . . .	Kōrēn-hond ^u . . .	Kōrīēn-hun ^u . . .	Kūhṛān-sun . . .
117. To daughters . . .	Kōrēn . . .	Kōrīēn . . .	Kūhṛān . . .
118. From daughters . . .	Kōryau-nishē . . .	Kōrīēn-hata, -nish . . .	Kūhṛān-laba . . .
119. A good man . . .	Akh jān mahanyuv ^u . . .	Zabar māhnu . . .	Juānumut mohan . . .
120. Of a good man . . .	Akis jān mahaniv ^u -sond ^u . . .	Zabar māhni-sun, -sund . . .	Juānumat mahna-sun . . .
121. To a good man . . .	Akis jān mahanivis . . .	Zabar māhnis . . .	Juānumat mahnis . . .
122. From a good man . . .	Aki jān mahanivi-nishē . . .	Zabar māhnis-hata, -nish . . .	Juānumat mahnis-laba . . .
123. Two good men . . .	Zēh jān mahaniv ^u . . .	Zēh zabar māhni . . .	Dih juāumat mahna . . .
124. Good men . . .	Jān mahaniv ^u . . .	Zabar māhni . . .	Juānumat maha . . .
125. Of good men . . .	Jān mahanivēn-hond ^u . . .	Zabar māhniēn-hun ^u . . .	Juānumatan mabnan-sun . . .
126. To good men . . .	Jān mahanivēn . . .	Zabar māhniēn . . .	Juānumatan mabnan . . .
127. From good men . . .	Jān mahanivyau-nishē . . .	Zabar māhniēt-hata, -nish . . .	Juānumatan mabnan-laba . . .
128. A good woman . . .	Akh jān zanāna . . .	Zabar zanāna . . .	Juānumit kūphmahn . . .
129. A bad boy . . .	Akh nākāra kēt ^u . . .	Bal shur ^u , marh shur ^u . . .	Allakmut lūk . . .
130. Good women . . .	Jān za:āna . . .	Zabar zanāna . . .	Juānumacha kūphmahnya . . .
131. A bad girl . . .	Akh nākāra kōr ^u . . .	Bad kōr, marh kōr . . .	Allakmit kūhṛī . . .
132. Good . . .	Jān, r̄t ^u . . .	Zabar, jān . . .	Jnān juānumat . . .
133. Better . . .	(Tami-khōta) jāt ^u . . .	-nisi zibar . . .	-khota juānumat . . .

Sirājī of Dōdā.	Rāmbanī.	English.
Babbāñō	Babbāñ-suṇ	107. Of fathers.
Babbā	Babbāñ	108. To fathers.
Babbā-hathā	Babbāñ thā	109. From fathers.
Dhī	Kuṛhi	110. A daughter.
Dhiā-tō	Kuṛhi-suṇ	111. Of a daughter.
Dhiā	Kuṛhi	112. To a daughter.
Dhiā-hathā	Kuṛhi-thā	113. From a daughter.
Dūi dhiē	Dih kuṛhiā	114. Two daughters.
Dhiē	Kuṛhiē ¹	115. Daughters.
Dhiā-tō	Kuṛhian-suṇ	116. Of daughters.
Dhiā	Kuṛhian	117. To daughters.
Dhiā-hathā	Kuṛhian-thā	118. From daughters.
Juān or juānmatō māhṇō	Chāngō māhṇō	119. A good man.
Juānmatē māhṇuē-tō	Chāngē māhṇē-suṇ	120. Of a good man.
Juānmatē māhṇuē	Chāngē māhṇē	121. To a good man.
Juānmatē māhṇuē-hathā	Chāngē māhṇē-thā	122. From a good man.
Dūi juānmatā māhṇuā	Dih chāngē māhṇē	123. Two good men.
Juānmatā māhṇuā	Chāngē māhṇē	124. Good men.
Juānmatā māhṇuā tō	Chāngāñ māhṇaṇ-suṇ	125. Of good men.
Juānmatā māhṇuā	Chāngāñ māhṇaṇ	126. To good men.
Juānmatā māhṇuā-hathā	Chāngāñ māhṇaṇ-thā	127. From good men.
Juānmati zanān	Chāngi zanāna	128. A good woman.
Atsaṅgmatō maṭṭhō	Burmut lōk	129. A bad boy.
Juānmatiē zanānī	Chāngiē zanānī	130. Good women.
Atsaṅgmati kuṛhi	Burmati kuṛhi	131. A bad girl.
Juān	Chāngō	132. Good.
—-hathā juān	—-thā chāngō	133. Better.

¹ The final ē is pronounced like the a in 'hat' as in Dōgrā.

English.	Kāshmīrī.	Kashtawāṛī.	Pōguli.
134. Best	(Sārēv ^u y-khōta) jān .	Sāriwi-nishi zabar .	Sārini-khota juānm̄ut .
135. High	Thod ^u	Wathal, prāmbh .	Thöddū
136. Higher	(Tami-khōta) thod ^u .	-nishi wathal .	-khota thöddū . .
137. Highest	(Sārēv ^u y-khōtā) thod ^u .	Sāriwi-nishi wathal .	Sārini-khota thöddū .
138. A horse	Gur ^u	Ghur ^u	Ghōṛ ^u
139. A mare	Gur ^u	Ghur ^l	Ghōṛ ^l
140. Horses	Gur ⁱ	Ghur ^l	Ghōṛ ^a
141. Mares	Gurē	Ghurī	Ghuōṛ ^a , ghwōṛ ^a .
142. A bull	Dād	Dānd, rish ^u .	Dānt
143. A cow	Gāv	Gāu	Gāū
144. Bulls	Dād	Dānd, rish ^l .	Dānt
145. Cows	Gōv ^u	Gāē, gāyē .	Gōitri
146. A dog	Hūn ^u	Hōn ^u	Hunn ^u
147. A bitch	Hūn ^u	Hōn ^l	Hu'nn ^l
148. Dogs	Hūn ^l	Hōn ^l	Hunu ^a
149. Bitches	Hōnē	Hōn ^l	Huny ^a
150. A he-goat	Tshāwal	Tshyōṛ ^u	Kat ^l u, kat ^l u
151. A female goat	Tshāw ^u ^l	Tshēl ^l	Tsēl
152. Goats	Tshāw ^l ^l	Tshēr ^l	Kat ^l l, kat ^l la
153. A male deer	Rūs ^u	Harn	Harn
154. A female deer . . . .	.....	Harn ^l	Harn ^l
155. Deer	Rūs ^l	Harn	Harn
156. I am	Bōh chhus	Bōh thus	Aū chhus
157. Thou art	Ts ^h chhukh	Tū thukh	Tu chhus
158. He is	Suh chhuh	Su tha	Su chhu
159. We are	As' chhih	As thi	As chhisam
160. You are	Tōh chhiwa	Tus thēaua	Tus chhēth

Sirājī of Dōdā.	Rāmbanī.	English.
Sabbāñ-ñē-hathā juān .	Sabbañ-thā chāngō .	134. Best.
Ukṛō	Ukkur, uchchā .	135. High.
— -hathā juān .	— -thā ukkur .	136. Higher.
Sabbāñ-ñē-hathā juān .	Sabbañ-thā ukkur .	137. Highest.
Ghōrō	Ghōrū, ghōrā .	138. A horse.
Ghōrī	Ghōrī	139. A mare.
Ghōrā	Ghōrēl	140. Horses.
Ghōrīē	Ghōrīēl	141. Mares.
Dānt	Sāhṇ, dānt .	142. A bull.
Gōrū	Gau	143. A cow.
Dānt	Sāhn, dānt .	144. Bulls.
Gōrū	Gawēl	145. Cows.
Shunō, shunā . .	Shunā	146. A dog.
Shunēl	Shunēl	147. A bitch.
Shunā	Shunēl	148. Dogs.
Shunēiā	Shunēl	149. Bitches.
Chhērō	Tsirrū	150. A he-goat.
Bakri	Tsēli	151. A female goat.
Chhērā	Tsirrū	152. Goats.
Harnō	Harn	153. A male deer.
Harnī	Harnī	154. A female deer.
Harnā	Harn	155. Deer.
Aū chhi, chhis . .	Aū chhus, sā, hā .	156. I am.
Tuchhi, chhis . .	Tū chhus, sā, hē .	157. Thou art.
Su chhu (<i>fem. chhi</i>) .	Su chhu, sā, hē .	158. He is.
Āh chha, chhas . .	As chhasam, sā, hē .	159. We are.
Tuh chhath . . .	Tus chhat̄, sō, sā, hō .	160. You are.

¹ Final ē as the a in 'hat' as in Pōgrā.

English.	Kāshmīrī.	Kashtawārī.	Pōguli.
161. They are . . .	Tim chhih . . .	Tim thi . . .	Tiaū chhi, chhē . . .
162. I was . . .	Bōh āsus . . .	Bōh āsus, āsus . . .	Aū āhtūs, auhtūs . . .
163. Thou wast . . .	<u>Ts</u> h osukh . . .	Tū āsukh, āsusukh . . .	Tu ābtūs, auhtūs . . .
164. He was . . .	Suh ās ^u . . .	Su āsū, āsusū . . .	Su āhtū, auhtū . . .
165. We were . . .	Ās ¹ ös ¹ . . .	Ās āis ¹ . . .	Ās āhsam . . .
166. You were . . .	Tōhi ös ¹ wa . . .	Tus āsēaua, āusēaua . . .	Tus āhtath . . .
167. They were . . .	Tim ös ¹ . . .	Tim āsai, āsusai, āis ¹ . . .	Tiaū āhta . . .
168. Be . . .	Ās, bōv . . .	Ās . . .	Ās, ās . . .
169. To be . . .	Āsun, bōwun . . .	Āsun ^u . . .	Āsnu . . .
170. Being . . .	Āsān, bōwān . . .	Āsan . . .	Ās, āsti . . .
171. Having been . . .	Ösith, bōvith . . .	Āsi, āsit, āsita . . .	Āis-kēri . . .
172. I may be . . .	Bōh āsa, bōwa . . .	Bōh āsa . . .	Aū āsa . . .
173. I shall be . . .	Bōh āsa, bōwa . . .	Bōh āsa . . .	Aū āsa . . .
174. I should be . . .	Bōh āsahö, bōwahö . . .	Bōh āsaha . . .	Aū āsa, āsiha . . .
175. Beat . . .	Mār . . .	Tsōt, mār . . .	Phār ^a , phār, phāri . . .
176. To beat . . .	Mārun . . .	<u>Th</u> ōtūn ^u , mārun ^u . . .	Phārnu . . .
177. Beating . . .	Mārān . . .	<u>Th</u> ōtan, mārun . . .	Phār, phārti . . .
178. Having beaten . . .	Mōrith . . .	Tsōti, tsōtīt, tsōtīta, māri, mārit, mārita . . .	Phāir-kēri . . .
179. I beat . . .	Bōh chhus mārān . . .	Bōh thus <u>ts</u> ōtan (māran) . . .	Aū phār chhus, phārti chhus.
180. Thou beatest . . .	<u>Ts</u> h chhukh mārān . . .	Tū thukh <u>ts</u> ōtan (māran) . . .	Tu phār chhus, phārti chhus.
181. He beats . . .	Suh chhuh mārān . . .	Su thu <u>ts</u> ōtan (māran) . . .	Su phār chhu, phārti chhu . . .
182. We beat . . .	As chhih mārān . . .	As thi <u>ts</u> ōtan (māran) . . .	As phār chhisam, phārti chisam.
183. You beat . . .	Tōhi chhiwa mārān . . .	Tus thēaua <u>ts</u> ōtan (māran) . . .	Tus phār chhēth, phārti chhēth.
184. They beat . . .	Tim chhih mārān . . .	Tim thi <u>ts</u> ōtan (māran) . . .	Tiaū phār chhi, phārti chhi . . .
185. I beat (<i>First Tense</i>) . . .	Mē morum . . .	Mē <u>ts</u> ōt, <u>ts</u> ōtūm, mār, māurum . . .	Mi phārtu . . .
186. Thou beatest (<i>Past Tense</i>) . . .	<u>Ts</u> h moruth . . .	<u>Ts</u> h <u>ts</u> ōtūth, māurath . . .	Ti phārtu . . .
187. He beat (<i>First Tense</i>) . . .	Tam ¹ mān . . .	Tin <u>ts</u> ōt, mār . . .	Tin phārtu . . .

Sirājī of Dōdā.	Rāmbanī.	English.
Tin chha . . .	Tin chhi, sā, hē . . .	161. They are.
Aū bute, butēs . . .	Aū ātus, thās . . .	162. I was.
Tu bute, butēs . . .	Tū ātus, thās . . .	163. Thou wast.
Su butō . . .	Su ātū, thā . . .	164. He was.
Āh butā, butās . . .	Ās ātasam, thē . . .	165. We were.
Tuh butath . . .	Tus ātath, thē . . .	166. You were.
Tin butā . . .	Tin ātā, thē . . .	167. They were.
Bhō . . .	Bhō . . .	168. Be.
Bhōnō . . .	Bhōnū . . .	169. To be.
Bhōā . . .	Bhōā . . .	170. Being.
Bhōita . . .	Bhōi-kari . . .	171. Having been.
Aū bhōā . . .	Aū, bhōā . . .	172. I may be.
Aū bhōālō . . .	Aū, bhōā . . .	173. I shall be.
Aū bhōami . . .	....	174. I should be.
Mār . . .	Mār . . .	175. Beat.
Mārnō . . .	Mārnū . . .	176. To beat.
Mārā . . .	Mār . . .	177. Beating.
Mārita . . .	Māri-kari . . .	178. Having beaten.
Aū mār- or mārā-chhi . . .	Aū mār-chhus, mārā-chhus . . .	179. I beat.
Tu mār- or mārā-chhi . . .	Tū mār-chhus, mārā-chhus . . .	180. Thou beatest.
Su mār- or mārā-chhu . . .	Su mār-chhu, mārā-chhu . . .	181. He beats.
Āh mār- or mārā-chha . . .	Ās mār-chhasam, mārā-chhasam . . .	182. We beat.
Tuh mār- or mārā-chhath . . .	Tus mār-chhath, mārā-chhath . . .	183. You beat.
Tin mār- or mārā-chha . . .	Tin mār-chhi, mārā-chhi . . .	184. They beat.
Mī mārū . . .	Mī mārtū, mī māryā . . .	185. I beat (<i>Past Tense</i>).
Tī mārū . . .	Tī mārtū, tī māryā . . .	186. Thou beatest (<i>Past Tense</i>).
Tē̄i mārū . . .	Tē̄i mārtū, tē̄i māryā . . .	187. He beat (<i>Past Tense</i>).

English.	Kashmiri.	Kashawari.	Poguli.
188. We beat (<i>Past Tense</i>) .	Asē mōr ^u . . .	Asī tsōt. mār . . .	Asē phārtu . . .
189. You beat (<i>Past Tense</i>)	Tōhē mōr ^u wa . . .	Tusī tsōtēau, mārēau . .	Tusēi phārtu . . .
190. They beat (<i>Past Tense</i>)	Timau mōruk ^h . . .	Timau tsōt, tsōtukh, mār, māruk ^h . .	Tiaūei phārtu . . .
191. I am beating . . .	Bōh chhus mārān . . .	Bōh thus tsōtāu (māran) . .	Aū phār (or phārti) chhus .
192. I was beating . . .	Bōh ōsus mārān . . .	Bōh āsusus tsōtān (māran) . .	Aū phār (or phārti) āhtūs .
193. I had beaten . . .	Mē ōsumi mōr ^u mot ^u . . .	Mē āsum tsōtmut (mārmut) . .	Mi āhtā phārtumut . .
194. I may beat . . .	Bōh māra . . .	Bōh tsōta, māra . . .	Aū phāra . . .
195. I shall beat . . .	Bōh māra . . .	Bōh tsōta, māra . . .	Aū phāra . . .
196. Thou wilt beat . . .	Ts ^h mārakh . . .	Tū tsōtakh, mārakh . .	Tu phārus . . .
197. He will beat . . .	Suh māri . . .	Su tsōti, māri . . .	Su phairi . . .
198. We shall beat . . .	As ^h māraw . . .	As tsōtāu, mārāu . . .	As phāram . . .
199. You will beat . . .	Tōh ^h māriw . . .	Tus tsōtiā, māriā . . .	Tus phāruth . . .
200. They will beat . . .	Tim māran . . .	Tim tsōtan, maran . . .	Tiaū phārun . . .
201. I should beat . . .	Bōh mārahō . . .	Bōh tsōtaha, māraha . . .	Aū phāra, phāriha . .
202. I am beaten . . .	Bōh chhus yiwān mārana . . .	Bōh thus tsōta gatshān, bōh thus mārana yānā. .	Aū phārani yaua . .
203. I was beaten . . .	Bōh ās mārana . . .	Bōh āsusus tsōta gatshān, bōh āsusus mārana yānā. .	Aū phārani ās . .
204. I shall be beaten . . .	Bōh yimā mārana . . .	Bōh tsōta gatshā, bōh mā- rana yima. .	Aū phārani yaua . .
205. I go . . .	Bōh chhus gatshān . . .	Bōh thus gatshān . . .	Aū gatsh (or gatsh ⁱ) chhus .
206. Thou goest . . .	Ts ^h chhukh gatshān . . .	Tū thukh gatshān . . .	Tu gatsh (or gatsh ⁱ) chhus .
207. He goes . . .	Suh chhuh gatshān . . .	Su thu gatshān . . .	Su gatsh (or gatsh ⁱ) chhu .
208. We go . . .	As chhiā gatshān . . .	As thi gatshān . . .	As gatsh (or gatsh ⁱ) chhi- sam. .
209. You go . . .	Tōh chhiwa gatshān . . .	Tus thēaua gatshān . . .	Tus gatsh (or gatsh ⁱ) chhēth. .
210. They go . . .	Tim chhih gatshān . . .	Tim thi gatshān . . .	Tiaū gatsh (or gatsh ⁱ) chhi .
211. I went . . .	Bōh gās . . .	Bōh gās . . .	Aū gās . . .
212. Thou wentest . . .	Ts ^h gākh . . .	Tū gākh . . .	Tu gās . . .
213. He went . . .	Suh gāv, gāv . . .	Su gāv, gāv . . .	Su gō . . .
214. We went . . .	As gāv . . .	A-gāv . . .	As gēsām . . .

Sirājī of Dōdā.	Rāmbanī.	English.
Āsē mārū . . .	Āsaī mārtū, asai māryā .	188. We beat (<i>Past Tense</i>).
Tusē mārū . . .	Tusaī mārtū, tusaī māryā .	189. You beat (<i>Past Tense</i>).
Tēnē mārū . . .	Tinēī mārtū, tinēī māryā .	190. They beat (<i>Past Tense</i>).
Aū mār- or mārā-chhi . .	Aū mār-chhus, mārā-chhus .	191. I am beating.
Aū mārā or mārā-tē . .	Aū mār-ātus, mārā-ātus .	192. I was beating.
Mī mārū-butō . . .	Mī mārtumut ātū . . .	193. I had beaten.
Aū mārā . . .	Aū mārā . . .	194. I may beat.
Aū mārēlō . . .	Aū mārā . . .	195. I shall beat.
Tu mārēlō . . .	Tū māras . . .	196. Thou wilt beat.
Su mārēlō . . .	Su māri . . .	197. He will beat.
Āh māramalā . . .	As māram . . .	198. We shall beat.
Tuh mārathalā . . .	Tus mārath . . .	199. You will beat.
Tinē mārēthalā . . .	Tinē mārti . . .	200. They will beat.
Aū mārami . . .	.....	201. I should beat.
Aū mārī gō-chhi . . .	Aū mārī gatsh-chhus .	202. I am beaten.
Aū mārī gēs . . .	Aū mārī gēus . . .	203. I was beaten.
Aū mārī gālō . . .	Aū mārī gatshā . . .	204. I shall be beaten.
Aū gā-chhi . . .	Aū gatsh-chhus . . .	205. I go.
Tu gā-chhi . . .	Tū gatsh-chhus . . .	206. Thou goest.
Su gā-chhu . . .	Su gatsh-chhu . . .	207. He goes.
Āh gā-chha . . .	As gatsh-chhasam . . .	208. We go.
Tuh gā-chhath . . .	Tus gatsh-chhath . . .	209. You go.
Tinē gā-chha . . .	Tinē gatsh-chhi . . .	210. They go.
Aū gēs . . .	Aū gēus . . .	211. I went.
Tu gēs . . .	Tū gēus . . .	212. Thou wentest.
Su gō . . .	Su gēū, gā . . .	213. He went.
Āh gā . . .	As gēasam . . .	214. We went.

English.	Kā-khmirī.	Kashṭawārī.	Pōgulī.
215. You went . . .	Tōh' göwa . . .	Tus gēau . . .	Tus gēōath . . .
216. They went . . .	Tim gay . . .	Tim gē . . .	Tiaū gēō, gēau . . .
217. Go	Gatsh	Gatsh	Gatsh, gatsh ^a . . .
218. Going	Gatshān	Gatshān	Gatsh, gatshti . . .
219. Gone	Gōmot ^u , gamot ^u	Gōmut	Gyēmut . . .
220. What is your name ? .	Chyōn ^u nāv kyā chhuh ?	Tēāun ^u nām kyā thū ?	Ti ^u n nām kut chhu ?
221. How old is this horse ?	Yih gur ^u kaitēn warihēn-hond ^u chhuh ?	Is ghuri-si ummar kitsā thē ?	Yēs ghōris ummur kyt thī ?
222. How far is it from here to Kashmir ?	Yiti-pēt̄ha kūt ^u chhuh Kashiri-tām dūr ^u ?	Yēti-hata Kashiri-tāi kyutā (or kitrud) thu ?	Ita-pāta Kashir-tā kituk chhu dūr ?
223. How many sons are there in your father's house ?	Cyōnis mōl ^u -sandis garas-andar kūt ^u nēchiv ^u chhīh ?	Tsānis mbāl ^u -sin gharas-manz kityā (or kitrud) shur ^u thī ?	Tini māla-sani gi-manz kēta lōka chhē ?
224. I have walked a long way to-day.	Bōh chbus az sēthāh pok ^u -mot ^u .	Bōh hanthus az mhast dūr	Aū az dūr-tā dhaūtus .
225. The son of my uncle is married to his sister.	Myōnis pēth'ra-sandis nēchivis tam ^u -sanžē bōnē-sūt ^u nēth'r hor ^u -mot ^u .	Miān ^u pētr ^u -sinyi shuriēn karun tēsiñi bhēnyi-sāthi biāh.	Mi pēchōw-sani lōki chhu tyēsyē bina-sit byāh kyēmut.
226. In the house is the saddle of the white horse.	Garas-andar chhēh chhētis guri-sünz ^u kūt ^u .	Gharas-manz thu safēd ghnri-sun zin.	Chhitti ghōr ^u -sun zin chhu gi-manz.
227. Put the saddle upon his back.	Tamis thāv thūt ^u -pēt̄h zin.	Tēsinyis dandas thōyīn zin.	Tyēsyē chaṛhi-pāt zin li .
228. I have beaten his son with many stripes.	Mē chhuh loy ^u -mot ^u tasandis nēchivis wārayāhau kam-chau-sūt ^u .	Me tsōtum tēsinyis shuris mhast.	Mi tyēswē lōkyas shābtēi kōrrēi-sit phārtumut chhu.
229. He is grazing cattle on the top of the hill.	Suh chhuh bālachē tāli-pēt̄h chārwāyēn gāsa khyāwān.	Su thu dhāi-hinis mōkhas-pān māl tēsunāwan.	Bāla-sanni luṭus-pāt su chhu gallas gās khālal.
230. He is sitting on a horse under that tree	Suh chhuh guris-pēt̄h bihit hāth kulis-tal.	Su thu vethi kulyis-tal giuris-pān bēi.	Su chhu ghōris-pāt kōlis-khal bīma.
231. His brother is taller than his sister.	Tasond ^u bōy ^u chhuh tasanzi tēni-khōtā thod ^u .	Tyisun bhōi thu tyēsiñi bhēnyi-hata badj ^u .	Tēsau bāran tēsei bīna-khēta bōr chhu.
232. The price of that is two rupees and a half	Tamyuk ^u mōl chhuh dāy rōpav	Tathun mōl thu dhāi rōpi.	Ītēk kīmat thī dāi rupaē
233. My father lives in that small house	Myān ^u mōl chhuh tāth lōkchē lai-ē-manz iāzāi.	Miān ^u mbāl thu tāth lōkuři gharas-manz rīhwān.	Miān mani chhu tēs lōkh-chiyis garus-manz rālti.
234. Give this rupee to him	Dih yih rōpay tamis	Y. rōpaī dyi tis	Yē rōpaī tyēs dyēn .
235. Take those rupees from him.	Tua rōpay hēñ tan iñ-nish.	Tyis he tēa tima rōpiē	Yaū rupia gyun tyēs
236. Beat him well and bind him with ropes	Wāra dis chōb ta razī-sūt ^u pi-rūs gaī d	Tyis tētis jān paithyi tē razān-sāthi gandis.	Tyēs mast phāri tē razan-sit gāthīn.
237. Draw water from the well	Kriti-lānza kħāl p ī	Khūha-manza khuāl pāñ	Khūhes-manz pāñ kāri .
238. Walk before me.	Mē brāñh brāñh pakh	Mē bāñh hanth	Mi aiggi dhaūi .
239. Whose boy comes behind you ?	Kasond ^u kot ^u chhuy tē pata pata yiwān ?	Kasun sbur ^u thu tē-pati yāñān ?	Kasau lōk chhu ti pata pata dhaūti ?
240. From whom did you buy that ?	Huh kāw-sāñi hyātuth tē ?	Tē kas-hata su mōl hyu-tuth :	Ti kas-laba tyēs mōl qintu ?
241. From a shopkeeper of the village	Akis gāma-wōñis-nish.	Gāmakis kīsi wānawālis-hata	Gāma-sanni dukāndārus-laba.

Sirājī of Dōdā.	Rāmbani.	English.
Tuh gāth	Tus gēath	215. You went.
Tiṇ gā	Tiṇ gēē, gē	216. They went.
Gis	Gatsh	217. Go.
Gā	Gatsh, gatshā	218. Going.
Gō	Gōmut	219. Gone.
Tiṇō nām kut chhu ?	Tiṇō nām kut chhu ?	220. What is your name ?
Yē ghōrē-ti ummar kitī chhi ?	Ēs ghōrē-saṇī kitī umr chhi ?	221. How old is this horse ?
Ellā-hathā Kashmīrā-tā kitō dār chhu ?	Itt-ātē Kashmīrē-tā kitō dār chhu ?	222. How far is it from here to Kashmir ?
Tiṇē babbō-tē gharō-mā puttur kitā chha ?	Tinē bābā-saṇē gi kitē lōkē chhi ?	223. How many sons are there in your father's house ?
Ajj aū barā dār āwē	Aū az dār haṇthi-kari chali gēūs.	224. I have walked a long way to-day.
Mēnē tsatō-tō pattur tē-ti bēhpi-sāthī biād-rō chhu.	Miṇē pitriē-suṇ lōku tēsēi bahiṇi-sāthī biāhtumut chhu.	225. The son of my uncle is married to his sister.
Gharō-mā chhittē ghōrē-ti kāthī chhi.	Gi-mā chhittē ghōrē-saṇī kāthī chhi.	226. In the house is the saddle of the white horse.
Kāthī piṭthi-pur kasi latthō.	Kāthī tēsēi piṭthi-bhēi lathas.	227. Put the saddle upon his back.
Tē-tē puttrē mē matē kōṛē mārū-ā.	Mi tēswē lōkē matā kōṛā ditmat-chhis.	228. I have beaten his son with many stripes.
Pahārō-tē shirē gōrū bakriā tsārā-chhu.	Yu pahārē-saṇē shirē-bhēi bakriē gawē suṇāl-chhu.	229. He is grazing cattle on the top of the hill.
Ghōrē hēi buṭō tal bishru chhu.	Yu ghōrē-bhēi buṭe-khal bīmī chhu.	230. He is sitting on a horse under that tree.
Tē-tō brhā tē-ti bēhpi-bathā badqō chhu.	Tēsaū brhā tēsēi bahiṇi-thā baḍū chhu.	231. His brother is taller than his sister.
Yē-tō mul ḍhāī rupayyō chhu.	Tēsaū mul ḍhāī rupaē chhu	232. The price of that is two rupees and a half.
Mēnō Labb yē nikkē gharō rahā-chhu.	Miṇō babb is maṭṭhē gi rāh-chhu.	233. My father lives in that small house.
Yō rupayyō tē dē-lē	Tēs yu rupayyā dēṇā	234. Give this rupee to him.
Yō rupayyā tiṇ ghiṇi-jē	Tiṇ rupaē tēs-thā ghinni lainē.	235. Take those rupees from him.
Must mārathā, tē radzū sāthī bandhithū.	Tēs juān mārnias, gazari-sāthī ganthī.	236. Beat him well and bind him with ropes.
Khūhō-mā pāṇi ghiṇi-jē	Talāō-mā-thā pāṇi kāṛi	237. Draw water from the well.
Mē ārī ārī chal	Mi agar chal	238. Walk before me.
Kāh-tō maṭṭhō ti pata jā-chhu ?	Kasaū lōku ti pat pat ē-chhu ?	239. Whose boy comes behind you ?
Yō kāh-hathā mul āwath ?	Yu kas-thā muli ḣān-chhut ?	240. From whom did you buy that ?
Grāmō kētsiō haṭiābāliā-hathā.	Gāmē-saṇē kētsi haṭiēbālē-thā.	241. From a shopkeeper of the village.



KŌHISTĀNĪ.

Under the name of Kōhistānī are included several Dard dialects or languages spoken in the Panjkora, Swat, and Indus Kohistans. They are all closely connected together, and have numerous dialects, almost every little side-valley possessing its peculiar 'jib.' The only person who has hitherto described them is Colonel Biddulph.

The linguistic boundary between these languages and Pashtō is very ill-defined, for all over the Kohistans of the three rivers the inhabitants are bilingual, and speak Pashtō in addition to the dialect peculiar to each tract. All are much mixed, not only with that language, but also with the Indian languages immediately to the south. Specimens will be found below of Gārwī, spoken in the Swat Kohistan, of Tōrwālī of the Swat and Panjkora Kohistans lower down than Gārwī, and of Maiyā of the Indus Kohistan. In the List of Words, I have also given examples of Chilis, a modern offshoot of Tōrwālī.

GĀRWĪ.

This language is spoken in the Swat Kohistan. It is the speech of the Gāwārē, a sept of which tribe is named Bashghar, a fact which has led Colonel Biddulph to erroneously call it 'Bushkarik,' and to call the entire tribe 'Bushkar.' The language is closely connected with that of the Tōrwāl, who inhabit the Swat and Panjkora Valleys lower down than the Gāwārē. It is evidently of Dardic origin. Regarding the Gāwārē, Colonel Biddulph says,¹—

'Bushkar is the name given to the community which inhabits the upper part of the Punjkorah Valley, whence they have overflowed into the upper part of the Swat Valley, and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. The Bushkar dialect approaches more nearly to modern Panjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.'

With reference to the above remarks, the conversion of the people to Islām began in the time of Akhūn Darwēza, about three hundred years ago, and has been carried on up to within the last century. Gārwī, like the other languages of the Swat Kohistan, has one remarkable peculiarity. The verb, except in the Future Tense, and in the Imperative mood, does not distinguish between the various persons. In some of these languages, e.g. Gārwī (as described by Biddulph under the name of Bushkarik), even number is not distinguished. On the other hand, throughout the conjugation of the verb, the distinction of gender is carefully maintained. Thus, in Gārwī, the present tense of the verb 'to be' is, masculine, *thū*, feminine, *thi*. According to the gender of the subject, each of these words means, I am, thou art, he, she, or it is, we are, you are, they are, as the context may require.

The following abstract of the Gārwī (Bushkarik) Grammar is taken from Colonel Biddulph's work, *loc. cit.* The same work contains a Vocabulary, to which the reader is referred for further information :—

¹ *Tribe of the Hindoo Koosh*, p. 70. The Bushkarik Grammar is Appendix E of the same work.
VOL. VIII, PART II.

GĀRWĪ (BASHGHARIK)**I.—PRONUNCIATION—**

Pronounce *a* as in *hat*; *ā* as in *fall*; *ē* as in *met*; *e* (without any mark) as the *é* in the French *était*; *ō* as in *hot*; *o* (without any mark) as the first *o* in *promote*; *u* and *ü* as in German; *gh*, *kh*, *sh*, and *zh*, as the Persian *خ*, *ش*, *ز*, and *ج* respectively. Other vowels and consonants as usual in other Indian languages.

II.—NOUNS—

	Sing.	Plur.	
Nom. and Acc.	<i>is</i> , a woman.	<i>is-il</i> .	<i>māh</i> means from (a person),
Gen.	<i>is-āz</i> , of a woman.	<i>is-āl-āz</i> .	and <i>tr</i> , from (a place), <i>āh</i> (suffixed) is 'in'
Dat.	<i>is-ākāh</i> , to a woman.	<i>is-āl-kāh</i>	If the noun is masculine, the Genitive singular ends in <i>ā</i> . In the plural, it always ends in <i>ā</i> .
	<i>is-ākēr</i> , for a woman.	<i>is-āl-ākēr</i> .	
Abl	<i>is-sāh</i> , with a woman.	<i>is-āl-sāmān</i> .	
	<i>is-māh</i> , from a woman.	<i>is-āl-māh</i> .	
	<i>is-rāh</i> , by a woman.	<i>is-āl-rāh</i>	

III.—PRONOUNS—

	Nom.	Agent.	Acc.	Gen.	Dat.	Abl.	
I	<i>yāh</i>	<i>yēh</i>	<i>mat</i>	$\left\{ \begin{array}{l} māh \text{ (m.)} \\ māz \text{ (f.)} \end{array} \right\}$	<i>ma-ke</i> , <i>māz-keēr</i>	<i>ma-n-sāh</i> , etc.	The Genitive singular of the 1st and 2nd persons singular ends in <i>ā</i> if the pronoun is masculine, and in <i>āz</i> if it is feminine.
We	<i>māh</i>	<i>māh</i>	<i>māh</i>	<i>māz</i>	<i>mā-ke</i> , <i>māz-keēr</i>	<i>mā-n-sāh</i> , etc.	
Thou	<i>tā</i>	<i>tā</i>	<i>tai</i>	$\left\{ \begin{array}{l} chāh \text{ (m.)} \\ chāz \text{ (f.)} \end{array} \right\}$	<i>ta-ke</i> , <i>chāz-keēr</i>	<i>ta-n-sāh</i> , etc.	
You	<i>tāh</i>	<i>tāh</i>	<i>tāh</i>	<i>tāz</i>	<i>ta-ke</i> , <i>tāz-keēr</i>	<i>ta-n-sāh</i> , etc.	
He, it (near)	<i>as</i>	<i>as</i>	<i>asāz</i>	<i>asāz</i>	<i>as-ke</i> , <i>asāz-keēr</i>	<i>as-sāh</i> , etc.	
She, it (near)	<i>atāz</i>	<i>atāz</i>	<i>atāz</i>	<i>atāz</i>	<i>atā-ke</i> , <i>atāz-keēr</i>	<i>at-sāh</i> , etc.	
They (near)	<i>am</i>	<i>am</i>	<i>am</i>	<i>amāz</i>	<i>am-ke</i> , <i>amāz-keēr</i>	<i>am-n-sāh</i> , etc.	
He, it (remote)	<i>atāz</i>	<i>atāz</i>	<i>atāz</i>	<i>atāz</i>	<i>atā-ke</i> , <i>atāz-keēr</i>	<i>at-sāh</i> , etc.	
She, it (remote)	<i>atāz</i>	<i>atāz</i>	<i>atāz</i>	<i>atāz</i>	<i>atā-ke</i> , <i>atāz-keēr</i>	<i>at-sāh</i> , etc.	
They (remote)	<i>tim</i>	<i>tim</i>	<i>tim</i>	<i>timāz</i>	<i>tim-ke</i> , <i>timāz-keēr</i>	<i>tim-n-sāh</i> , etc.	

'Who?' is *ām*; 'what?' is *āz*.

SKELETON GRAMMAR.

IV.—VERBS—

A.—Auxiliary and Verbs Substantive,—*āshūgān*, to be.*Pres.*, masc., *tū*; fem., *tūi*, I am, etc.; *Past*, masc., *hū*; fem., *hūi*, I was, etc.*Pluperfect*, masc., *āshū*; fem., *āshūi*, I had been, etc. This list is given by Biddulph as a Pluperfect. In the specimens it is a simple past, and means 'I was.'

Hōgā, to become. The only tenses which change for person or number are the Future and Imperative. Other tenses only change for Gender.

Infinitive, *hogā*, to become; *Participle Present*, *hōme*, becoming; *Past*, *hūti*, having become.*Present*, masc., *hūwīn-tū*; fem., *hūwīn-ti*, I am becoming, etc.*Imperfect*, masc., *hūwīn-shū*; fem., *hūwīn-shi*, I was becoming, etc.*Past*, masc., *hū*; fem., *hū*, I became, etc.*Perfect*, masc., *hū-tū*; fem., *hū-ti*, I have become, etc.*Pluperfect*, masc., *hū-shū*; fem., *hū-shi*, I had become, etc.*Imperative*, become thou, *hoh*; let him, her, or it become, *hōhdāh*.
become ye, *hū*; let them become, *hōdāh*.*Future*, I shall become.

Sing.

Plur.

1. { *hom* (m.) *hū* (m.).{ *hūce* (f.) *hūi* (f.).2. *hoh* { *hū* (m.).{ *hūi* (f.).3. *hoh* { *hū* (m.).{ *hūi* (f.).B.—Active Verb,—*yāgā*, to come.*Infinitives*, *Present*, *yāgā*, to come; *Past*, *yāgā-shū*, to have come.*Participles*, *Present*, *yāgra*, coming; *Past*, *yāte*, having come.*Gerunds*, *yāndēr*, from coming; *yāgā maiya*, in coming.*Supine*, *yāg-tū*, must come.*Present*, masc., *yān-tū*; fem., *yēn-ti*, I am coming, etc.*Imperfect*, masc., *yān-shū*; fem., *yēn-shi*, I was coming, etc.*Past*, masc., *gā*; fem., *gā*, I came, etc. (?) I went, etc. (The specimens have *yā* for 'he came').*Perfect*, masc., *yā-tū*; fem., *yē-ti*, I have come, etc.*Pluperfect*, masc., *yā-shū*; fem., *yē-shi*, I had come, etc.*Future*, *masc.*, *yam*; *fem.*, *yēn*, I shall come, etc.*Imperative*, come thou, *yah*; let him, her, or it come, *yadāh*.come ye, *yā*; let them come, *yidāh*.*Karūgā*, to do.*Infinitives*, *Present*, *karūgā*, to do; *Past*, *karūgā-shū*, to have done.*Participles*, *Present*, *karā*, doing; *Past*, *kā*, having done.*Gerunds*, *karūgērēr*, from doing; *karūg maiya*, in doing.*Present*, *masc.*, *karān-tū*; *fem.*, *karēn-ti*, I am doing, etc.*Imperfect*, *masc.*, *karān-shū*; *fem.*, *karēn-shi*, I was doing, etc.*Past*, *masc.* and *fem.*, *kir*, I did, etc.*Perfect*, *masc.*, *kir-tū* (?); *fem.*, *kir-ti*, I have done, etc.*Pluperfect*, *masc.*, *kir-shū* (?); *fem.*, *kir-shi*, I had done, etc.(According to Biddulph, the *masc.* forms of the Perf. and Plup. are *kir-ti* and *kir-shi*, respectively. This is probably a misprint.)*Future*, I shall do.

SING.

PLUR.

Masc.	Fem.	Masc.	Fem.	Imperative.
1. <i>karā</i>	<i>karā</i>	<i>karā</i>	<i>karē</i>	<i>karā</i> , do thou.
2. <i>karā</i>	<i>karē</i>	<i>karā</i>	<i>karā</i>	<i>karādāl</i> , let him, her, or it do.
3. <i>karā</i>	<i>karē</i>	<i>karā</i>	<i>karā</i>	<i>karāh</i> , do ye.
				<i>karādāh</i> , let them do.

In the following specimens, which I owe to the kindness of the late Sir Harold Deane, K.C.S.I., the vowel-sounds have not been distinguished so minutely as in the Grammar. According to him the Gārwīs of the present day have only one ē-sound, corresponding to the sound of the *a* in 'fate'; and only one ō-sound, corresponding to the sound of the second *o* in *promote*. These vowels have been marked accordingly in the specimens.

It is not possible to form a complete grammar from the specimens, but the following instances of grammatical forms show that the language is closely connected with Kāshmīrī:—

I.—NOUNS—*Declension.*

Sing.	Plur.	
Nom. <i>bab</i> , a father	<i>babū</i>	Similarly, <i>dūī</i> , a daughter.
Gen. <i>bab-ā̄</i>	<i>babū-ā̄</i>	Genitive, <i>dūī-ā̄</i> ; but Nom.
Dat. <i>bab-ki</i> or <i>-ka</i>	<i>babū-ki</i> or <i>-ka</i>	Plur. <i>dūī</i> .
Loc. <i>bab-mē̄</i>	<i>babū-mē̄</i>	A good man is <i>ak rān mē̄sh</i> .
Abl. <i>bab-mā̄</i> , from a father	<i>babū-mā̄</i>	A good woman is <i>ak rain īs</i> .

II.—PRONOUNS—

I, *ya*; of me, *mā*, *maī*; Obl. form, *mai*; We, *mā*; our, *mō*.

Thou, *tū*; of thee, *chhā̄*; Obl. form, *tai*; Ye, *thā*; your, *thō*.

He, that, *ashī*; his, *asā̄*; Obl. *ās*; they, *tum*; their, *tasā̄*; *tama*, by them.

Other forms are *sah*, he; *tasā̄*, his; *tas-ki*, to him; *tan*, by him. 'This' is *eh* or *ā̄i*.

III.—VERBS—

(a) Verbs Substantive—

Pres.—*thū*, *thō* (masc.); *thī* (fem.); for both numbers and all persons. Used once to mean 'was.' 'The elder son *was* in the field.'

Past—*āsh*, *āshō*, *āshū*; fem. *āshī*; for both numbers and all persons. Used once to mean 'is,' 'what matter *is*?'

I may or shall be, *hō-n*; he became, *hū*; be (Imperat.), *hō*; to be, *hōgē*; being, *hōg*.

(b) Active Verbs—

Chāndō, to beat.

Chāndōsh, beaten; so, *mūrsh*, dead; *chhārōsh*, lost: *gat*, gone.

Imperative,—*chānd*, beat. Other examples are, *dī*, give; *giya*, bring ye; *shāwa* or *shā*, clothe ye; *yā̄*, come (? 1st person, plural); *chō*, go.

Present,—*chāndānt*, I beat, etc., for all persons and both numbers. Other examples are, *khānt*, I would eat; *marānt*, I am dying; *kharānt*, thou art defiling; *wānt*, it comes; *grānt*, thou bandiest; *bachānt*, I go.

Imperfect,—*chāndānt* *āsh*, (I, etc.) was (were) beating.

Past,—(a) Transitive Verbs—Passive construction—With Masculine Object, —*mai chāndū*, I beat (him); *pārtālū*, (he) sent (him); *kēr*, (he) made; *līth*, (he) saw (him); *gās*, (he) caught (him); *manō*, he said; *budh*, (he) heard (a sound); *latb*, (he) found (him). With Feminine Object,—*kēth*,

thy (father) has made (a feast), (I) did (not disobedience) to thee ; *dēth*, thou didst (not) give (a kid) (in these the *th* is probably the pronominal suffix of the second person) ; *gis*, (he) caught (her) ; *khēg*, (he) ate (her).

(b) Intransitive Verbs,—*gā*, (I, etc.) went; *yā*, *yāg*, (he) came; *itiath*, (he) arose; *bāg-chhōre*, (he) ran up (to him); *nūkas*, (he) came out.

The following are apparently Past Participles used as Past Tenses:—*khiāshtha*, they ate; *karesh*, I might do (merriment, fem. obj.) ; *diāsh*, (he) gave; *bachash*, (he) went; *pūāsh*, they were drinking.

Future,—*ya chanḍam*, I shall beat; *chhōm*, I will go; *ya manam*, I shall say; *karam*, I will make; *ya pōham*, I will understand.

Some other forms will be found in the List of Standard Words and Sentences. Those for Nos. 185—190, 196—200, 208—210, and 214—216 were not obtained from the same source as the rest, and there are some discrepancies for which I am unable to account.

[No. 19.]

DARDIC SUB-FAMILY.

DARD GROUP.

KOHISTANI.—GARWI.

SPECIMEN I.

(Sir Harold Deane, K.C.S.I.)

Ak mēsh-ā dū pūt ashū. Lakot pūt tanī bab-ka manō, 'mai-ki
One man-of two sons were. Younger son his-own father-to said, 'me-to
 māl-mē tanī dāh dā.' Tan tanī māl duēra dāh-kēr.
property-in my-own share give.' And his-own property (on)-both (he)-divided.

Kidi dōs pat lakot pūt barkihā jama kēr, dēor utan-ki
A-few (some) days after younger son everything together made, far country-to
 gā. Tatī bāg tanī māl lāl kar anchan-kēr. Swā māl khās-kēr,
went. That place his-own property bad act dissipated. All property finished,
 tatī utan-mē giān qāhat yāg, ta tī tang hū. Sah gā tatī
that country-in big famine came, and he straitened became. He went that
 utan-mē khān-sah naukar hū. Tan tanī khēr partalū sūar char.
country-in chief-with servant became. And his-own field sent (him) swine graze.

'Āī sūar khīsh̄ta, ya pa khānt;' kami na diāsh̄. Pata
'Which swine are-eating, I also will-eat; anyone not gave (him). Afterwards
 khid-mē yā. manō, mā baba kitī naukar thō, rēn gil khīān, ya
sense-in came. said, 'my father-of how-many servants are, good food eat. I
 būthō marānt. Ya itiānt, tan bab-ki chōm, tass-ki manam, "O bab,
hungry am-dying. I will-rise, and father-to will-go, him-to will-say, "O father.
 ya Khudāē gunāhgār chhā gunāhgār. Atē lāyiq na kō chhā pūt
I of-God sinner thy sinner. So worthy not (am) that thy son
 hōm, naukar-mē mai hisāb-kar." Sah itiāth, tanī bab-ki yāg.
be. servants-among me reckon." (And) he rose, his-own father-to came

Sah patka ashō tanī bab lith, rahim kēr, bāg-ehhōrō.
(And) he afar was his-own father saw (him), pity dia, ran-up (to him),
 mūr-mē gas, khkōl-kēr. Pūt manō, 'O bab, ya Khudāē
embrace-in caught (him), kissed (him). Son said, 'O father, I of-God
 gunāhgār, chhā gunāhgār. Atē lāyiq na kō chhā pūt hōm.' Bab
sinner (am), thy sinner (am). So worthy not (am) that thy son be.' Father
 tanī naukar-ki manō, 'rān jāma giya, as shāwa; angusir angir
his-own servants-to said, 'good dress bring, him clothe; ring finger
 shāwa; kōsh̄ khur shā. Yā, gil khaē khushāl hōē. Tithi mā eh pūt
put-on; shoes feet put-on. Come, food eat, merry be. Because my this son
 mūrsh̄, jāndō: chhārōsh̄ lad.' Tama khushāl kēr.
dead, revisited (is); lost recovered (is). They merriment made.

Mōt tasā giān pūt khēr-mē thū. Sēh yāg, shīt-ki niār hū,
Now his elder son field-in was. (When) he came, house-to near was,
 sarōd nētah awāz budh. Ā naukar-ki awāz-kēr, tapaus-kēr, ‘kē chhal
music dancing sound heard. A servant-to called, inquired, ‘what matter
 āsh?’ Tan manō, ‘chhā jā yāg thōn; bab khairāt kēth, tithī
is?’ He said, ‘thy brother come is; father feast has-made, because
 rōgh jōr lat̄h.’ Seh bājāg hū, shīkī na bachash. Bab nūkas,
whole well found.’ (Then) he angry became, inside not went. Father came-out,
 minat kēr. Tan jawāb-mē bab-ki manō, ‘bēr, atē bār mūdah chhā
entreaty made. He reply-in father-to said, ‘lo, so long time thy
 khizmat kēr, hēcharē chhā bē-amrī na kēth. Tai mai-ki ā sūr na
service I-did, ever thy disobedience not did. Thou me-to one kid not
 dēth, mai tanī dōstān-sah khushālī karēsh. Kāī sāat āī pūt yāg,
gave, I my-own friends-with merriment might-do. Which time this son came.
 chhā māl kachanai-rā kharāb-kēr, tai khairāt kēr.’ Tan manō, ‘O pūt,
thy property harlots-on wasted, thou feast didst.’ He said, ‘O son,
 tū hallal mai-sah bai, mā harkai chhā. Āī munāsib ashū,
thou always me-with livest, my everything thine (is). This proper was.
 mā khushāli kēr, khushāl hū, tithī chhā āī jā mursh, jāndō;
we merriment did, merry become, because thy this brother dead, alive (is);
 chharōsh, lad.’
lost, recovered (is).

[No. 20.]

SPECIMEN II

Ak bōr ashū, akē chhēl āshī. Ā ūs-rā ū pūash. Bōr
A tiger was, a goat was. A spring-e! water were-drinking. Tiger
 rat ashū, chhēl tūā āshī. Bōr manō chhēl-ka, ‘mā ū kā khārānt?’
above was, goat below was. Tiger said goat-to. ‘my water why do-you-make-dirty?’
 Chhēl manō, ‘ū chhā bām-tē wānt, ya tūā thī. Chhā ū kikī
Goat said, ‘water thy side-from comes, I below am. Thy water how
 khār karam?’ Bōr manō, ‘tī bār lāl thū, mai-sah bēt grānt.
dirty can-I-make?’ Tiger said. ‘thou very bad art. me-with words dost-bandy.
 Mai-ka izhgār manō. Ya tai-sah pōham.’ Āī manī, tōp
Me-to liar saidst (calledst). I thee-with will-understand.’ This saying. a-jump
 kēr, chhēl gis, swa khē. (he)-made, goat caught, whole devoured.

Ak	dū	tā	chōr	panj	shō	sat	atā	num	dash	ikyā	bāh	tāh	chōnd
1	2	3	4	5	6	7	8	9	10	11	12	13	14

panjāh shōhr satāh atāh anbīsh bīsh dash-ō-bīsh dūbīsh dash-ō-dūbīsh tħabīsh
 15 16 17 18 19 20 30 40 50 60
 dash-ō-tħabīsh chōrbīsh dash-ō-chōrbīsh panjbīsh.
 70 80 90 100.

TÖRWÄLÌ OR TÖRWÄLÄK.

This is the language of the Törwäl's, who occupy the upper portion of the main Swat Valley for about sixty miles from Aryana to Chiroli, and the Chahil Darrah, a valley running to the east from the Swat Valley a little above Chiroli. According to Biddulph (p. 68), they do not differ in appearance from the other tribes of the Indus Valley, and there can be little doubt that the Chilis are an offshoot of this tribe. The separation of the two portions of the tribe has, however, produced considerable differences in the dialects now spoken. The Törwäl's have been too long converted to Islām, and exposed to the preaching of the Swat Mullāhs to have retained any customs connected with other religions; but they have retained their national dances.

The Chilis are a small tribe now settled on the left bank of the Indus near Kōlī and Pālus. They are called Chilis by their neighbours and Galō by themselves. They have a tradition that their home was originally Buner, whence they migrated to Swat to escape being forced to become Musalmāns. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islām. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from becoming Musalmāns in after years. Those who remained behind in Swat were the ancestors of the present Törwäl's.

Törwälì certainly belongs to the Dardic family, and the mode of formation of the feminine, and some of the verbal forms, show clearly that it is connected with Kāshmīrī. It is, however, much mixed up with Pashtō forms. It is most nearly akin to the language of the Indus Valley which is described by Colonel Biddulph under the name of Gowro.¹ In order to show the close connexion between the two languages, a column has been added to the List of Standard Words showing the corresponding words in Gowro. These have been taken from Colonel Biddulph's work.

AUTHORITY—

BIDDULPH, Col. J.—*Tribes of the Hindu Kush*. Calcutta, 1850. Appendix D contains a very short Grammar, and a Vocabulary.

The following Skeleton Grammar is taken from Biddulph. The grammar of the specimens differs considerably from that here given, and is subsequently discussed:—

TÖRWALI GRAMMAR (BIDDULPH).

I.—PRONUNCIATION.—Pronounce *ā* as in *hat*; *ā* as in *fall*; *ē* as in *met*; *e* (without any mark) as the *é* in the French *était*; *ō* as in *hot*; *o* (without any mark) as the first *o* in *promote*; *ō* and *ū* as in German; *għ*, *ħħ*, *ħħ*, and *ħħ*, as the Persian *č*, *č*, *oo* and *ɔ* respectively. Other vowels and consonants as usual in other Indian languages.

II.—NOUNS.—There are two declensions relating to (I) animate and (II) inanimate nouns—

I. Sing.	Plur.	II. Sing.	Plur.	
Nom. <i>chħi</i> , a woman.	<i>chħi</i> .	<i>shir</i> , a house.	<i>shir</i> .	Other cases are formed as follows—
Gen. <i>chħi-si</i> , of a woman.	<i>chħi-a-si</i> .	<i>shir-si</i>	<i>shir-a-si</i> .	For, <i>kyāħ</i> , suffixed.
Dat. <i>chħi-ke</i> , to a woman.	<i>chħi-a-għi</i> .	<i>shir-wa</i> .	<i>shir-a-wa</i> .	With, <i>sat</i> , suffixed.
Acc. <i>chħi</i> , a woman.	<i>chħi</i> .	<i>shir</i> .	<i>shir</i> .	By, <i>dī</i> , suffixed.
Abl. <i>chħi-mā</i> , from or by a woman.	<i>chħi-a-mā</i> .	<i>shir-a</i> .	<i>shir-a</i> .	In, <i>konim</i> , prefixed. The specimens have <i>mē</i> suffixed.

III.—PRONOUNS—	Nom.	Gen.	Dat.	Acc.	Abl.	
I <i>a</i>	<i>mi</i>	<i>ma-ge</i>	<i>mai</i>	<i>ma-ma</i> .		There are no distinctions of gender.
We <i>māħ</i>	<i>mun</i>	<i>mo-ge</i>	<i>māħ</i>	<i>mo-ma</i> .		
Thou <i>tū</i>	<i>chi</i>	<i>te-ge</i>	<i>tai</i>	<i>tai-ma</i> .		
You <i>toħ</i>	<i>tun</i>	<i>to-ge</i>	<i>toħ</i>	<i>to-ma</i> .		
He (near) <i>ħeħ</i>	<i>isāħ</i>	<i>ēs-ke</i>	<i>ēs</i>	<i>ēz-ma</i> .		
They (near) <i>iyāħ</i>	<i>iyasāħ</i>	<i>iwa-ke</i>	<i>iyāħ</i>	<i>iyāħ-ma</i> .		
He (remote) <i>tigħā</i>	<i>tisāħ</i>	<i>tēs-ke</i>	<i>tēs</i>	<i>tēz-ma</i> .		
They (remote) <i>tiyāħ</i>	<i>tiyasāħ</i>	<i>tiya-ke</i>	<i>tiyāħ</i>	<i>tiyah-ma</i> .		

Who? is *kām*; what? is *kāħ*.

B.—Active Verb,—*kudūsa*, to strike.

Infinitives,—Present, *kudūsa*, to strike; Past, *kudūsa aħħi*, to have struck; Future, *kud bālħi*, to be about to strike.

Participles,—Present, *kududūt*, striking; Past, *kuduge*, having struck; Future, *kudūsa hū*, about to strike.

Gerunds,—*kudū-ħiġet*, on striking; *kudū-ma*, from or by striking.

Except the Imperative each tense has only two forms,—A Masculine and a Feminine,—and does not change for number or person.

Thus,—

<i>Present</i> , I strike.	<i>Past</i> , I struck.	<i>Future</i> , I shall strike.	<i>Imperative</i> .
Masc. <i>kudadū</i> .	<i>kudū</i> .	<i>kudnīn</i> .	<i>kud</i> , strike thou.
Fem. <i>küdūji</i> .	<i>kudi</i> .	<i>küdnīn</i> .	<i>kude</i> , let him strike.
<i>Imperfect</i> , I was striking.	<i>Perfect</i> , I have struck	<i>Pluperfect</i> , I had struck.	<i>kudā</i> , strike ye.
Masc. <i>kudūs-aħħi</i> .	<i>kudel</i> .	<i>kudūs-ħiġi</i> .	<i>kudā</i> , let them strike.
Fem. <i>kudūs-aħħi</i> .	<i>kudil</i> .	<i>küdī-ħi</i> .	

The Conditional mood is formed by adding *kyāħ*, perhaps, to the Indicative. Thus, *kudadū kyāħ*, I may be striking.

The Passive voice is formed by the use of the Auxiliary verb *bajūsa*, to go. Thus, *kuduge bajūsa*, to be struck; *kuda bajudū*, I am being struck.

The following incomplete account of Törwali Grammar is based on the specimens.

I.—VOCABULARY—

This is freely infected by Pashto. Thus, we have *tōl*, all; *makhtoran*, black-faced, hence a sinner; *ghwara*, choice; *pishō*, a cat, and many others.

II.—NOUNS,—Declension.

	Sing.	Plur.
Nom.	<i>bap</i> , a father.	<i>bap</i> .
Gen.	<i>bap-chē</i> , of a father.	<i>bap-chē</i> .
Dat.	<i>bap-kī</i> , to a father.	<i>bap-kī</i> .
Abl.	<i>bap-mā</i> , from a father.	<i>bap-mā</i> .

The only instances I have met in which the plural differs from the singular, are *gāō*, a cow; plural *gai*, and the following—*naukar*, means ‘servants,’ but *naukar-ā-mē*, among servants; *naukar-ā-kī*, to the servants: *dehqān*, villagers; *dehqān-a*, to the villagers; *dehqānō*, the villagers (Agent case): *yār-ō-sat*, with friends. *Pūchhat bagayi* is translated ‘he divided on his sons.’

Amongst postpositions may be mentioned, *niō*, *kī-niō*, near; *dī*, by means of; *sat*, with; *mē*, in; *zhat*, *zhad*, on.

The Agent case is usually the same as the nominative; thus, *bap banū*, by the father it was said, the father said. We have, however, *pūchhai banū*, by the son it was said; and *dehqānō gad*, by the villagers he was caught, beside *dehqān dīt*, by the villagers he was seen. As a matter of fact the Nominative is frequently used instead of the Agent.

Instances of the Vocative case are, *ai babia*, O father, and *ai pūchha*, O son.

Adjectives—Do not seem to change for gender.

III.—PRONOUNS—

First Person,—I, *ā*, *ai*; of me, my, *mī*; Agent and Obl. form sg. *mai*; we, *mō*; Agent, *mō*; of us, our, *mun*; to us, *mō-gē*.

Second Person,—Thou, *tū*; of thee, thy, *chhī* or (Parable) *chhē*; Agent, *tai*; ye, *thō*; of you, your, *tun*; Agent, *thō*; to you, *tha-kai*.

Third Person,—He, *sēh*, *ēh*; Agent, *sēh*, *ēh*; of him, his, *isa*, (Parable) *isē*; Obl. sg. *isa*; they, (Nom. and Agent) *tiyā*; of them, their, *tiyāsa*.

Other forms are :—

He, *tēh*, *tis*; Agent, *tēh*, *tis*; Obl. *tis*; his, *ti*, *tisa*; they, *tēh*, *hai*.

From him, *cz-mā*.

To this person, *is-kī*.

Mi kā thū, sa chhē thū, what is mine, that is thine.

Examples of Pronominal Adjectives are,—

Sēh māsh, that man ;

Tē watan yat, on that country ; *āh pūchh*, this son ; *as ghō-chē*, of this horse ;
as shai, that thing.

‘Own’ is *tanū*.

‘What?’ is *kā*.

IV.—VERBS—

A.—Auxiliary Verbs and Verbs Substantive.—

Present,—Sing. (all persons), *thū* ; Plur. *thiā*. In *kā chhal chhī*, what matter is it ?, *chhī* is possibly feminine. In the Parable, we have once *thai*, for *thiā* (*kitaik naukar thai*).

Past,—Sing. *ashū*, fem. *ashī* ; Plur. *ashāī*.

In the phrases *tang shū*, he became straitened ; and *tagō shū*, she was fastened, the *shū* is probably borrowed from Paṣṭō.

Of the base *hu*, we have the following examples :—

naukar hu (and elsewhere), he became a servant ; *jandī hu-thū*, he has become alive ; *ai chhē pūchh huī*, that I may be thy son ; *khushāla huī*, let us be happy ; *huyī*, I shall be ; *hoya*, I may be ; *hō*, be thou.

B.—Active Verb.—

kūṭhū, to beat ;

kūṭhūā, beating. So *baζhūā*, going.

kūṭhū, beaten ; so *gā*, gone ; *mayil*, dead ; *haζhājil*, lost.

Imperative,—beat,—*kūṭh*. So also,—*dai*, give ; *chā*, graze ; *hisāb-ka*, count ; *baζh*, go ; *til*, go ; *kho*, eat ; *bhai*, sit, dwell ; *yai*, come ; *riō*, stand ; *mai*, die ; *dhan-dai*, run ; *thal*, put ; *ghin*, take ; *gaṇd*, bind ; *nīngāl*, take out ; *khai*, let us eat ; *huī*, let us be ; *kayī*, let us make. *anā*, bring ye ; *liyā*, put ye on ; *yai*, come ye.

Present,—I am beating, etc.,—Sing. (all persons), *kūṭha-thū* ; plur. *kūṭha-thiā*.

So also,—*baζha-thū*, I go ; plural also *baζha-thū* ; *chā-thū*, he is grazing ; *bhai-thū*, he is sitting, he dwells ; *yai-thū*, he comes.

In the Parable we have *tū bhai-thū*, thou art living ; *mū*, I die, is apparently a Simple Present.

Imperfect,—I was beating,—*ā kūṭha-shū*.

Past.—*Transitive verbs*.—These are construed passively in the Past Tenses, and the subject is put in the case of the Agent. Sometimes the Nominate is used instead of the Agent, as in *ā kūṭhū-shū* or *mai kūṭhū-shū* (Pluperfect), I had beaten.

I beat (*Past*), *mai kūṭhūā*. So for all persons and both numbers, the pronoun being usually in the case of the Agent.

So,—

- (1) *kit*, (I never) did (disobedience to thee).
- (2) *dit*, (thou) didst (not) give (a kid).
- (3) *banū*, he said ; *pēhū*, he sent ; *mahū*, they killed ; *nīngālū*, they returned (let, took out) (thanks).

bahlait, he lost (his property) ; *lāhat*, he finished (his property) ; *gat*, he held (him) ; *bēs-dit*, he kissed (him) ; *jawāb-dit*, he answered.

bagayi, he divided (the property) ; *kharāb kī*, he wasted (the property) ; *awāz kī*, he called ; *tapans kī*, he enquired ; *minat kī*, he entreated ; *lēw-kī*, they plastered ; *kītī*, he made (his share together).

dīth, (he) saw (him) ; (they) saw (a she-jackal) ; *sapaith*, (they) prepared ; *budh*, (he) heard (a noise).

Intransitive Verbs.—These are construed actively ; *ā gā*, I went, and so on for all persons and both numbers. So also,—*āō*, (a famine, he, a she-jackal) came ; *āchhit*, (he, the she-jackal) arose ; *āhadath*, (his heart) burnt ; *ādhain-dit* (? compound of *dit*, he gave), (he) ran ; *āhuth*, (he) sulked ; *ājāduth*, (he) entered ; *āghat*, (he) came out ; *bhir*, (the she-jackal) sat ; *āhanj-dit* (compare *ādhain-dit* above), (they) ran up ; *āhudū*, (she) could.

Perfect,—*āo-thū*, (he) is come ; *kī-thū*, (thy father, thou) has (hast) made (a feast) ; *pā-thū*, (he) has found (him) ; *āsh-thū*, (they) placed (a stone). Note *ākizmat kī-chhī*, I have done service.

Future,—*ā kūthīyā*, I shall beat. Does not change for person or number.

The Parable has, *ichhī*, I will rise ; *baijī*, I will go ; *banī*, I will say.

Habitual Past,—*dēwūdat*, (no one) used to give ; *khātai*, (they) used to eat ; *yawūdō*, (the she-jackal) used to come ; *khawūdō*, (she) used to eat.

Examples of the *Passive* are, *mai kūthū-thū*, I am beaten ; *mai kūthū-shū*, I was beaten ; *mai kūthīngā*, I shall be beaten. These are literally, he has beaten me, etc.

[No. 21.]

DARDIC SUB-FAMILY.

DARD GROUP.

KOHISTANI.—TÖRWALI OR TÖRWALAK.

SPECIMEN I.

(Sir Harold Deane, K.C.S.I., 1898.)

Ik māsh-chē dū pūchhai tanū bap-kī banū.
 One man-of two sons were. And young son his-own father-to said,
 'ai babia, mī dē māl-mā mai-kī dai.' Ti tī māl dain
 'O my-father, my share property-from me-to give.' And his property both
 pūchhat bagayi. Ik yatak di pāsh lut pūchhai harkī de
 sons-on (he)-divided. A few days after young son everything share
 aibat kītī, dhā watan-kī gā, ti tal tanū māl nākāra amal
 together made, far country-to went, and there his-own property bad practice
 mē bahlaits. Yā tōl māl lāhat, tilā pata tē watan yat gand
 in lost. When all property (he)-finished, this after that country on great
 qahat āō, ti sēh māsh tang shū. Tilā pata sēh māsh ik khān
 famine came, and that man straitened became. This after that man one chief
 sat naukar hū, ti tanū bhūm-kī pēhū āi sarkūzai chā.
 with servant became, and his-own field-to (he)-sent-(him) that swine graze.
 Hai kaī khātai tis aī khai, tis-kī yām na dēwudat. Bihiyā
 They whatever ate he also would-eat, him-to anyone not gave. Again
 khud mē hū, thala mahamū banū, 'mī bap-chē kitaik naukar thai,
 sense in was, then thus (he)-said, 'my father-of how-many servants are,
 sēh tōl ghwara gil khātai, ai bishai mū. Ai ichhī tanū bap-kī
 they all choice food used-to-eat, I hungry am-dying. I will-rise my-own father-to
 baijī, tas-kī banī, "ai bābia, ā Khudāe-kī makhtoran thū, thakai
 will-go, him-to will-say, "O my-father, I God-to black-faced am, to-you
 makhtoran thū. Mai-mē mēthak pat na thū, āi chhē pūchh huī; tanū
 black-faced am. Me-in so-much place not is, that thy son be; thy-own
 naukarā-mē mai hisab-ka." Sēh ūchhit tanū bap-kī āō. Dhā
 servants-in me reckon." (And) he rose his-own father-to came. Afar
 tanū bap dīth, isē hē zhadath, idhain-dit, tis mūnh-mē gat,
 his-own father saw (him), his heart burned, he-ran, him embrace-in held,
 bēs-dit. Ti pūchhai bap-kī banū, 'ā Khudāe-kī makhtoran thū, thakai
 kissed (him). And son father-to said, 'I God-to black-faced am, to-you
 makhtoran thū. Mai-mē mēthak pat na thū, āi chhē pūchh huī.'
 black-faced am. Me-in so-much place not is, that thy son be.
 Ti bap naukarā-kī banū, 'ghwara jāma anā, is-kī liyā; ik angit
 And father servants-to said, 'choice dress bring, to-him put-on; one ring

is-kī liyā; khazhōr anā khōā-mē liyā. Yai gil khai, khushāla hui,
to-him put-on; shoes bring feet-in put-on. Come food let-us-eat, happy let-us-be,
mēlai mī pūchh mayil, jandī hū-thū; hazhajil, pāgath.' Tēh
because my son dead, alive has-become; lost, is-recovered.' They
khushāli sapaith.
merriment prepared.

Mērē tisa ghan pūchh bhūm-mē ashū. Kē sēh āō, shir-kī niō
Now his elder son field-in was. When he came, house-to near
hū, manjlis-chē awāz budh. Ik naukar-kī awāz-kī, tapaus ēz-mā
was, music-etc.-of sound heard. One servant-to called, inquiry from-him
kī, 'kā chhal chhi ?' Eh banū, 'chhē bhā āō-thū, chhē bap
made, what matter is-(it) ?' He said, 'thy brother come-is, thy father
khair kī-thū, isī-kiyā rōgh jōṛ pā-thū.' Sēh zhūth, andar-kī
feast hath-made, because whole well has-found-(him).' He sulked, inside-to
na bajūduth. Tilā isa bap nighat, minat kī. Teh jawāb dit,
not entered. Then his father came-out, entreaty made. He answer gave,
'mai chhē chēr mun khizmat kī-chhi; mai chhē nēkai bē-amri nē
'I thy long time service have-done; I thy never disobedience not
kit. Bi tū mē-kī ik chhatō na dit, chi mai tanū yārō sat
did. But thou me-to one kid not gave, that I my-own friends with
suhbat kī-thū. Chhē āh pūchh āō, bud māl kachnai sat kharāb-kī,
festivity might-do. Thy this son came, all property harlots with has-wasted,
tai khair kī-thū.' Tēh banū, 'ai pūchha, tū mudām mai sat bhai-thū,
thou feast made.' He said, 'O son, thou always me with art-living,
mī kā thū sa chhē thū. Mō-gē munāsib thū, khushāli kayī, khushāl
mine what is so thine is. Us-to proper was, merriment make, merry
hū, isikā chhā bhā mayil, jandi hū-thū; hazhil pā-thū.'
be, because thy brother dead, alive is-become; lost is-recovered.'

[No. 22.]

SPECIMEN II.

Ik lūmai ashī. Har zhatqai gām-kī yawūdō, khēr mē
One jackal was. Every night village-to (he) would-come, field in
jūā khawūdō. Dehqāna chēr qahar ashū. A dī-mē bīsina
Indian-corn used-to-eat. To-the-villagers much anger came. One day-in flat
baṛh bhūm-kī niō ash-thū, sulēkht-dī lēw-kī. Lūmai āō, baṛh-zhad bhīr.
stone field-to near placed, glove-with plastered. Jackal came, stone-upon sat.
Dehqān dīth, dhanj-dit. Lunai ūchhit. khō ṭagō shū, khlas
Villagers saw (him), ran-up. Jackal was-rising, but fastened was, escape
na hūdū. Dehqānō qad. shāg di mahū, shukar nīngālū.
not could. Villagers caught (him), sticks with killed (him), thanks returned.

NUMERALS.

1	2	3	4	5	6	7	8	9	10
Ik,	dū,	chā,	chau,	panj (<i>Biddulph</i> , pān),	shō,	sat,	at,	nōm,	<u>dash.</u>
11	12	13	14	15	16	17	18	19	20
agāsh,	dwāsh,	chēsh,	chatāsh,	pēnsh,	shēsh,	satāsh,	aṭhash,	anbīsh,	bīsh,
21	30	40	50		60		70		80
ik-ō-bīsh,	dash-ō-bīsh,	du-bīsh,	dash-ō-dūbīsh,	cha-dīsh,	dash-ō-chabīsh,	chau-bīsh,			
90		100.							

MAIYĀ.

This dialect is spoken in the Kōhistān on both banks of the Indus, between that river and the Swat valley on the one side, and on the other between it and the watershed of the Jhelam and its affluents. It is called Maiyā by those who speak it, but is generally known elsewhere by the indefinite name of 'Kōhistānī.' Its northern limit is the valley of the river Kandiā (popularly known as Kili), and it goes as far south as Palōsī on the Indus. Over the whole of this area Pashtō is also spoken as a kind of *lingua franca*. Maiyā has several dialects. Among the principal may be mentioned the *Kili Dubērī jib*, spoken in the Kandiā valley and also, much to the south, in the Dubēr valley. Another is spoken round Kōli and Pālus, in Jalkot, Batērā, Marēn, Gobērā and Chilis. It is practically the dialect of the west side of the Kōhistān here. The people of Kōli and Pālus are Ābū Khēls. Another, and the most important, is that of Seo, Patan, Khāyāl, Jijāl, and Bankar. It is the dialect of the east side of the Kōhistān. The people are chiefly Shāh Khēls. A fourth dialect is spoken more to the south, and is that illustrated below.¹ Maiyā is closely connected with Gārwī and Tōrwālī, and even more closely with the language described by Colonel Biddulph under the name of Chilis² an account of which is given under the head of Tōrwālī. I am indebted to the late Sir Harold Deane, K.C.S.I., for the specimens here given. In order to show the close connexion with Chilis, another column has been added in the list of Standard Words showing the corresponding words in that language. These have been taken from Colonel Biddulph's work.

The following grammatical sketch of Maiyā is based on the specimens and on the List of Standard Words :—

I.—NOUNS.—

There seem to be two declensions. In the first, the noun does not change either for case or for number. The postpositions, denoting case, being simply added to the nominative. Thus :—

Nom.	<i>mhāla</i> , a father or fathers.
Gen.	<i>mhāla-ā</i> , of a father or of fathers.
Dat.	<i>mhāla-gai</i> , to a father or to fathers.
Abl.	<i>mhāla-na</i> , from a father or from fathers.

Similarly appear to be declined *māsh*, a man; *ghō*, a horse; *gō*, a bull; *gharī*, a woman; and *jawāb*, an answer.

In the second declension, the letter *a* seems to be used to form the plural. Thus :—

	Sing.	Plur.
Nom.	<i>dhī</i> , a daughter.	<i>dhīa</i> , daughters.
Gen.	<i>dhī-ā</i> , of a daughter.	<i>dhīa-ā</i> , of daughters.
Dat.	<i>dhī-gai</i> , to a daughter.	<i>dhīa-gai</i> , to daughters.
Abl.	<i>dhī-na</i> , from a daughter.	<i>dhīa-na</i> , from daughters.

¹ I am indebted to Colonel A. B. Dew, C.S.I., C.I.E., at the time Assistant Political Agent at Chilas, for this information.

² *Tribes of the Hindu Kush*, p. 10, and Appendix C.

Similarly appear to be declined *puth*, a son ; *naukar*, a servant ; *ghōi*, a mare ; *kūsar*, a dog ; and *kūsir*, a bitch. The nominative plural of *gā*, a cow, is *gāī*.

Some nouns appear to take this *a* also in the oblique cases of the singular. Thus, in the specimens we find :—

From *māl*, property, *māla-na*, from the property.

watan, a country, *watana-tal*, on a country ; but *watan-ā*, of a country.

buchh, hunger, *buchha dī*, by hunger.

dōl, a field, *dōla-maz*, in the field.

The following forms are not provided for above :—

watan-ē, to a country.

dōl-ai, to the field.

naukar-ō-mil, with servants.

naukar-ō managil, he said to the servants.

ba~~z~~hdō-tal, on both.

kachniō-tal, on harlots.

So far as appears from the specimens, the Accusative and Agent cases are the same as the Nominative. Postpositions not given in the paradigms will be gathered from the examples given above.

Adjectives do not appear to change for Gender or Number. Thus, *ak miṭha māsh*, a good man ; *ak miṭha māsh-ā*, of a good man ; *miṭha māsh*, good man ; *ak miṭha gharī*, a good woman ; *miṭha gharī*, good women.

II.—PRONOUNS.—

	I.	Thou.	He.
Sing. Nom.	<i>mā</i>	<i>tū</i>	<i>sōh</i> .
Gen.	<i>mē</i>	<i>tē</i>	<i>tasī</i> .
Agent.	<i>mē</i>	<i>tō</i>	<i>sē</i> .
Plur. Nom.	<i>bē</i>	<i>tus</i>	<i>saī</i> .
Gen.	<i>zā</i>	<i>sā</i>	<i>sayā</i> .
Agent.	<i>zō</i>	<i>sō</i>	<i>sayō</i> .

Other cases are formed by adding postpositions to the Genitive. Thus, *mē-gai*, to me. The Agent case is used as the subject before transitive verbs in the past tenses. Thus, *sē kuṭagil*, he beat, but *sōh baīgā*, he went. Curiously enough, as appears from the list of Standard Words, the Agent, and not the Nominative, is used in the second person singular, and in the third person singular and plural of the Future. Thus :—

Sing.
Plur.

- | | |
|---|--|
| 1. <i>mā kuṭagal-ashat.</i> | <i>bē kuṭagal-ashat.</i> |
| 2. <i>tō</i> not <i>tū kuṭagal-ashat.</i> | <i>tus kuṭagal-ashat.</i> |
| 3. <i>sē</i> not <i>sōh kuṭagal-ashat.</i> | <i>sayō</i> not <i>saī kuṭagal-ashat.</i> |

It is possible that these are mistakes of the original transcriber. Even before the past tenses, the use of the Agent is not always adhered to. Thus, in the Parable of the Prodigal Son, we have :—

Sōh not *sē icēsh-karagil*, he divided.

Beside *Sayō khushālī karagil*, they made rejoicing.

But, *Bē khushālī karagil*, we made rejoicing.

And even, *Tē khairāt karagil*, thou madest a feast.

In spite of these exceptional instances, the specimens show clearly that the Agent case is properly used before the past tenses of Transitive verbs.

Other pronominal forms occurring in the specimens are *tas*, him; *tas-na*, from him; *as* or *as*, this, both substantive and adjective; *asā*, of this, and so on. Who? is *kā*; whose? *kase*; from whom? *kase-na*; what? *gi*; how much? how many? *katuk*. *Tai* or *tā* is 'his own.'

III.—VERBS.—

A.—Auxiliary Verbs and Verbs Substantive.—

Present.—I am, etc. This is *thū*, for all the persons and both numbers. It is also frequently used instead of *ās*, in the sense of the past.

Past.—I was, etc. Besides *thū*, we have also *ās*, plural *āsū*, for all persons. Other forms are:—

hūgai, I may be, let us be.

hūwam, I should be.

hōn-shat, I shall be; *bā-shat*, literally, I shall go, is also used in the same sense.

hūngā, he became.

hō-thū, he has become.

B.—Active Verb.—

The standard verb, of which paradigms will be given, is *kutō*, to beat.

Infinitive,—*kutō*, to beat.

Present Participle,—*kuta*, beating.

Past Participle,—*kutagalai*, having beaten; so *karai*, having made, in which *gal* is omitted.

Other examples of the Present Participle are *hōē*, being; and *bai*, going.

Kutais means 'beaten'; and *bayī*, 'gone.' *Marail* probably means 'dead,' and *lābayā*, 'lost.'

Imperative,—*kutagal*, beat. Other examples are *khagal*, eat; *galagal*, put; *dagal* and *daigal*, give; *āgal*, take; *gañdagal*, bind; *nihālagal*, take out.

In the following cases, we miss the termination *gal*:—*hō*, be; *bah*, go; *bhai*, sit; *ai*, come; *olihō*, stand; *mariyā*, die; *dai*, see *daigal* above, give; *nihāla*, look.

The following are first persons plural,—*khaglai*, let us eat; and *hūgai*, let us become.

Simple Present,—*kutānt*, I beat, etc., for all persons and both numbers.

Other examples are, *sariānt*, he grazes. The plural may apparently add an *a*, for we have *khānta*, they eat.

The following forms are made up on a different principle, *bait*, I go; plural, *baita*. In the Parable, this is used as a Past, in *bhākun nī baita*, he went not inside. Here, the singular also ends in *a*. So we have *ait*, he comes; *dit*, he gives. *Mariā* is translated 'I die,' but perhaps it is a Past Participle, and means 'I am dead.'

Definite Present,—Only two examples, both of the same verb, are forthcoming. They are,—*sōh ghō-tal, bhaiṭa-thū*, he is sitting on a horse, and *mē mhāla as laka bhā-maz bhaiṭ-thū*, my father lives in that small house.

Imperfect,—*kut-ās*, I was beating. So, *wī nī langāh-ās*, water was not passing.

Future,—*kutagal-ashat*, I shall beat, for all persons and both numbers. The syllable *gal* may apparently be dropped, for we have *ba-shat* or *ba shata*, I will go; *mana-shat*, I will say. In the former, we see an *a* added, as in the present. The word *uthīgā* is translated, ‘I will arise,’ but the word is a Past, and probably here means, ‘having arisen.’

See what has been said above, under the head of Pronouns, regarding the form taken by a pronoun which is the subject of a verb in this tense.

Past,—This differs in the case of transitive and in the case of intransitive verbs.

We shall take the former first.

Transitive Verbs,—*kutagil*, I beat, for all persons and both numbers. Other examples are,—*karagil*, he made; *managil*, he said; *lādagil*, he wasted; *chhaigil*, he sent; *khagil*, they ate; *pūrugil*, he would fill; *pashagil*, he saw; *dhaīgil*, he held; *būz-dagil*, he kissed; *shūngil*, he heard; *nihālagil*, it made out (a passage); *haragil*, it carried off; *nashāgil*, it destroyed; *watagil*, it rooted up. In *kaī nī dit*, no one gave, *dit* is properly a present. See above.

In none of the above-quoted instances has the form of the verb changed owing to the object being feminine. The subject, when a pronoun, is usually in the Agent case. See above, under the head of Pronouns. In the case of Substantives, the Agent has the same form as the Nominative.

Intransitive Verbs,—*baīgā*, I went, etc.; plural, *baigil*, both unchanged for person. Other examples are,—*īgā*, he came; *hūngā*, he became; *uthīgā*, he arose; *kasiyūgā*, he approached; *rushgā*, he sulked; *nikaīgā*, he came out; *waīgā*, it fell.

The words *marial*, he died; and *lābayā*, he was lost, do not belong to this group, and may be Past Participles.

Perfect,—*kuṭa-thū*, I have beaten. Other instances of *Transitive Verbs* are,—*ghina-thū*, thou hast bought; *kara-thū*, he has, or I have, made; *chāla-thū*, he has found; *dai-thū*, thou hast given. Instances of *Intransitive Verbs* are,—*ho-thū*, he has become; *tēl-thū*, I have walked; *ī-thū*, he has come.

Pluperfect,—*kuṭel-ās*, I had beaten.

Passive,—*kuṭais-thū*, I am or was beaten. *Kuṭaīz-bashat*, I shall be beaten. The Past is formed by adding the syllable *ūz* in the words *chālūzīgā*, he is recovered; *ghō khār sandūzīgā*, a huge flood was made. This agrees with Chilis.

[No. 23.]

DARDIC SUB-FAMILY.

DARD GROUP.

KOHISTANI.—MAIYĀ.

SPECIMEN I.

THE PARABLE OF THE PRODIGAL SON.

(Sir Harold Deane, K.C.S.I., 1898.)

Ak māsh-ā dū pūthā ăsū. Laka pūth taī mhāla mangil,
One man-of two sons were. Younger son his-own father said,
 ‘mē-gai māla-na baṭha daigal.’ Sōh taī māl bazhdō-tal
‘me-to property-from share give.’ He his-own property both-on
 wēsh-karagil. Yōguṭa dis pātē laka pūth taī būṭ māl jama
divided. A-few days after younger son his-own all property collected
 karai dūr watan-ē baīgā. Pār taī māl mastai-tal
having-made far country-to went. There his-own property profligacy-on
 lādagil. Būṭ māl khās-karagil, sōh watan-tal ghō qāhat īgā, sōh
wasted. All property finished, that country-on great famine came, he
 tang hūngā. Sōh baīgā, sōh watan-ā ak ghō māsh-mil naukar
straitened became. He went, that country-of one great man-with servant
 hūngā. Sōh taī dōlai chhaigil sarkūzai sāra. Sōh as bhūsa-gin,
became. He his-own field sent swine grazing. He that straw-with,
 chi sarkūzai khagil, taī wair pūragil, kaī na dit. Nit
which swine ate, his-own belly would-fill, any-one not gave. Then
 khud-maz hūngā, mangil, ‘mē mhāl-ā katuk naukara thū chi
senses-in became, said, ‘my father’s how-many servants are that
 mitha gulī khānta. mā būchha-di mariā. Mā uthīgā, tā mhāla-gai
good bread eat. I hunger-by die. I will-rise, my-own father-to
 baṣhata, manashat. ‘Abā, mā Khudāe gunāhgār thū, tē gunāhgār thū.
will-go, will-say. ‘O-Father, I God’s sinner am, thy sinner am.
 Shai lāyiq nī thū chi tē pūth hūwam. Tā naukarō-mil mē
So-much worthy not am that thy son should-be. Thy-own servants-with me
 galagal.”’ Sōh uthīgā, taī mhāla-gai īgā. Sōh dūr ăs taī
mix.’’ He rose. his-own father-to came. He far was his-own
 mhāla paṣhagil, taras karagil, maūḍa karagil, hēl-mil dhaigil, būiz-dagil.
father saw(-him), pity took, run made, chest-with held, kissed.
 Pūth mangil, ‘Abā, mā Khudāe gunāhgār thū, tē gunāhgār thū.
Son said, ‘Father. I God’s sinner am, thy sinner am.

Shai lāyiq nī thū, chi tē pūth hūwam.' Mhāla taī naukar
So-much worthy not am, that thy son should-be.' Father his-own servants
 managil chi, 'miṭha zōra nihāgal, asī shayāgal; anguli shayāgal, kōsh
 said that, 'good dress take-out, him clothe; ring put-on, shoes
shayāgal. Ai ta guli khaglai, khushāl hūgai. Chi mē pūth
 put-on. Come that food we-may-eat, happy we-may-be. Because my son
 marail, zanda hō-thū; lābayā, chālūzīgā.' Sayō khushāli karagil.
(had)-died, alive (has)-become; lost, is-recovered.' They joy made.

Haī tasī ghaira pūth dōla-maz ās. Chi īgā, bhāo kasiyūga,
Now his elder son field-in was. When came, house approached,
 gēla nēṭdai awāz shungil. Ak naukar-gai kaū karagil, managil, 'as
 singing dancing sound heard. One servant-to shout made, said, 'this
 qī chhal thū?' Sē managil, 'tē zhā ī-thū. Tē mhāla khairāt
 what matter is?' He said, 'thy brother is-come. Thy father feast
 kara-thū, chi miṭh jōr chāla-thū.' Sōh rūshgā; bhākun nī baita.
has-made, because quite well found(-him).' He sulked; inside not goes.
 Mhāla nikaīga, minat karagil. Sē jawāb-maz managil, 'Nihāla, sai
Father came-out, entreaty made. He reply-in said, 'Look, so-many
 kāla mā tē khazmat kara-thū, kalaī tē bē-amrī nī kara-thū. Tū
years I thy service have-done, ever thy disobedience not have-done. Thou
 mē-gai ak satū nī dai-thū, chi mā tā yārāna-mil suhbat
me-to one kid not hast-given, that I my-own friends-with merriment
 karagil. As tē pūth īgā, tē māl kachniō tal lādagil, tē
might-make. This thy son came, thy property' harlots on wasted, thou
khairāt karagil.' Sē managil, 'O pūth, tū būt umar mē-mil thū;
feast made.' He said, 'O son, thou all age (always) me-with art;
 mē hargī tē thū. Ō munāsib thū, chi bē khushāli karagil,
my everything thine is. This proper was (is), that ice merriment made,
khushāl hūgai. Chi ō tē zhā mair ās, haī zanda
happy might-be. Because this thy brother dead was, now alive
 hō-thū; lābayā, chālūzīgā.'
has-become; lost (was), recovered (is).'

[No. 24.]

DARDIC SUB-FAMILY.

DARD GROUP.

KOHISTANI.—MAIYĀ.

SPECIMEN II.

THE DAMMING OF THE INDUS.

(Sir Harold Deane, K.C.S.I., 1898.)

Chabish kāla awal Astōr-kas ak khān sī-maz waigā, sī
Sixty years ago Astor-at one hill river-in fell, river
 band-karagil. Wi nī langāhās. Shōh yū patē sōh wī
(it)-blocked-up. Water not could-pass. Six months after much water
 jama hūngā. Zōra-gin pānd nihālagil. Ghō khār sandūzīgā,
collected became. Force-with passage made-out. Huge flood was-made,
 minī rawān hūngā. Gi mūthō īgā tas haragil, sai gā
down going became. Whatever before came that carried, many villages
 nashāgil, sai khalq dūb-karagil, sai gai mūndā-na watagil. Sai
destroyed, many people (it)-drowned, many trees root-from plucked. Many
 mhēsh, gor, bakara, aīga, būt lāhū hūngā. Ghō āfat
buffaloes, cows, goats, sheep, all washed-away became Great calamity
 thū.
was.

Ak	dū	chā	saur	pānz	shōh	sāt	āth	naū	dash	agālash	dwālash
1	2	3	4	5	6	7	8	9	10	11	12

chigolash saundash panzalash shōish satālash athālash anbish bish dash-ō-bish
 13 14 15 16 17 18 19 20 30
 dūbish dash-ō-dūbish chabish dash-ō-chabish saurbish dash-ō-saurbish shal.
 40 50 60 70 80 90 100.

**STANDARD LIST OF WORDS AND SENTENCES IN THE GĀRWĪ,
TŌRWĀLĪ AND COGNATE DIALECTS.**

STANDARD LIST OF WORDS AND SENTENCES

English.	Gārwālī.	Tōrwālī.
1. One . . .	Ak	Ik
2. Two . . .	Dū	Dū
3. Three . . .	Thā	Chā
4. Four . . .	Chōr	Chau
5. Five . . .	Panj	Fanj
6. Six . . .	Shō	Shō
7. Seven . . .	Sat	Sat
8. Eight . . .	At̄h	At̄
9. Nine . . .	Nom	Nōm
10. Ten . . .	Dash	Dash
11. Twenty . . .	Bish	Bish
12. Fifty . . .	Dash-ō-dūbish . . .	Dash-ō-dūbish . . .
13. Hundred . . .	Panj-bish	Panj-bish
14. I . . .	Ya	Ā. ai
15. Of me . . .	Mā, mai (masc. and fem.) .	Mi
16. Mine . . .	Mā, mai (ditto) .	Mi
17. We . . .	Mā	Mō
18. Of us . . .	Mō	Mun
19. Our . . .	Mō	Mun
20. Thou . . .	Tā	Tā
21. Of thee . . .	Chhā	Chhi
22. Thine . . .	Chhā	Chhi
23. You . . .	Tlā	Thō
24. Of you . . .	Tlō	Tun

IN THE GĀRWĪ, TŌRWĀLĪ AND COGNATE DIALECTS.

Gaurō (Biddulph).	Maiyā.	Chilis (Biddulph).	English.
Ēk	Ak	Ēk	1. One.
Dū	Dū	Dū	2. Two.
Chāh	Chā	Chā	3. Three.
Tsor	Saūr	Châh	4. Four.
Pās	Pāz	Pās	5. Five.
Shoh	Shoh	Shoh	6. Six.
Sāt	Sāt	Sāt	7. Seven.
Āt (? āt)	Āth	Āt (? āt)	8. Eight.
Noh	Naū	Nau	9. Nine.
Dash	Dash	Dash	10. Ten.
Bish	Bish	Bish	11. Twenty.
Dēsh-an-dūbish	Dash-ō-dābish	Dābish-ū-dash	12. Fifty.
Shao	Shal	Shal	13. Hundred.
Ma (Ag. me)	Mā	Ma	14. I.
Miā	Mē	Mī	15. Of me.
Miā	Mē	Mī	16. Mine.
Be (Ag. asō)	Bē	Be	17. We.
Asā	Zā	Azā	18. Of us.
Asā	Zā	Azā	19. Our.
Tā (Ag. te)	Tā	Tā	20. Thou.
Tā	Tē	Tē	21. Of thee.
Tā	Tē	Tē	22. Thine.
Tus (Ag. tusō)	Tus	Tus	23. You.
Tusā	Sā	Tā	24. Of you.

English.	Gārwī.	Tōrwālī.
25. Your	Thō	Tun
26. He	Ashi	Ēh or sēh
27. Of him	Asā	Isa
28. His	Asā	Isa
29. They	Tum	Tiyā
30. Of them	Tasā	Tiyāsa
31. Their	Tasā	Tiyāsa
32. Hand	Thair	Hath
33. Foot	Khur	Khñ
34. Nose	Nōzōr	Natkēl
35. Eye	Ith	Ashi
36. Mouth	Āi	Āi
37. Tooth	Dand	Dan
38. Ear	Kyan	Kan
39. Hair	Bāl	Bāl
40. Head	Thōs	Shā
41. Tongue	Jibh	Jib
42. Belly	Dār	Dhē
43. Back	Tāng	Dāg
44. Iron	Chimar	Chimū
45. Gold	Lau (<i>red</i>) zar	Lahūr zar
46. Silver	Panar (<i>white</i>) zar	Ūjal zar
47. Father	Bab	Bap
48. Mother	Yai	Yai
49. Brother	Jā	Bhā
50. Sister	Ishpō	Shñ
51. Man	Māsh	Māsh

Gaurō (Biddulph).	Maiy়া.	Chilis (Biddulph).	English.
Tusā	Sā	Tsā	25. Your.
Oh (Ag. eh)	Sōh, ñ	Ú	26. He.
Tashā	Tasi, asā	Ashā	27. Of him.
Tashā	Tasi, asā	Ashā	28. His.
Se (Ag. señ)	Sañ	Í	29. They.
Sewā	Sayā	Íwā	30. Of them.
Sewā	Sayā	Íwā	31. Their.
Hāt	Hā	Hāt, pl. hate	32. Hand.
Kūr	Khur	Kur, pl. kure	33. Foot.
Nat	Nathār	Natōr, pl. natōre	34. Nose.
Ach	Ainchh	Ache	35. Eye.
Āi	Āi	Āi, pl. aīye	36. Mouth.
Dānd	Dān	Dān, pl. dune	37. Tooth.
Kān	Kān	Kān, pl. kunne	38. Ear.
Bāl	Bāla	Bāl, pl. bāle	39. Hair.
Shish	Shish	Shish, pl. shishe	40 Head
Zib	Zēb	Zib, pl. zibe	41. Tongue.
Dēr	Wair	Dhēr, pl. dhēre	42. Belly.
Dau	Dā	Dau, pl. daue	43. Back.
Tsimbēr	Sēwar	Tsimēr	44. Iron.
Zēr	Sra zar (Pash̄tō)	Swan	45. Gold.
Ozal zer	Spin zar (ditto)	Rūp	46. Silver.
Bā	Mhāla	Mhālo	47. Father.
Yā	Mhāi	Mhāil	48. Mother.
Jyū	Zhā	Zhā	49. Brother.
Bhai	Bhē	Bihā	50. Sister.
Mesh	Māsh	Māsh	51. Man.

English.	Gārwi.	Tōrwālī.
52. Woman . . .	Īs	Shī
53. Wife . . .	Īs	Shī
54. Child . . .	Lakūṭor	Jadak
55. Son . . .	Pūṭ	Pāchh
56. Daughter . . .	Dūī or dōī	Saran or dhū
57. Slave . . .	Marai	Gulām
58. Cultivator . . .	Dahqān, zamidār	Zamidār, dihqān
59. Shepherd . . .	Payāl	Shpankai (<i>Paṣhtō</i>) or ajar
60. God . . .	Khudāē	Khudāē or Pāk Bādshāh (<i>The Holy King</i>).
61. Devil . . .	Shaitān	Shaitān
62. Sun . . .	Sir	Si
63. Moon . . .	Yasūn	Yān
64. Star . . .	Tār	Tā
65. Fire . . .	Āgār	Angā
66. Water . . .	Ū	Ū
67. House . . .	Shīt	Shīr
68. Horse . . .	Gōr	Ghō
69. Cow . . .	Gāñ	Gāñ (<i>Persian</i>)
70. Dog . . .	Kūchur	Kuzhū
71. Cat . . .	Pishir	Pishāñ (<i>Paṣhtō</i>)
72. Cock . . .	Kūkur	Kugāñ
73. Duck . . .	Ār	Āir
74. Ass . . .	Gada	Gadhāñ
75. Camel . . .	Ūṭh	Ūkh (<i>Paṣhtō</i>)
76. Bird . . .	Chārōr	Pashin
77. Go . . .	Chō	Bazh. til.
78. Eat . . .	Khō	Kīñ

Gaurō (Biddulph).	Maiyā.	Chilīs (Biddulph).	English.
Mulai	Gharī	Gěryū	52. Woman.
Mulai	Gharī	Gěryū	53. Wife.
.....	Māsūm . . . .	.....	54. Child.
Pūch	Pūth	Pūch	55. Son.
Dī	Dhi	Dhi	56. Daughter.
Dim	Dēm . . . .	.....	57. Slave.
.....	Dehqān, zamindār . .	.....	58. Cultivator.
.....	Ghobān . . . .	.....	59. Shepherd.
.....	<u>Khudāē</u> . . . .	.....	60. God.
.....	<u>Shaitān</u> . . . .	.....	61. Devil.
Sūri	Swir	Sūri	62. Sun.
Yū	Yū	Tsān	63. Moon.
Tār	Tāra	Tār	64. Star.
Nār	Agār	Nār	65. Fire.
Wī	Wi	Woy	66. Water.
Gū	Bhā	Göt	67. House.
Gho	Ghō	Gho	68. Horse.
Gau	Gā . . . .	.....	69. Cow.
Kusur	Kūsar	Kut <u>suro</u>	70. Dog.
.....	Pishō (Pash̄tō)	.....	71. Cat.
.....	Kūkō . . . .	.....	72. Cock.
.....	Sāga . . . .	.....	73. Duck.
Khar	Gbadā	Khar	74. Ass.
.....	Ūkh (Pash̄tō) . .	.....	75. Camel.
Papai	Saklū	Ming	76. Bird.
Bayō, tillō (<i>infinitive</i>)	Bah	Bazō (<i>infinitive</i>) . .	77. Go.
Kaiyō (<i>infinitive</i>) . .	Khagal . . . .	....	78. Eat.

English.	Gārwi.	Tōrwāli.
79. Sit	Bai	Bhai
80. Come	Yah	Yai
81. Beat	Chand	Kāñth
82. Stand	Pathā	Riō
83. Die	Mar	Mai
84. Give	Dā	Dai
85. Run	Dāb	Dhan-dai
86. Up	Rata	Gid
87. Near	Niar	Niō
88. Down	Tūa	Wāgi, tīn
89. Far	Dūr	Dhū
90. Before	Mūka	Mūzh
91. Behind	Pata	Paizh
92. Who ?	Kum	Kām
93. What ?	Kai	Ka
94. Why ?	Kā	Kai
95. And	Aō	Ta
96. But	Bar	Klō (Pash'tō)
97. If	Ki	Ka (dittō)
98. Yes	Ōh	A
99. No	Nā	Na
100. Alas	Ārman	Armān
101. A father	Bab	Ik bap
102. Of a father	Bab-ā	Ik bap-chē
103. To a father	Bab-ki	Ik bap-ki
104. From a father	Bab-mā	Ik bap-mā
105. Two fathers	Dū lab	Dū bap

Gaurð (Biddulph).	Maiyā.	Chilis (Biddulph).	English.
.....	Bhai . . . . .	.....	79. Sit.
Yō (infinitive)	Ai	Yā (infinitive)	80. Come.
Kotō (infinitive)	Kuṭagal	Kotā (infinitive)	81. Beat.
.....	Ölihō : . . . .	.....	82. Stand.
Marō (infinitive)	Mariyā	Marā (infinitive)	83. Die.
Deyō (infinitive)	Dai	Dyā (infinitive)	84. Give.
Jō (infinitive)	Mañda-dai	Made-kē (infinitive)	85. Run.
.....	Bō . . . . .	... . . . .	86. Up.
Le	Kas	Kats	87. Near.
.....	Sōr, minī . . . . .	.....	88. Down.
Dār	Dār	Dār	89. Far.
Agēr	Mūthō	Mutuko	90. Before.
.....	Pātō . . . . .	.....	91. Behind.
Ko	Kā	Kō	92. Who?
Gi	Gi	Gi	93. What?
Gēt	Gin	Gine	94. Why?
Au	Ta . . . . .	.....	95. And.
Wale	<u>Khō</u> (Paśhtō) . . . . .	... . . . .	96. But.
Ke	Ka (ditto) . . . . .	.....	97. If.
A	A	A	98. Yes.
Na	Ni	Ne	99. No.
....	Armān (Paśhtō)	.....	100. Alas.
Ēk bā	Ak mhāla	Ēk mhālo	101. A father.
....	Ak mhāla-ā	Term. of Gen. ā	102. Of a father.
....	Ak mhāla-gai	Term. of Dat. tū	103. To a father.
....	Ak mhāla-na	Term. of Abl. bande	104. From a father.
....	Dā mhāla . . . . .	.....	105. Two fathers.

English.	Gārwi.	Tōrwālī.
106. Fathers . . .	Babū	Bap
107. Of fathers . . .	Babū-ā	Bap-chē
108. To fathers . . .	Babū-ki	Bap-ki
109. From fathers . . .	Babu-mā	Bap-mā
110 A daughter . . .	Dūi	Ik saran or ik dhū . . .
111. Of a daughter . . .	Dūi-ā	Ik saran-chē . . .
112. To a daughter . . .	Dūi-ki	Ik saran-ki . . .
113. From a daughter . . .	Dūi-mā	Ik sarañ-mā . . .
114. Two daughters . . .	Dū dūi	Dū saran
115. Daughters . . .	Dūi	Saran or dhū
116. Of daughters . . .	Dūi-ā	Saran-chē
117. To daughters . . .	Dūi-ki	Saran-ki
118. From daughters . . .	Dūi-mā	Saran-mā
119. A good man . . .	Ak rān mēsh	Ik <u>ghwara māsh</u> . . .
120. Of a good man . . .	Ak rān mēsh-ā	Ik <u>ghwara māsh-chē</u> . . .
121. To a good man . . .	Ak rān mēsh-ki	Ik <u>ghwara māsh-ki</u> . . .
122. From a good man . . .	Ak rān mēsh-mā	Ik <u>ghwara māsh-mā</u> . . .
123. Two good men . . .	Dū rān mēsh	Dū <u>ghwara māsh</u>
124. Good men . . .	Rān mēsh	<u>Ghwara māsh</u>
125. Of good men . . .	Rān mēsh-ā	<u>Ghwara māsh-chē</u> . . .
126. To good men . . .	Rān mēsh-ki	<u>Ghwara māsh-ki</u> . . .
127. From good men . . .	Rān mēsh-mā	<u>Ghwara māsh-mā</u> . . .
128. A good woman . . .	Ak rain is	Ik <u>ghwara shi</u> . . .
129. A bad boy . . .	Ak lāl pōh	Ik nākāra phō . . .
130. Good women . . .	Rain is	<u>Ghwara shi</u> . . .
131. A bad girl . . .	Lail birai	Ik nākāra saian . . .
132. Good . . .	Rān	<u>Ghwara</u> (<i>Pashtō</i> , meaning 'choice').

Gaurō (Biddulph).	Maiyā.	Chilis (Biddulph).	English.
.....	Mhāla . . . .	.....	106. Fathers.
.....	Mhāla-ā	Term. of Gen. pl. ā . .	107. Of fathers.
.....	Mhāla-gai	Term. of Dat. pl. ā . .	108. To fathers.
.....	Mhāla-na	Term. of Abl. pl. ā hande .	109. From fathers.
Ak dī	Ak dhi . . . .	.....	110. A daughter.
.....	Ak dhi-ā . . . .	.....	111. Of a daughter.
.....	Ak dhi-gai . . . .	.....	112. To a daughter.
.....	Ak dhi-na . . . .	.....	113. From a daughter.
.....	Dū dhi . . . .	.....	114. Two daughters.
.....	Dhia . . . .	.....	115. Daughters.
.....	Dhia-ā . . . .	.....	116. Of daughters.
.....	Dhia-gai . . . .	.....	117. To daughters.
.....	Dhia-na . . . .	.....	118. From daughters.
.....	Ak mītha māsh . . .	.....	119. A good man.
.....	Ak mītha māsh-ā . . .	.....	120. Of a good man.
.....	Ak mītha māsh-gai . . .	.....	121. To a good man.
.....	Ak mītha māsh-na . . .	.....	122. From a good man.
.....	Dū mītha māsh . . .	.....	123. Two good men.
.....	Mītha māsh . . .	.....	124. Good men.
.....	Mītha māsh-ā . . .	.....	125. Of good men.
.....	Mītha māsh-gai . . .	.....	126. To good men.
.....	Mītha māsh-na . . .	.....	127. From good men.
.....	Ak mītha gharī . . .	.....	128. A good woman.
.....	Ak nākāra māṭa . . .	.....	129. A bad boy.
.....	Mītha gharī . . .	.....	130. Good women.
.....	Ak nākāra māṭī . . .	.....	131. A bad girl.
Nik	Mītha	Mitū	132. Good.

English.	Gārwi.	Tōrwāli.
133. Better . . .	Nā . . .	Ghwara . . .
134. Best . . .	Swa-mā ūrān . . .	Būt-mē <u>ghwara</u> . .
135. High . . .	Lig, ūchat (<i>Pash्तō</i>) .	Ūchat (<i>Pash्तō</i>), jīg .
136. Higher . . .	Lig, ūchat . . .	Ūchat (<i>ditto</i>), jīg .
137. Highest . . .	Swa-mā ūchat . . .	Būt-mē ūchat (<i>Pash्तō</i>), jīg
138. A horse . . .	Ak gōr . . .	Ik ghō . . .
139. A mare . . .	Ak gēr . . .	Ik ghai . . .
140. Horses . . .	Gōr . . .	Ghō . . .
141. Mares . . .	Gēr . . .	Ghai . . .
142. A bull . . .	Ak gōh . . .	Ik gō . . .
143. A cow . . .	Ak gāē . . .	Ik gāō . . .
144. Bulls . . .	Gōh . . .	Gō . . .
145. Cows . . .	Gāē . . .	Gai . . .
146. A dog . . .	Ak kūchur . . .	Ik kuzhū . . .
147. A bitch . . .	Ak kichir . . .	Ik kizhī . . .
148. Dogs . . .	Kūchur . . .	Kuzhū . . .
149. Bitches . . .	Kichir . . .	Kizhī . . .
150. A he-goat . .	Ak bīr . . .	Ik birāth . . .
151. A female goat . .	Ak chhēl . . .	Ik chhail . . .
152. Goats . . .	Chhēl . . .	Chhail . . .
153. A male deer . .	Ak ūsai . . .	Ik hūsai (<i>Pash्तō</i>) . .
154. A female deer . .	Ak ūsai . . .	Ik hūsai (<i>ditto</i>) . .
155. Deer . . .	Ūsai . . .	Hūsai (<i>ditto</i>) . .
156. I am . . .	Ya thū . . .	Ā thū . . .
157. Thou art . . .	Tū thū . . .	Tū thū . . .
158. He is . . .	Ashī thū . . .	Sēh thū . . .
159. We are . . .	Mā thū . . .	Mō thū . . .

Gaurō (Biddulph).	Maiyā.	Chilis (Biddulph).	English.
.....	Mīṭha . . . .	.....	133. Better.
.....	Būṭ-maz mīṭha . .	.....	134. Best.
Zhūgo	Zhīga, ūchat (<i>Pash̄tō</i>) .	.....	135. High.
.....	Zhīga . . . .	.....	136. Higher.
.....	Būṭ-maz zhīga . .	.....	137. Highest.
Gho	Ak ghō	Gho	138. A horse.
Ghūi	Ak ghōi	Ghoi	139. A mare.
.....	Ghō . . . .	.....	140. Horses.
.....	Ghōia . . . .	.....	141. Mares.
Gū	Ak gō . . . .	.....	142. A bull.
Gau	Ak gā . . . .	.....	143. A cow.
.....	Gō . . . .	.....	144. Bulls.
.....	Gāi ; gor==cattle . .	... ...	145. Cows.
Kusur	Ak kūsar	Ēk kut <u>suro</u>	146. A dog.
.....	Ak kūsir . . . .	.....	147. A bitch.
.....	Kūsara . . . .	.....	148. Dogs.
.....	Kūsīra . . . .	.....	149. Bitches.
Sāli (a goat)	Ak mūngur	Ēk t <u>satilo</u>	150. A he-goat.
.....	Ak sāil . . . .	.....	151. A female goat.
.....	Bakara	Bakkēr	152. Goats.
.....	Ak hūsai (<i>Pash̄tō</i>) . .	... ...	153. A male deer.
.....	Ak hūsī (ditto) . .	.....	154. A female deer.
.....	Hūsī . . . .	... ...	155. Deer.
Thū, fem. twī	Mā thū	Tho, fem. thi	156. I am.
Ditto	Tā thū	Ditto	157. Thou art.
Ditto	Səb thū	Ditto	158. He is.
The (m. and f.)	Bē thū	The, fem. thia	159. We are.

English.	Gārwi.	Tōrwālī.
160. You are . . .	Thā thū . . .	Thō thiā . . .
161. They are . . .	Tum thū . . .	Tiyā thiā . . .
162. I was . . .	Ya āsh . . .	Ā ashū . . .
163. Thou wast . . .	Tā āsh . . .	Tū ashū . . .
164. He was . . .	Ashī āsh . . .	Sēh ashū . . .
165. We were . . .	Mā āsh . . .	Mō ashai . . .
166. You were . . .	Thā āsh . . .	Thō ashai . . .
167. They were . . .	Tum āsh . . .	Tiyā ashai . . .
168. Be . . .	Hō . . .	Hō . . .
169. To be . . .	Hōgē . . .	Hā . . .
170. Being . . .	Hōg . . .	Hūa . . .
171. Having been . . .	Āsh . . .	Hōthū . . .
172. I may be . . .	Ya hōm . . .	Ā hōya . . .
173. I shall be . . .	Ya hōm . . .	Ā hūyī . . .
174. I should be . . .	Ya hōm . . .	Ā hōya . . .
175. Beat . . .	Chānd . . .	Kūṭh . . .
176. To beat . . .	Chāndō . . .	Kūṭhū . . .
177. Beating . . .	Chāndō . . .	Kūṭhūā . . .
178. Having beaten . . .	Chāndōsh . . .	Kūṭhū-thū . . .
179. I beat . . .	Ya chāndānt . . .	Ā kūṭha-thū . . .
180. Thou beatest . . .	Tā chāndānt . . .	Tū kūṭha-thū . . .
181. He beats . . .	Ashī chāndānt . . .	Sēh kūṭha-thū . . .
182. We beat . . .	Mā chāndānt . . .	Mō kūṭha-thiā . . .
183. You beat . . .	Thā chāndānt . . .	Thō kūṭha-thiā . . .
184. They beat . . .	Tum chāndānt . . .	Tiyā kūṭha-thiā . . .
185. I beat (<i>Past Tense</i>) . . .	Mai mār̄ . . .	Mai kūṭhā . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tai mār̄ . . .	Tai kūṭhā . . .

Gaurō (Biddulph).	Maiyā.	Chilis (Biddulph).	English.
The (<i>m. and f.</i>) . . .	Tus thū . . .	The, <i>fem.</i> thia . . .	160. You are.
Ditto . . .	Saī thū . . .	Ditto . . .	161. They are.
Asū, <i>fem.</i> aswi . . .	Mā ās . . .	Aso, <i>fem.</i> asi . . .	162. I was.
Ditto . . .	Tū ās . . .	Ditto . . .	163. Thou wast.
Ditto . . .	Sōh ās . . .	Ditto . . .	164. He was.
Ase (<i>m. and f.</i>) . . .	Bē āsū . . .	Ase, <i>fem.</i> asia . . .	165. We were.
Ditto . . .	Tus āsū . . .	Ditto . . .	166. You were.
Ditto . . .	Saī āsū . . .	Ditto . . .	167. They were.
Hū	Hō	Hā	168. Be.
Gahō	Hō	Hā	169. To be.
.....	Hōē	Hoā	170. Being.
.....	Hū	Hā	171. Having been.
.....	Mā hōnshat or hūgai	.....	172. I may be.
Gōsh, hībōsh . . .	Mā hōnshat . . .	Hoshatho, <i>fem.</i> hoshathi . . .	173. I shall be.
.....	Mā hōnshat or hūwam	.....	174. I should be.
.....	Kuṭagal	Kote	175. Beat.
.....	Kuṭō	Kotā	176. To beat.
.....	Kuṭa	Kotā	177. Beating.
.....	Kuṭagalai	Kote	178. Having beaten.
.....	Mā kuṭānt	Kotān tho, <i>fem.</i> kotān thi	179. I beat.
.....	Tū kuṭānt	Ditto	180. Thou beatest.
.....	Sōh kuṭānt	Ditto	181. He beats.
.....	Bē kuṭānt	Kotān the	182. We beat.
.....	Tus kuṭānt	Ditto	183. You beat.
.....	Saī kuṭānt	Ditto	184. They beat.
.....	Mā kuṭagil	Kotō, <i>fem.</i> koti	185. I beat (<i>Past Tense</i>).
.....	Tō kuṭagil	Ditto	186. Thou beatest (<i>Past Tense</i>).

English.	Gārwī	Tōrwāli.
187. He beat (<i>Past Tense</i>) .	Pah mārō . . .	Sēh kūthūā . . .
188. We beat (<i>Past Tense</i>) .	Mū mārō . . .	Mō kūt̄hūā . . .
189. You beat (<i>Past Tense</i>)	Thō mārō . . .	Thō kūt̄hūā . . .
190. They beat (<i>Past Tense</i>)	Sōh mārō . . .	Tiyā kūt̄hūā . . .
191. I am beating . . .	Ya chāndānt . . .	Ā kūt̄ha-thū . . .
192. I was beating . . .	Ya chāndānt āsh . . .	Ā kūt̄ha-shū . . .
193. I had beaten . . .	Mai chāndū . . .	Mai (or ā or ai) kūt̄hū-shū
194. I may beat . . .	Ya chāndam . . .	Ā kūt̄hūyā . . .
195. I shall beat . . .	Ya chāndam . . .	Ā kūt̄hiyā . . .
196. Thou wilt beat . . .	Tū mārmish . . .	Tū kūt̄hiyā . . .
197. He will beat . . .	Pah mārmish . . .	Sēh kūt̄hiyā . . .
198. We shall beat . . .	Mū mārmish . . .	Mō kūt̄hiyā . . .
199. You will beat . . .	Thō mārmish . . .	Thō kūt̄hiyā . . .
200. They will beat . . .	Sōh mārmish . . .	Tiyā kūt̄hiyā . . .
201. I should beat . . .	Ya chāndam . . .	Ā kūt̄hūyā . . .
202. I am beaten . . .	Mai chāndū . . .	Mai kāt̄hū-thū . . .
203. I was beaten . . .	Mai chāndūsh . . .	Mai kūt̄hū-shū . . .
204. I shall be beaten . . .	Mai chāndam . . .	Mai kūt̄hingā . . .
205. I go . . .	Ya bacħānt . . .	Ā bazha-thū . . .
206. Thou gcest . . .	Tū bacħānt . . .	Tū bazha-thū . . .
207. He goes . . .	Ashi bacħānt . . .	Sēh bazha-thū . . .
208. We go . . .	Mā gā . . .	Mō bazha-thū . . .
209. You go . . .	Thō gā . . .	Thō bazha-thū . . .
210. They go . . .	Sōh gā . . .	Tiyā bazha-thū . . .
211. I went . . .	Ya gā . . .	Ā gā . . .
212. Thou wentest . . .	Tū gā . . .	Tū gā . . .
213. He went . . .	Ashi gā . . .	Sēh gā . . .

Gaurō (Biddulph).	Malyā.	Chilia (Biddulph).	English.
.....	Sē kuṭagil . . .	Kotō, <i>fem.</i> kotī . .	187. He beat (<i>Past Tense</i>).
.....	Zō kuṭagil . . .	Ditto . . .	188. We beat (<i>Past Tense</i>).
.....	Sō kuṭagil . . .	Ditto . . .	189. You beat (<i>Past Tense</i>).
.....	Sayō kutagil . . .	Ditto . . .	190. They beat (<i>Past Tense</i>).
.....	Mā kuṭānt . . .	Kotān-tho . . .	191. I am beating.
.....	Mā kuṭ-ās . . .	Kotān-aso, <i>fem.</i> kotān-asi ..	192. I was beating.
.....	Mē kuṭel-ās . . .	Kotō-aso, <i>fem.</i> kotī asi .	193. I had beaten.
.....	Mā kuṭagal-ashat . . .	.....	194. I may beat.
.....	Mā kuṭagal-ashat . . .	Kote-shatho, <i>fem.</i> shēthi .	195. I shall beat.
.....	Tō kuṭagal-ashat . . .	Ditto . . .	196. Thou wilt beat.
.....	Sē kuṭagal-ashat . . .	Ditto . . .	197. He will beat.
.....	Bē kuṭagal-ashat . . .	Kote-shēthe . . .	198. We shall beat.
.....	Tus kuṭagal-ashat . . .	Ditto . . .	199. You will beat.
.....	Sayō kuṭagal-ashat . . .	Ditto . . .	200. They will beat.
.....	Mā kuṭagal ashat . . .	.....	201. I should beat.
.....	Mā kuṭais-thū . . .	Kotēzān-tho, <i>fem.</i> kotēzain-thi.	202. I am beaten.
.....	Mā kuṭais-thū . . .	Kotēzās-āsō, <i>fem.</i> kotezaīsi .	203. I was beaten.
.....	Mā kuṭaiz bashat . . .	Kotēz-ashatho, <i>fem.</i> ashēthi	204. I shall be beaten.
Bayon, <i>fem.</i> baī	Mā bait . . .	.....	205. I go.
Ditto	Tū bait . . .	.....	206. Thou goest.
Ditto	Sōh bait . . .	.....	207. He goes.
Bē (<i>m. and f.</i>)	Bē baita . . .	.....	208. We go.
Ditto	Tus baita . . .	.....	209. You go.
Ditto	Sai baita . . .	.....	210. They go.
Bayega, <i>fem.</i> bayegī .	Mā baigā . . .	.....	211. I went.
Ditto	Tū baigā . . .	.....	212. Thou wentest.
Ditto	Sōh baigā . . .	.....	213. He went.

English.	Gārwāl.	Tōrwālī.
214. We went . . .	Mū gāsh . . .	Mō gā . . .
215. You went . . .	Thō gāsh . . .	Thō gā . . .
216. They went . . .	Sōh gāsh . . .	Tiyā gā . . .
217. Go . . .	Chō . . .	Bazh, til . . .
218. Going . . .	Bachū . . .	Bazhūā . . .
219. Gone . . .	Gāt . . .	Gā . . .
220. What is your name ? .	Chhā ki nām ? .	Chhī ka nām thū ? .
221. How old is this horse ?	Āī gor kiti kālā ? (verb 'thū' understood).	As ghō-chē umar kitaik thū ?
222. How far is it from here to Kashmir ?	Kashmir āī bāgē ti kiti dūr ? (verb 'thū' understood).	Mhait-mā Kashmir kitaik dhū thū ?
223. How many sons are there in your father's house ?	Chhā bab-ā shīt kiti pāt thū ?	Chhī bap-chē shīr-mē kitaik pūchh thū ?
224. I have walked a long way to-day.	Ya āj bār gīrō . . .	Āsh ā chir pānd kīthū . . .
225. The son of my uncle is married to his sister.	Mā piṭhī-ā pāt ashī ishpo gaīt.	Mi piṭhī-chē pūchh isa shū bibai-thū.
226. In the house is the saddle of the white horse.	Shīt mē panar gor-ā zin thū.	Shīr-mē ūjal ghō-chē kāti thū.
227. Put the saddle upon his back.	Asā fāng-ra zin tal . . .	Isa dāg zhat kāti thal . . .
228. I have beaten his son with many stripes.	Mai ashī pāt bār tāzān chanḍū.	Mai isa pāchh chir kurra-di kūthū thū.
229. He is grazing cattle on the top of the hill.	Ashī khan-ā thos māl chārānt.	Sēh khan-chē shā zhat māl chāthū.
230. He is sitting on a horse under that tree.	Ashī gor-ra bāsh̄t lōh tān .	Sēh ghō zhat bhaiṭ-thū pai thām tān.
231. His brother is taller than his sister.	Aśā jā asā ishpō mā ūchat thū	Isa bhā tisa shū-mā jig thū
232. The price of that is two rupees and a half.	Asī mūl dū rūpāi ādil (½ Rupēe).	As-chē qēmat dū ādhil thū
233. My father lives in that small house.	Mā bab ashī lakñt shīt-mē bāsh̄t (sits = lives).	Mi bap as lūt shīr-mē bhaiṭ-thū.
234. Give this rupee to him	Āī rūpāi ās-ki dah . . .	As shālmi is-ki dai . . .
235. Take those rupees from him.	Ās-mā āī rūpāi gin . . .	As shālmā ēz-mā għin . . .

Gaurð (Biddulph).	Maiyā.	Chilis (Biddulph).	English.
Bayege (<i>m. and f.</i>) . .	Bē baigil . . .	.....	214. We went.
Ditto . . .	Tus baigil . . .	.....	215. You went.
Ditto . . .	Sāñ baigil . . .	.....	216. They went.
Ba	Bah . . . .	.....	217. Go.
.....	Bai . . . .	.....	218. Going.
Baiga	Bayi . . . .	.....	219. Gone.
.....	Tē gī nā thū? . .	.....	220. What is your name?
.....	As ghō gī umar thū? .	.....	221. How old is this horse?
.....	As zāē-na Kashmīr katuk dūr thū?	.....	222. How far is it from here to Kashmir?
.....	Tē mhāla bhā-maz katuk pūṭha thū?	.....	223. How many sons are there in your father's house?
.....	Māñ az sōh tēl-thū . .	.....	224. I have walked a long way to-day.
.....	Mē pichh-ā pūṭh tasī bhē ziyl karagil.	.....	225. The son of my uncle is married to his sister.
.....	Panara ghō-ā kāti bhā-maz thū.	.....	226. In the house is the saddle of the white horse.
.....	Tasī dā-tal kāti galagal .	....	227. Put the saddle upon his back.
.....	Mē tasī pūṭh kurṛō gin kuṭa-thū.	.....	228. I have beaten his son with many stripes.
... .	Sōh khānā shish-tal māl sārānt.	....	229. He is grazing cattle on the top of the hill.
.....	Sōh ghō-tal bhaiṭa-thū as gai-sōra.	.....	230. He is sitting on a horse under that tree.
.....	Tasī zhā tasī bhē-na zhigā thū.	.....	231. His brother is taller than his sister.
.....	As-ā māl dāi adhil thū .	.....	232. The price of that is two rupees and a half.
.....	Mē mhāla as laka bhā-maz bhaiṭ-thū.	.....	233. My father lives in that small house.
.....	As rūpāi tasī dagal .	.....	234. Give this rupee to him.
.....	Tas-na as rūpāi āgal .	.....	235. Take those rupees from him.

English.	Gārwī.	Tōrwālī.
236. Beat him well and bind him with ropes.	Ashī rēn chanq, lūndār gand.	Isa chir kūt̄h, paṛi-dī gand
237. Draw water from the well.	Āi kōi-mā ū gaḍh . . .	Kōi-mā ū ningāl . . .
238. Walk before me . . .	Mā mūka chō . . .	Mi mūzh til . . .
239. Whose boy comes behind you ?	Chhā pata kisā pōh yānt ?	Chhi paizh kisi phō yai-thū ?
240. From whom did you buy that ?	Āi kis-mā gīnt ? . . .	As shai kis-mā ghin-thū ?
241. From a shopkeeper of the village.	Lām-ā dūkāndār-mā	Gām-chē ik dūkāndār-mā

Gaurō (Biddulph).	Maiyā.	Chilīs (Biddulph).	English.
.....	Tas miṭha kutagal danwala gin gandagal.	.....	236. Beat him well and bind him with ropes.
.....	Kōhai-na wī nihālagal	.....	237. Draw water from the well.
.....	Mē mūṭho bah	.....	238. Walk before me.
.....	Kasē māṭ tē pāṭo ait ?	.....	239. Whose boy comes be- hind you ?
.....	Kasē-na as ghina-thū ?	.....	240. From whom did you buy that ?
.....	Gā-maz ak dukāndār-na	.....	241. From a shopkeeper of the village..

BURUSHASKI OR KHAJUNA.

Although this language is in no way related to the other forms of speech dealt with in this volume, it will be convenient to consider it in connexion with them. In the first place, this is suggested by its geographical position, its speakers inhabiting the mountain country immediately to the north of Gilgit, the home of Shinā, and separating it from the Little Pámír. Besides this, linguistic evidence makes it probable that the speakers of Burushaski once occupied the whole, or the greater part, of the territory now occupied by the languages of the Dardic family, and that their present representatives are the remnant of a once more widely spread race. Burushaski words survive in use even in the languages of distant Kāfristān.¹

It is the language of Hunza, Nagar, the Ghizr Valley, and a portion of Yāsin. It is called Khajuna by the neighbouring races; Burushaski by the natives of Hunza; Kunjūti by the natives of Yārkand; and its dialect spoken in a portion of Yāsin is, according to Dr. Leitner, called Biltum, though this name does not appear to be known to the people of Warshgom, which is the name of the district of which Yāsin forms a part. Dr. Leitner mentions two main dialects,—that of Hunza, and that of Nagar. It appears, however, that on this point he was mistaken, the Hunza and Nagar dialects being identical. It is doubtful under what family this language should be grouped. It is certainly non-Aryan. Prof. Tomaschek² identifies the Khajuna tribe with the κάστοι of Ptolemy, but this can hardly be accepted. According to Mr. Conway the people of Nagar call their language Yeshkun.

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The following Skeleton Grammar is based on the Grammars of Colonel Biddulph and Dr. Leitner. It has been carefully revised at Hunza by the Political Munshi, Munshi Ghulam Murtaza, to whom I am indebted for many important corrections.

¹ Such is, for instance the Burushaski *chhomar*, iron, which appears in Bashgali as *chimr*, in Wai-Alā as *chima*, in Kaləsha as *chimbar*, in Khōwār as *chumūr*, in Pas̄hai, Gārwī, and Shinā as *chimar*, and so on. Compare, again, Burushaski *jakun* with Shinā zhakun, an ass, and other similar cases.

² *Sitzungsberichte der philos. histor. Classe der kaiserlichen Akademie der Wissenschaften* (Vienna). Vol. xcvii, 1898, p. 822.

BURUSHASKI or KHAJUNA

I.—NOUNS.

Plural.—Formed by suffixes.

The principal are, *ing*, *ming*, *isho*, *ans*, *mute*, *intz*, *ichang*.

Declension.

The syllable *an* added to the singular gives the force of an indefinite article, *sis*, man; *sisan*, a certain man.

All nouns relating to the human body, to relations, and to such ideas as 'anger,' 'dream,' or 'temper,' that cannot be conceived independently of a person, are declined with agglutinated pronominal prefixes.

Thus, *a-ūs*, my wife; *g-ūs*, thy wife; *y-ūs*, his wife; *mi-ūs*, our wife; *ma-ūs*, your wife; *u-ūs*, their wife.

II.—PRONOUNS.

(a) Personal—

Nom.	Sing. <i>jē</i> (or <i>jā</i> before past tenses of transitive verbs), I,	Plur. <i>mi</i> .	Sing. <i>ung</i> , <i>unge</i> , thou,	Plur. <i>mah</i> .
Acc.	<i>jē</i> ,	<i>mi</i> .	<i>ung</i> ,	<i>mah</i> .
Gen.	<i>jā</i> ,	<i>mi</i> .	<i>unge</i> ,	<i>mah</i> .
Dat.	<i>jāur</i> ,	<i>mimar</i> .	<i>ungar</i> ,	<i>mamar</i> .

Nom. and Acc. *khin*, he (near), this; *khan*, she (near), this; *khu*, they (near), these. Gen. *khanē*, *khanmo*, *khuē*. Dat. *khanar*, *khanmur*, *khuar*.

So *in*, *inē*, he or she (far), that; plur. *ū*, *ūē*, they (far), those.

The above refer only to human beings. For animals and things, we have :—

Sing. Plur.

(1) Masc. human being—

Nom. and Acc.	<i>hir</i> , a man,	<i>hirī</i> .
Gen.	<i>hirē</i> ,	<i>hirīē</i> .
Dat.	<i>hirar</i> ,	<i>hirīar</i> .

The Voc. is formed by prefixing *lē*. Thus, *lē hir*, O man.

Sing. Plur.

This—	Masc.	Fem.	M. and F.
Gen.	<i>khōs</i> ,	<i>khot</i> ,	<i>khotē</i> .

That—

Nom. and Acc.	<i>es</i> ,	<i>et</i> ,	<i>ets</i> .
Gen.	<i>esē</i> ,	<i>etē</i> ,	<i>etsē</i> .

(b) Possessive—

<i>jeimō</i> , mine.
<i>guimō</i> , thine.
<i>imō</i> , his.
<i>mūimō</i> , hers.
<i>mīmō</i> , ours.
<i>māimō</i> , yours.
<i>uimō</i> , theirs.

Other cases are formed by postpositions added to the Nominative or Genitive. Thus, *hir-ūlo* or *hirē-ūlo*, in a man; *hirē-kūt*, with a man; *hirē-gannē*, for a man; *hirē-tsum*, from a man; *hirē-at*, on a man.

(c) Relative, *bih* (used with personal pronoun), who, which.

(d) Interrogative, *amin*, *minan*, who?

bisan, what?

amin, which one (human beings)?

amis (m.), *amit* (f.), which one (animals or things)?

(2) Fem. human being—

Nom. and Acc.	<i>gus</i> , a woman,	<i>gushians</i> .
Gen.	<i>gusē</i> ,	<i>gushiansē</i> .
Dat.	<i>gus-mur</i> ,	<i>gushiansar</i> .

(e) Indefinite, *kūts* (in composition), a person; *minan*, somebody; *min kih bish*, nobody.

(3) Animal, or Thing—

Nom. and Acc.	<i>haqhrur</i> , a horse,	<i>haqhrintz</i> , or <i>haqhrishz</i> , etc., etc.
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(f) Reflexive, *i i jī*, I myself; *ung gūē*, thou thyself; *in ī*, he himself; *in mū*, she herself; *es ī* (m.), *et ī* (f.), it itself; *mi mi*, we ourselves; *māh māi*, you yourselves; *ū ū*, they themselves; *ets ī*, they themselves (neut. m. and f.).

(4) Pronominal Noun—

Nom. and Acc.	<i>gūs</i> , thy wife,	<i>gūs-shintz</i> .
Gen.	<i>gusmo</i> ,	<i>gūs-shintzē</i> .
Dat.	<i>gus-mur</i> ,	<i>gūs-shintzar</i> .

(g) Agglutinated pronominal prefixes—

I	Sing.	Plur.
thou	<i>a</i> , <i>ā</i> ,	<i>mi</i>
he	<i>gō</i> ,	<i>mi</i>
she	<i>ī</i> or <i>e</i> ,	<i>z</i>
	<i>mu</i> .	

Gender.—All nouns are either Masculine or Feminine. The verb distinguishes between, on the one hand, Masc. and Fem. human beings, and on the other hand, Masc. and Fem. animals or things. The latter are called Nenter Masc. and Neuter Fem., respectively.

Examples, *a-yatis*, my head; *go-yatis*, thy head; *i-yatis*, his head; *gō-pach*, near thee; *a-ljē*, behind me; *mu-ljē*, behind her; *u-ljē*, behind them; *ā-ras*, to send me; *go-ras*, to send thee.

SKELETON GRAMMAR.

III.—VERB.

(a) Verb Substantive—

Present, I am.

	Sing.	Plur.	Sing.	Plur.
1.	bah,	bān.	bāyam,	bām.
2.	bah,	bān.	bām,	bām.
3.	M. { bāi, F. { bo, N. M. { bī, N. F. { dilah or bilah,	{ bān. { bām, { bīm. { bitsan.	{ bām, { bom, { bīm. { dilum or { dilum or { bīlum, { bitsum.	{ bām. { bām. { bīm. { bitsum.

Manās, to become.

Infinitive, manās, to become.

Pres. Part. maimi, becoming.

Past Part. numan, numā, having become.

Fut. Part. manās numān, about to become.

Negative Verb Substantive.

apah, I am not; *apāt*, he is not; *apō*, she is not; *api*, it is not.*Imperfect*, I was becoming.

	Sing.	Plur.
1.	maya bāyam,	maya bām.
2.	mai bām,	mai bām.
3.	M. { mai bām, F. { mai bom, N. M. { mai bīm, N. F. { mainm dilum.	{ mai bām. { mai bām. { mai bum. { mainm bitsum.

Perfect, I have become.

	Sing.	Plur.
1.	manā bah,	manū bān.
2.	manū bah,	"
3.	M. { manī bāi, F. { manī bo, N. M. { manī bī, N. F. { manim dilah,	{ manī bāi, { manī bo, { manī bī, { manim dilah,

Pluperfect, I had become.

	Sing.	Plur.
1.	manā bāyam,	manū bām.
2.	manū bām,	"
3.	M. { manī bām, F. { manī bom, N. M. { manī bīm, N. F. { manum dilum,	{ manī bām, { manī bom, { manī bīm, { manum dilum,

Present, I am becoming.

	Sing.	Plur.
1.	mayā bah,	mayā bān.
2.	mai bah,	mai bān.
3.	M. { mai bāi, F. { mai bo, N. M. { mai bī, N. F. { mainm dilah,	{ mai bāi, { mai bo, { mai bī, { mainm dilah,

Past, I became, I shall have become.

	Sing.	Plur.
1.	manam,	manūman.
2.	manumā,	"
3.	M. { manimī, F. { manūmo, N. M. { manibī, N. F. { manim dilah,	{ manimī, { manūmo, { manibī, { manim dilah,

Past Pronominal, I became.

	Sing.	Plur.
1.	a-manam.	mī-manūman.
2.	go-manuma,	mā-manūman.
3.	M. { i-manimī, F. { mo-manūmo, N. M. { i-manibī, N. F. { manim dilah,	{ u-manūman. { u-manibī, { u-manibiyō.

Future, I shall become.

	Sing.	Plur.
1.	mayām,	mayān.
2.	mainā,	maiimen.
3.	M. { mainimī, F. { mainmo, N. M. { mainibī, N. F. { mainimī,	{ mainen. { mainimī, { mainibī, { mainimī,

Imperative, become.

	Sing.	Plur.
2.	manē,	manīn.
3.	manish,	manishan.
	or the pronominal prefixes may be added, as in the case of the Past Pronominal.	

This verb can take pronominal prefixes throughout.

Thus, a-maya bah, I am becoming.

a-yā-maya bah, I am not becoming.

go-mai bah, thou art becoming.

i-maimī, he will be becoming.

The full conjugation of a tense with the prefixes is given under the head of the Past Pronominal.

Conditional mood, formed by suffixing a bē, = or not, to the tenses of the Indicative.

(b) Active Verb.—Ni-as, to go.

INFINITIVE, Present, ni-as, to go; Past, ni-as dilua, to have gone; Future, ni-as ni-as, to be about to go.

PARTICIPLES, Present, ni-chu-mē, going; Future, ni-as-ē, about to go.

Past, nān, I having gone.

nokōn, thou having gone.

nīn, he or it (m.) having gone.

nomōn, she or it (f.) having gone.

GERUND, jē niam-ūlo, in my having gone.

ung nīm-ūlo, „ thy „ „ „

in nīm-ūlo, „ his, her, its having gone

nimēn, we having gone.

namān, you having gone.

nūn, they having gone.

nī, they (things fem.) having gone.

mī nīm-ūlo, in our having gone.

ma nīm-ūlo, „ your „ „ „

u nīm-ūlo, „ their „ „ „

BURUSHASKI SKELETON GRAMMAR.

INDICATIVE MOOD. Present, I am going.

	Sing.	Plur.
1.	ni-ch-a bah,	ni-ch-a bān.
2.	ni-ch-u bah,	ni-ch-u bān.
M.	{ ni-ch-u bah,	{ ni-ch-u bān.
F.	{ ni-ch-u bo,	{ ni-ch-u bān.
N. M.	{ ni-ch-i bī,	{ ni-ch-u biyon.
N. F.	{ ni-ch-i-m dilah,	{ ni-ch-u bitsan.

Imperfect, I was going.

Same as Present, substituting the Past for the Pres. Auxiliary.
Thus, ni-ch-a baiyam.

Past, I went; I shall have gone.

	Sing.	Plur.
1.	nī-am,	nī-man.
2.	nī-mā,	nī-man.
M.	{ nī-mī,	{ nī-man.
F.	{ nī-mo,	{ nī-man.
N. M.	{ nī-mī,	{ nī-mian.
N. F.	{ nī-mī,	{ nī-mī.

Perfect, I have gone.

	Sing.	Plur.
1.	nī-bah,	nī-bān.
2.	nī-bah,	nī-bān.
M.	{ nī-bī,	{ nī-bān.
F.	{ nī-bo,	{ nī-bān.
N. M.	{ nī-bī,	{ nī-biyon.
N. F.	{ nī-bī,	{ nī-bitsan.

Pluperfect, I had gone.

	Sing.	Plur.
1.	nī-bah,	nī-bān.
2.	nī-bah,	nī-bān.
M.	{ nī-bī,	{ nī-bān.
F.	{ nī-bo,	{ nī-bān.
N. M.	{ nī-bī,	{ nī-biyon.
N. F.	{ nī-bī,	{ nī-bitsan.

Future, I shall go.

	Sing.	Plur.
1.	ni-chā-m,	ni-chā-n.
2.	ni-cho-mā,	ni-cho-man.
M.	{ ni-chī,	{ ni-cho-man.
F.	{ ni-cho,	{ ni-cho-man.
N. M.	{ ni-chī,	{ ni-chu-mijā.
N. F.	{ ni-chī,	{ ni-chi-mi.

Imperative, let me go.

	Sing.	Plur.
1.	ni-shā,	ni-shā-n.
2.	nī,	nī-n.
3.	ni-sh,	ni-shā-n.

CONDITIONAL MOOD.

Formed by adding *ā bē* to the Indicative. Thus,
ni-ch-a bah ā bē, I may be going.
ni-ch-a m ā bē, I may go.

Irregular Past Participles.—Colonel Biddulph gives the following, and says there are many others. I give the list with corrections:—

Infinitive.

manās, to become,
ñas, to have,
shias, to eat,
etas, to make him,
minās, to drink,
hūrūas, to sit,
yetsas, to see,
gucchīyas, to sleep,
irrās, to die,
iskanas, to kill him,
ghasīs, to laugh,
yanas, to take up,
ganas,
tsñas, to take away,
its'nos, to count one,
ñgas, to give,
suranās, to begin,
orallas, to fall,
itñas, to shut up him,
ghorās, to say,
ñas, to tell,

Past. Part.

numutu,
ños,
ashī,
acti,
umim,
nhuret,
nijets,
nukucha,
muñor or nīr,
nīskan,
nukas,
ñyan,
nukan,
ntsū,
ntsān,
ñū,
nsurman,
niwall,
ñotus,
ñukar,
nusta.

Pronominal Verbs.—These verbs must take pronominal prefixes. In Class I the prefix refers to the subject, in Class II to the object of the verb.

Example of Class I, *a-iras*, I-to-die.

Pres.—

	Sing.
1.	<i>a-ir-ch-a bah</i> , I am dying.
2.	<i>go-ir-ch-u bah</i> , thou art dying,
3. { M.	<i>i-ir-ch-u bah</i> , he is dying,
F.	<i>mu-ir-ch-u bo</i> , she is dying,

	Plur.
1.	<i>mī-ir-ch-a bān</i> , we are dying.
2.	<i>mu-ir-ch-u bān</i> , you are dying.
3. { M.	<i>u-ir-ch-u bān</i> , they are dying.
F.	

Example of Class II, *a-ikinas*, to-teach-me.

jā-jī a-ik-i-am, I shall teach myself.
jā ung go-ik-i-am, I shall teach thee.
jā in-ik-i-am, I shall teach him.

unge jī a-ik-i bah, thou shall teach me, and so on.

Biddulph gives this as a Present tense, and Leitner, as a Future, but the formation is that of a Past.

Lists of these verbs are given by Biddulph and by Leitner. The following of Class II should be noted:—

MT.	THE	GIV.	HER.	US.	TOT.	THEM.
To ask, <i>dāghārusas</i> ,	<i>dokī phārusas</i> ,	<i>dēphār-</i> ,	<i>domphār-</i> ,	<i>dimphār-</i> ,	<i>dimāphār-</i> ,	<i>dāghārusas</i> .
To give, <i>ñgas</i> ,	<i>gn̄gas</i> ,	<i>gn̄gas</i> ,	<i>mn̄gas</i> ,	<i>mn̄gas</i> ,	<i>mn̄gas</i> ,	<i>ñgas</i> .
To make, <i>itas</i> ,	<i>ñayaritas</i> (mase),	<i>etas</i> ,	<i>metas</i> ,	<i>mitmaritas</i> (m. o.),	<i>mitmaritas</i> (m. o.),	<i>ñayaritas</i> (m. o.),
	<i>obj.</i> , <i>ñatas</i> (f. obj.).			<i>metas</i> (f. o.),	<i>metas</i> (f. o.),	<i>otas</i> (f. o.).
To see, <i>yetsas</i> ,	<i>gn̄yetsas</i> ,	<i>yetsas</i> ,	<i>gn̄yetsas</i> ,	<i>gn̄yetsas</i> ,	<i>gn̄yetsas</i> ,	<i>gn̄yetsas</i> .
To send, <i>aras</i> ,	<i>garas</i> ,	<i>oras</i> ,	<i>metas</i> ,	<i>metas</i> ,	<i>metas</i> ,	<i>aras</i> .
To teach, <i>atkinas</i> ,	<i>gn̄atkinas</i> ,	<i>tkinats</i> ,	<i>metatnas</i> ,	<i>metatnas</i> ,	<i>metatnas</i> ,	<i>atkinas</i> .

Numeral Verbs.—These verbs (list in Biddulph and Leitner) change their form according to the number of the object. Thus, *shias*, to eat one; *shias*, to eat many; *etas*, to make him; *etas*, to make them; *yetsas*, to see one; *yetsas*, to see many.Examples.—*Jā han lālt-an shī-am*, I ate one apple.*Jā sāla lālt shū-am*, I ate five apples. *Lālt*, as in Leitner, means 'apple trees'.Generic Verbs change according to the gender of the object. Th. s., *shias*, to eat a masculine thing; *sheas*, to eat a feminine thing.

The following version of the Parable of the Prodigal Son is in the standard dialect of Burushaski spoken in Hunza and Nagar. I am indebted for it to Captain P. J. Miles, I.S.C., Political Officer, Hunza-Nagar. The translation has been made by the Political Munshi at Hunza, Munshi Ghulam Murtaza.

[No. I.]

UNCLASSED, NON-ARYAN, LANGUAGE.

BURUSHASKI.

HUNZA-NAGAR DIALECT.

(Munshi Ghulam Murtaza, 1899.)

Hin hirē altan yū bam. Inē jut yī yūyar sennimī, 'lē aghā,
 One man's two sons were. That younger son father-to said, 'O father,
 gūmō gusē māl tsum jā-ar dēshkaltas bīkih jā-ar jaū.' Inē
 thine-own this property from me-to falleth if me-to me-give.' That
 hir īmō māl tarang ittimī. Bērum gunsing tsum ēchukan yī
 man his-own property apportion did. A-few days after the-younger son
 īmō isē ayōn māl gati-nih-niyan mathan dishan-ar gōsarimī. Itē
 his own all property collected-having distant place-to started. That
 dish-ar nīn bad-masti nitin īmo māl ēspalēmī.
 place-to having-gone riotous-living having-done his-own property he-lost.
 Bēshal ayōn phash ittimī, itē mulk-ūlo but chham manimī. Itē
 When all spend he-made, that country-in much famine became. That
 tsum iljī inē hir but tarāq ē-manimī. Inē hir nīn but
 from after that man much in-want became. That man having-gone much
 ghamēs hiran-ē kā dīmaghimī. Inē hir īmo maling-ūlo khukeshō
 wealthy man with joined. That man his-own fields-in swine
 oyareh-ar ē-rimī. Inē hir ēs-ūlo gutē rāē bilum, 'khuse
 grazing-for sent-him. That man heart-in this longing was, 'these
 khukeshō tsum divā-suman nishīn āūl ēcham.' Inār
 swine from spare-become having-eaten my-satisfaction did.' Him-to
 minē bisan ayū bam. Hō īmo shangkush-ar nīval
 any-one something not-give did. Then his-own senses-to coming
 ikharangē gikē baring ittimī, 'bērumān īmānsikoyō jā aghā daulat-
 self-to these words made, 'how-many hired-servants my father wealth-
 ūlo shapik nishīn bask māibim, jē chhamnē ā-ircha-bah; diyan
 in food having-eaten spare became, I hunger-of I-dying-am; having-risen
 aghāē pach nān baring eecham, "lē aghā, Khuda kilung
 father near going words I-would-make, "O father, God and thee
 goyār sharmindah a-mānam. Jē ung-ar gūi a-mānasē yashkī apah.
 before ashamed I-have-become. I thee-to thy-son I-to-be fit am-not.
 Jē gū-īmo hin darōskūin jovān nā ā-harut." Diyan yū ēpach
 I thy-own one hired-servant like making me-keep." Having-risen father near

nīmī. Mathanum dīn yū yī-ar yētsimī; inē ēs ē-ghūlimi. Yū went. Distant-from coming father son-to saw; his heart it-burnt. Father yī kā baghū manimī, bān ittimī. Yī yūy-ar sēnnimī, 'lē aghā, son with embrace did, kiss did. Son father-to said, 'O father, jē ung Khudā yār sharmindah a-mānam, jā akhōlum iljī urg-ar I thee God before ashamed I-have-become, I from-now after thee-to gūi a-mānasē yashkī apah.' Yū īmo shādurshō-ar hukm ittimī, thy-son I-to-become fit am-not.' Father his-own servants-to order did, 'but shōā gatung dosun khinē ēvilin; han burundō khinē ēmish- much good clothes bringing him-to put-on-him; one ring his finger- ulo ēdilin, kafshāmutṣ khinē ēltāin; hō shapik nishīn shōrayār in give, shoes him-to put-on-him; then food having-eaten merriment ēchan. Sāibahkih jā ā-yī īrūam, mūtō jindō manimī; īvālūam, we-will-do. As-if my my-son dead-was, now alive became; he-had-become-lost, dā dāghurkam.' Hō ūē shōrayār ittoman. again has-been-found.' Then they merriment did.

Inē oyum yī itē khēnē īmo maling-ulo bam. Taīlum hā yukkal His elder son that time his-own fields-in was. Thence house towards asir dīmar girātas kih ghāring-ē ichhar inē iltūmal-ar balimi. Hin near coming dancing and singing-of sound his ears-to reached. One shādur-ar kāōnih doghārisimī, 'mah bisan-ar girashān kih bisan-ar servant-to having-called enquired, 'you what-for are-dancing and what-for ghāringik ichōan.' Inē sēnnimī, 'ungē gōchō dī-bāi, ungē gū inē daltas singing are-doing.' He said, 'thy thy-brother come-has, thy thy-father his good jūas tsum manut uchhi-bāi.' Inē khafā numan ūlo nichar rāē coming from feast given-has.' He annoyed having-become inside go-to wish ā-ittimī. Yū hōlo dūs in-ar ilikinimī. Inē yūyar jawāb did-not-make. Father outside having-come him-to entreated. He father-to answer ichhīmī, 'khōlē barin, akhūrum din ung-ar khizmat ittam, bēshal gave, 'here look, so-many years thee-to service I-have-done, any-time ungē hukm tsum thum ā-ittam; akhūrum ittam-ulo han dūwan thy order from otherwise I-have-not-done; so-much doing-in one kid jā-ar ā-yāū-bah, jā-īmo shughlöttingē-kā noman nishīn me-to thou-hast-not-given-me, my-own friends-with becoming-together having-eaten shōrayār ē-chamskih. Bēshal ungē khinē gūi dīmī kih ungē merriment I-would-have-done-that. When thy this thy-son came who thy daulat lolitingē-kā ēspalimī, ung khinē ganē manut uchhimā.' Yū wealth prostitutes-with lost, thou his sake feast hast-given.' Father in-ar ēsamī, 'lē ā-yī, ung hamēshah jā-kā bah, jā bisan bī him-to said, 'O my-son, thou alioys me-with art, my whatever is

kih-isē ungē bī. Mimar shōrayār ittas munāsib bilum gutē ganē,
that thine is. Us-to merriment doing becoming was for-this sake,
 ungē khinē gōchō īrūam, jindō ēmanimī ; īvālum bam, mū
thy this thy-brother dead-was, alive became; lost was, now
 dāghurkam.'
found-has-heen.'

WARSHIKWĀR DIALECT.

The following specimen is not in Standard Burushaskī, but is in the dialect spoken in Warshgom. Warshgom is the name of the district comprising the three sub-districts of Yāsin, Tui, and Selgān. It is the tract which the English call Yāsin, but, according to the Chitrālis, it is a mistake to apply this term to the whole district. The dialect is known as Warshikwār. The specimen has been translated by Khan Sahib Abdul Hakim Khan. The language does not altogether agree with that of the foregoing grammatical sketch. The following are the principal points of difference:—

Nouns.—These follow the Grammar closely. The following postpositions should be noted, viz. *gha*, to ; *inga*, with ; *ingi*, before ; *bāka*, to.

Pronouns.—Note the forms, *ja-gha*, to me ; *jāngā*, with me ; *mi-gha*, to us ; *ung* or *unga*, you ; *go-gha*, to thee ; *gū-ya*, thy ; *goh go-chu*, thy brother ; *nē*, he, him, his (not in grammar) ; *nē-gha*, to him : *khenē*, this ; *jīnga*, (he spoke) to himself ; *iya*, his own ; *te*, (in) that (country) ; *wē*, they (not in grammar).

Verbs.—These contain many irregularities.

Auxiliary Verbs.—Note, *a-pā*, I am not. *Ba*, thou art, and *bān*, you are, are regular. So is *bi*, it is ; but *bi-ka*, it is, is not mentioned in the grammar. There is a form *ayur* (*chamba*), I am (dying). In the Past *bam*, he was and they were, is regular. There is a form *dulum*, it was (proper) ; and another *ashī*, he has been (twice).

Active Verbs.—A Verbal Noun seems to be formed by the addition of *a*. Thus, *tsura*, the act of coming ; *ēcha*, doing ; *tsirāgha*, going. The **Present Participle** shows the following forms: *shi-chan-ka*, eating ; *eta-ka*, doing. It is doubtful to me whether *dits*, bringing, or having brought ; *dūs*, coming out, or having come out ; *asur*, nearing ; are Present or Past Participles. The **Past Participle** usually ends in *i* (= he). Thus, *dēhimi*, (he) having collected ; *chini*, (he) having gone ; *nishi*, (he) having eaten ; *uldi*, (he) having come ; *ēpini*, (he) having approached. Sometimes it ends in *e*, as in *nete* (see Irregular Past Participles), having done ; *diyēh*, having risen ; *nihāne*, having called. *Na-mun*, becoming, is nearly regular, see conjugation of *manās*. The only instance of a **Gerund** is *tsurum-uleh*, which is nearly regular.

In the **Present Tense**, *a-maya a-pā*, I am not becoming, is regular. In other cases, the principal portion of the compound ends in *um*, so that we have *qalchum*, it falleth ; and *echum bān*, you are doing. In the first, the auxiliary has been dropped. *Mayimbi*, it became, may perhaps be a present participle. In the **Imperfect** we have, similarly, *a-yum bām*, he was not giving.

The conjugation of the **Past** differs widely from the Grammar. The forms given are:—**FIRST PERSON**, *a-mana*, I became ; *eta*, I did ; *ayeta*, I did not. **SECOND PERSON**, *ayuyah*, thou gavest not ; *ūya*, thou gavest him. **THIRD PERSON**, *sennī*, he said ; *phaki*, he apportioned ; *eti*, he made ; *a-yeti*, he did not make ; *ēspaloi*, he lost ; *mani*, it or he became ; *ēri*, he sent (him) ; *gali*, he went ; *yetsi*, he saw ; *gholi*, he burnt ; *mani*, he embraced (?) ; *yai*, he reached ; *dugharisi*, he asked him ; *hilikini*, he entreated ; *deli*, he gave. The **THIRD PERSON PLURAL** is represented by *etin*, they did. The **Perfect** is represented by *dīm bai*, he has come ; *um bai*, he has given him. Here again the main verb ends in *m*. There are no examples of the **Pluperfect**.

For the **Future**, we have *ēcham*, I shall make ; and *ēchan*, we shall make. These are both regular.

For the **Imperative** we have *ū*, give it ; *eh-hurut*, keep me ; *ē-valing*, put on him ; *deling*, give him ; *ētaying*, put on him.

[No. 2.]

UNCLASSED, NON-ARYAN, LANGUAGE.

BURUSHASKI.

WARSHIKWĀR DIALECT.

(Khan Sahib Abdul Hakim Khan. 1898.)

Han hire altan yū bam. Khenē ēchughn yē tati-gha sennī, 'lē tati,
One man's two sons were. This younger son father-to said, 'O father,
 gūya gute māl-tsum ja-gha desh qalehum bika ja-gha ū.' Nē
thine-own this property-from me-to also falleth if me-to give.' That
 hire iya daulat phaki. Bērum gunz tshechi ēchughn yē iya māl
man his-own property apportioned. A-few days after younger son his-own property
 sāf dēhimi mathana rāhi e-ti. Te jagha chinī
all having-collected distant-place start did. In-that place having-gone
 bad-masti nete iya daulat ēspaloi. Basha sēf khulētika te
riotous-living having-done his-own property lost. When all he-spent that
 mulko-lo but draghānj mani; tshechine nē hir but taraq mani.
country-in much famine became; after-that that man much in-want became.
 Nē nī but quwating hir-inga just mani. Nē hire iya
He having-gone much wealthy man-with joined became. That man his-own
 maling harang khūk yārcha ēri. Nē hire armān dulumka khuwe
fields in swine grazing sent. That man longing had these
 khūke-shu tsum bas manum nishi duljacham tsekka.
swine from spare become having-eaten satisfied I-would-have-become.
 Mene nē-gha a-yum bam. Hō fahm uldi iya jinga baring eti,
Anyone him-to not-give did. Then senses-to coming his-own self-to words made,
 'bērum mazdūri-shu jā tati daulato.lo paqu nishi dulja
'how-many hired-servants my father wealth-from food having-eaten satisfied
 bas mayimbi, ja chhamene ayur chamba. Diyēh tati ēpini
spare became, I from-hunger am dying. Having-risen father near-going
 baring e-cham, "leh tati, Khudai ga go gungī sharmanda a-mana.
words I-would-make, "O father, God and thee before ashamed I-have-become.
 Ja go-gha gū-yē a-mayā layiq a-pā. Ja gū-ya hen muzdur tulum
I thee-to thy-son I-being fit not-am. Me thine-own one hired-servant like
 nete hurut." Diyēh tati epiye gali mathanum tsura tati
making keen." Haring-risen father near went distance-from coming father
 yē yetsi: nē es gholi, nuhū gali, tati yē inga dagho mani,
son save: his his-heart burnt, running went, father son with neck embraced,
 bah eti. Yē tati-gha sennī, 'leh tati, ja unga Khudai ingi sharmanda
kiss did. Son father-to said, 'O father, I thee God before ashamed
 a-mana. Ja akhōlum ilja go-gha gū-yē a-mayā lāyiq a-pā. Tati
I-here-become. I from-now after thee-to thy-son I-being fit am-not. Father

i-ya shādar-bāka bandēsh e-ti, 'but shuwa gatunz dits ♦ khenē-gha
his-own servants-to order did, 'much good clothes bringing' him-to
 ēvaling, han borondo khenē ē-mesh-uleh de-ling, kaush khenē-gha ētaying;
 put-on-him, one ring his his-finger-on give, shoes him-to put-on-him;
 ho paqu shichanka khushāni e-chan. Gūya-ki jā a-yē yurm bam,
 then food having-eaten merriment we-will-do. As-if my son dead was,
 amutuk jāndu mani; wālum bam, dā dogh ashi.' Hō
 now alive has-become; lost had-become, again found has-been.' Then
 wē khushāni e-tin.
 they merriment did.

Nē nū yē te wulēh i-ya maling harang bam; tōlum
 His elder son that time his-own fields in was; thence
tsurumuleh hā-gha asur girāsha ka gharing e-cha hāwāz nē
 having-come house-to nearing dancing and singing doing sound his
 tumalchi yai. Hen shādar nihāne dugharisi, 'boh girāshum ka
 ears reached. One servant having-called enquired, 'what dancing and
 boh gharing e-chum bān?' Nē se-nika, 'gō go-cho dimbai, gō tati
 what singing doing-you are?' He said, 'thy thy-brother come-has, thy father
 nē tāza tshura gandichi chasht um-bai.' Nē khafa mani ūla
 he well having-come sake feast has-given.' He annoyed became inside
tshirāgha rai a-yeti. Tati hola dūs, nē hilikini. Nē tati-
 going wish did-not-make. Father out having-come, him entreated. He father-
gha juwāb deli, 'kho ghān. Akhurum den go-gha khizmat e-ta,
 to answer gave, 'here look. So-many years thee-to service I-have-done,
 basha goh hukm-tsum thum a-yeta; akhurum e-taka
 any-time thy order-from otherwise I-have-not-done; so-much doing
 han dūwen ja-gha a-yuyah, a-ya yār-inga han
 one kid me-to (thou)-not-gavest, my-own friends-with one (together)
 na-man, nishi khushāni e-chamsekka. Basha gō khenē
 becoming, having-eaten merriment I-would-have-done. When thy this
 gū-yē diyeka, meneka gō daulat kanchninga ēspaloi, ung
 thy-son came, who thy wealth prostitutes-with lost, thou
 khenē gandichi chasht ūya.' Tati nē-ghā senni, 'leh a-yē, ung mudām
 his sake feast gavest.' Father him-to said, 'O my-son, thou always
 jānga ba, jā boh bika gō bi: mi-ghā khushāni e-cha
 me-with art, my whatever is thine is: to-us merriment doing
 munāsib dulum gute gandichi, gō khenē go-cho yurm bam, jāndu
 becoming was for-this sake, thy this brother dead was, alive
 mani; wālum bam, dā dogh ashi.'
 became; lost was, again found has-been.'

**NUMERALS IN THE WARSHIKWĀR DIALECT OF THE
BURUSHASKI LANGUAGE.**

han	altats	iskō	waltō	tsendō	bishindō	thalē	altambē	hūti	tōram
<i>one</i>	<i>two</i>	<i>three</i>	<i>four</i>	<i>five</i>	<i>six</i>	<i>seven</i>	<i>eight</i>	<i>nine</i>	<i>ten</i>
turma-han	turma-altō	turma-iskī	turma-waltō	turma- <u>tsendō</u>	turma-bishindō				
<i>eleven</i>	<i>twelve</i>	<i>thirteen</i>	<i>fourteen</i>	<i>fifteen</i>	<i>sixteen</i>				
turma-thalō	turma-altambō	turma-hūti	altar	altar-ga-toramō	altō-altar				
<i>seventeen</i>	<i>eighteen</i>	<i>nineteen</i>	<i>twenty</i>	<i>thirty</i>	<i>forty</i>				
alto-alta <u>ga-toramō</u>	iskī-altar	iskī-altar-ga-toram	waltē-alta <u>r</u>	waltē-alta <u>rga-toram</u>					
<i>fifty</i>	<i>sixty</i>	<i>seventy</i>	<i>eighty</i>	<i>ninety</i>					
<u>tsendī</u> -altar or thā.									
	<i>hundred.</i>								

Dr. Leitner (Hunza and Nagyr Hand-book, Pt. I, p. 200) gives slightly different forms, *viz.* :—

hānn,	altāts,	uskō,	waltō,	chudō,	mishindō,	talō,	altambō,	unchō,	tóromo,
<i>one,</i>	<i>two,</i>	<i>three,</i>	<i>four,</i>	<i>five,</i>	<i>six,</i>	<i>seven,</i>	<i>eight,</i>	<i>nine,</i>	<i>ten,</i>
turma-hann,	altārr,	altārr-torum,	altu-altārr,	altu-altārr-torum,	iskī-altārr,				
<i>eleven,</i>	<i>twenty,</i>	<i>thirty,</i>	<i>forty,</i>	<i>fifty,</i>	<i>sixty,</i>				
iskī-altārr-torum,	waltē-altārr,	waltē-altārr-torum,	tā or tāh.						
<i>seventy,</i>	<i>eighty,</i>	<i>ninety,</i>	<i>hundred.</i>						

Dr. Leitner points out that the numerals up to 10 have different terminations according to whether they refer to (a) human beings, (b) masculine animals or things, (c) feminine animals or things. Thus :—

- (a) *hinn hirr*, one man; *hinn gūss*, one woman; *altan hirri*, two men; *altan gushianta*, two women.
- (b) *hānn haghurr*, one horse; *hānn báum*, one mare; *hānn hā*, one house; *hānn ilchin*, one (his) eye.
- (c) *hik sīr*, one seer; *hik guntā*, one day.

The above are the forms used with masculine animals or things (b). The ones used for human beings are, (1) *hinn*, (2) *altan*, (3) *iské*. The rest are as above. The forms used for feminine animals or things are, (1) *hik*, (2) *altō*, (3) *iskī*, (4) *walti*, (5) *tsindi*, (6) *mishindi*, (7) *talē*, (8) *altambi*, (9) *hunti*, *unt*, (10) *torimi*, (11) *torimi-hik*, and so on.

STANDARD WORDS AND SENTENCES IN THE BURUSHASKI LANGUAGE.

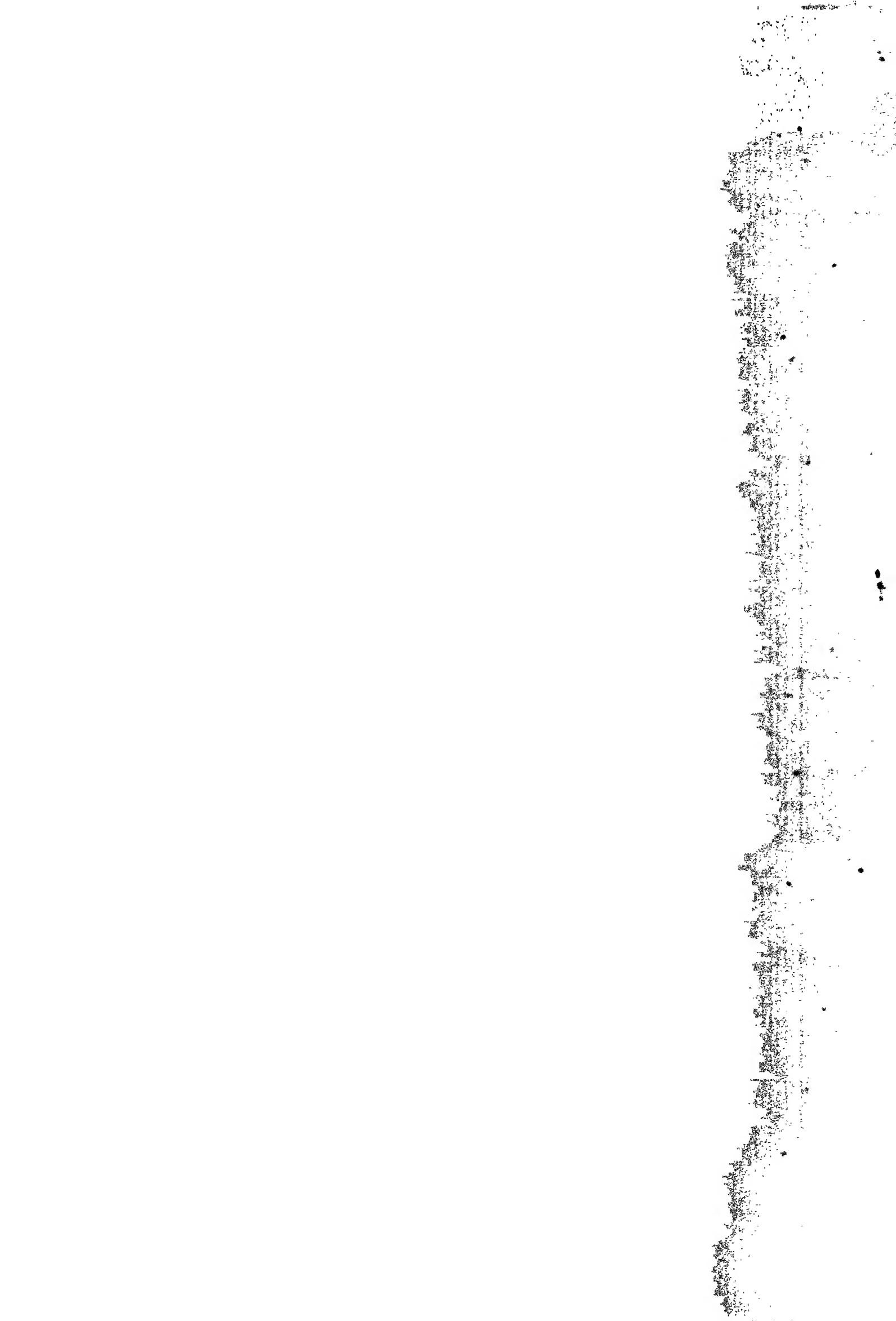
English.	Burushaski.	English.	Burushaski.
1. One	Han, hin, hik; han <u>haghur</u> , <i>one horse</i> ; hin hir, <i>one man</i> ; hik din, <i>one year</i> .	18. Of us	Mi.
2. Two	Altā, altan, alto; altā <u>haghur</u> , <i>two horses</i> ; altan hiri, <i>two men</i> ; alto dining, <i>two years</i> .	19. Our	Mi; mi <u>haghur</u> , <i>our horses</i> .
3. Three	Uskō, iskin, iski; uskō <u>haghur</u> , <i>three horses</i> ; iskin hiri, <i>three men</i> ; iski dining, <i>three years</i> .	20. Thou	Ung, ungē.
4. Four	Waltō, walti; waltō <u>haghur</u> , <i>four horses</i> ; waltō hiri, <i>four men</i> ; walti dining, <i>four years</i> .	21. Of thee	Ungē; ungē <u>haghur</u> , <i>thy horse</i> .
5. Five	Sundō, sindi; sundō <u>haghur</u> , <i>five horses</i> ; sundō hiri, <i>five men</i> ; sindi dining, <i>five years</i> .	22. Thine	Ungē.
6. Six	Mashindō, mashindi; mashindō <u>haghur</u> , <i>six horses</i> ; mashindō hiri, <i>six men</i> ; mashindi dining, <i>six years</i> .	23. You	Mah.
7. Seven	<u>Thalō</u> , thalē; <u>thalō haghur</u> , <i>seven horses</i> ; <u>thalō hiri</u> , <i>seven men</i> ; <u>thalē dining</u> , <i>seven years</i> .	24. Of you	Mah.
8. Eight	Altambō, altambi; altambō <u>haghur</u> , <i>eight horses</i> ; altambō hiri, <i>eight men</i> ; altambi dining, <i>eight years</i> .	25. Your	Mah; mah <u>haghur</u> , <i>your horse</i> .
9. Nine	Hunchō, hunṭi; hunchō <u>haghur</u> , <i>nine horses</i> ; hunchō hiri, <i>nine men</i> ; hunṭi dining, <i>nine years</i> .	26. He	In, inē.
10. Ten	Tōrmō, tōrmī; tōrmō <u>haghur</u> , <i>ten horses</i> ; tōrmō hiri, <i>ten men</i> ; tōrmī dining, <i>ten years</i> .	27. Of him	Ire.
11. Twenty	Altar; altar <u>haghur</u> , <i>twenty horses</i> ; altar hiri, <i>twenty men</i> ; altar dining, <i>twenty years</i> .	28. His	Inē; inē <u>haghur</u> , <i>his horse</i> .
12. Fifty	Altō altar tōrmō.	29. They	Üē.
13. Hundred	<u>Thāh</u> .	30. Of them	Üē.
14. I	Jā, ja.	31. Their	Üē; üē <u>haghur</u> , <i>their horse</i> .
15. Of me	Jā.	32. Hand	Irīn.
16. Mine	Jā; <i>whose horse is this? Jā bī, mine is.</i>	33. Foot	Yūtis.
17. We	Mi.	34. Nose	Imūpush.
		35. Eye	Ilchin.
		36. Mouth	Ikhat.
		37. Tooth	Inih.
		38. Ear	Iltūmal.
		39. Hair	Choyang.
		40. Head	Yaṭis.
		41. Tongue	Yūmus.

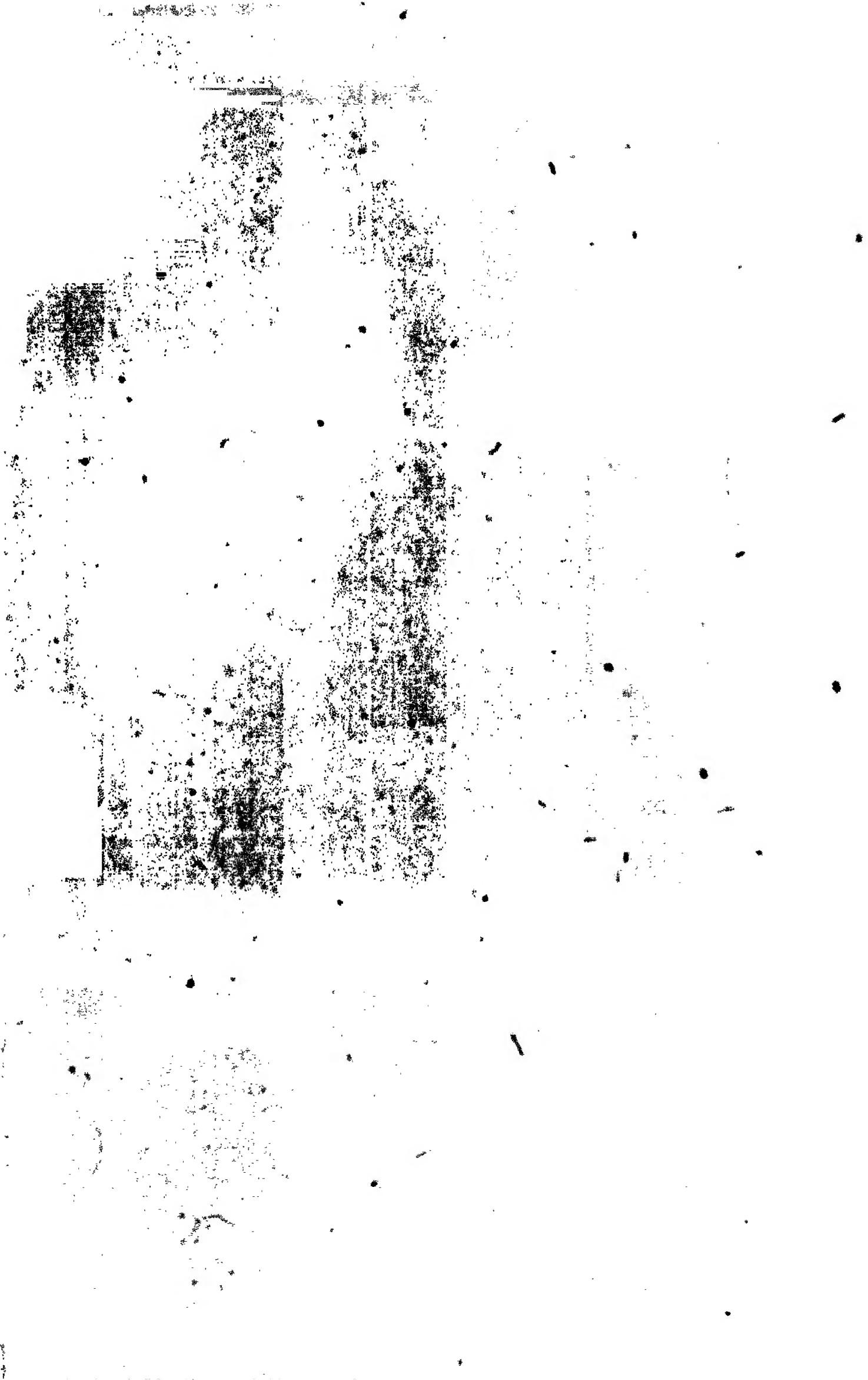
English.	Burushaski.	English.	Burushaski.
42. Belly	Yül.	69. Cow	Buvā.
43. Back	Ivälđas.	70. Dog	Huk.
44. Iron	Chhomar.	71. Cat	Bush.
45. Gold	Ghinish.	72. Cock	Hir karkamush.
46. Silver	Buri.	73. Duck	Pharish.
47. Father	Yū.	74. Ass	Jakun.
48. Mother	Ími.	75. Camel	U <u>th</u> .
49. Brother	Echð.	76. Bird	Balas.
50. Sister	Yas.	77. Go	Ni; to go, nias.
51. Man	Hir.	78. Eat	Shi; to eat, shias.
52. Woman	Gus.	79. Sit	Harut; to sit, harutas.
53. Wife	Yüs.	80. Come	Jü; to come, jüas.
54. Child	Hilas.	81. Beat	Deli; to beat, delias.
55. Son	I.	82. Stand	Diyih; to stand, diyihas.
56. Daughter	Ei.	83. Die	Guir; to die, iras.
57. Slave	Tsun.	84. Give	Yä; to give, yüas.
58. Cultivator	Burushin.	85. Run	Gärtä; to run, gärtäas.
59. Shepherd	Hoyaltars.	86. Up	Yatë.
60. God	Khudä.	87. Near	Asir.
61. Devil	Shaitän.	88. Down	Yaië.
62. Sun	Sah.	89. Far	Mathan.
63. Moon	Halants.	90. Before	Angë.
64. Star	Asi.	91. Behind	Ilji.
65. Fire	Phü.	92. Who	Amin.
66. Water	Sil.	93. What	Bisan.
67. House	Hä.	94. Why	Bise.
68. Horse	Haghur.	95. And	Kih.

English.	Burushaski.	English.	Burushaski.
96. But	Ammā.	123. Two good men . .	Altan daltash <u>kō</u> hiri.
97. If	Akhnā.	124. Good men . .	Daltash <u>kō</u> hiri.
98. Yes	Awā.	125. Of good men . .	Daltash <u>kō</u> hiriē.
99. No	Bih.	126. To good men . .	Daltash <u>kō</u> hiri.
100. Alas	Afsōs.	127. From good men . .	Daltash <u>kō</u> hiri <u>tsum</u> .
101. A father	Hin yū.	128. A good woman . .	Hin daltas gus.
102. Of a father	Hin yūē.	129. A bad boy . .	Hin ghunikish hilas.
103. To a father	Hin yū ar.	130. Good women . .	Daltas gush <u>ingans</u> .
104. From a father	Hin yū <u>tsum</u> .	131. A bad girl . .	Hin ghunikish dasin.
105. Two fathers	Altan yū sarō.	132. Good	Daltas, shōā.
106. Fathers	Yūsarō.	133. Better	But shōā.
107. Of fathers	Yūsarōē.	134. Best	Oyōu <u>tsum</u> shōā.
108. To fathers	Yūsarō ar.	135. High	Thānum.
109. From fathers	Yūsarō <u>tsum</u> .	136. Higher	But thānum.
110. A daughter	Hin ēi.	137. Highest	Oyōn- <u>tsum</u> thānum.
111. Of a daughter	Hin ēiē.	138. A horse	Han haghur.
112. To a daughter	Hin ēi mur.	139. A mare	Han bāyum.
113. From a daughter	Hin ēi mu <u>tsum</u> .	140. Horses	Haghurishō.
114. Two daughters	Altan yūgishans.	141. Mares	Bāyumishō.
115. Daughters	Yūgishans.	142. A bull	Han har.
116. Of daughters	Yūgishansē.	143. A cow	Han buvā.
117. To daughters	Yūgishans ar.	144. Bulls	Haro.
118. From daughters	Yūgishans mu <u>tsum</u> .	145. Cows	Buvā.
119. A good man	Hin daltas hir.	146. A dog	Han huk.
120. Of a good man	Hin daltas hirē.	147. A bitch	Han gus-huk.
121. To a good man	Hin daltas hir ar.	148. Dogs	Hukal.
122. From a good man	Hin daltas hir <u>tsum</u> .	149. Bitches	Gush <u>ingans</u> hukal.

English.	Burushaski.	English.	Burushaski.
150. A he-goat . .	Han haldin.	177. Beating . .	Nidilin.
151. A female goat . .	Han sir.	178. Having beaten . .	Nidilin.
152. Goats . . .	Hoyas.	179. I beat . .	Jē deljam.
153. A male deer . .	Han giri haldin.	180. Thou beatest . .	Ungē deljāā.
154. A female deer . .	Han giri sir.	181. He beats . .	Inē deljāī.
155. Deer . . .	Giri.	182. We beat . .	Mi deljān.
156. I am . . .	Jē bah.	183. You beat . .	Mah deljān.
157. Thou art . . .	Ung bah.	184. They beat . .	Ūē deljān.
158. He is . . .	Inē bai.	185. I beat (<i>Past Tense</i>) .	Jā deliyam.
159. We are . . .	Mi bān.	186. Thou beatest (<i>Past Tense</i>). .	Ungē delimā.
160. You are . . .	Mah bān.	187. He beat (<i>Past Tense</i>) .	Inē delimī.
161. They are . . .	Ūē bān.	188. We beat (<i>Past Tense</i>) .	Mi deliman.
162. I was . . .	Jē baiyam.	189. You beat (<i>Past Tense</i>) .	Mah deliman.
163. Thou wast . . .	Ung bam.	190. They beat (<i>Past Tense</i>) .	Ūē deliman.
164. He was . . .	Inē bam.	191. I am beating . .	Jē delja bah.
165. We were . . .	Mi bam.	192. I was beating . .	Jē delja baiyam.
166. You were . . .	Mah bam.	193. I had beaten . .	Jē deliyā baiyam.
167. They were . . .	Ūē bam.	194. I may beat . .	Jē deljam.
168. Be . . .	Manih.	195. I shall beat . .	Jē delias bab.
169. To be . . .	Manās.	196. Thou wilt beat . .	Ungē deljumā.
170. Being . . .	Manumatē.	197. He will beat . .	Inē deljī.
171. Having been . . .	Bam.	198. We shall beat . .	Mi deljan.
172. I may be . . .	Jē amānghā.	199. You will beat . .	Mah deljuman.
173. I shall be . . .	Jē baiyam akhir	200. They will beat . .	Ūē deljuman.
174. I should be . . .	Jē amānas shāā bilā.	201. I should beat . .	Jā delias shāā bila.
175. Beat . . .	Deli	202. I am beaten . .	Ādēlam āmānam.
176. To beat . . .	Delias	203. I was beaten . .	Adēlam āmāna baiyam.

English.	Burushaski.	English.	Burushaski.
204. I shall be beaten . . .	Jē adēlias <u>shōā</u> bilah.	223. How many sons are there in your father's house?	Ungē gū halē bērum yū bān?
205. I go . . .	Jē nicham.	224. I have walked a long way to-day.	<u>Khūltō</u> <u>mathan</u> gusaram.
206. Thou goest . . .	Ung nichomā.	225. The son of my uncle is married to his sister.	Jā nanāē i inē yas mokā gar itai.
207. He goes . . .	In nichoai.	226. In the house is the saddle of the white horse.	Halē barūm haghuē tiliyang bisah.
208. We go . . .	Mi nichan.	227. Put the saddle upon his back.	Tiliyang isē ivāldas atēgīn.
209. You go . . .	Mah nichoman.	228. I have beaten his son with many stripes.	Jē inē i thórak deliyam.
210. They go . . .	Üē nichoman.	229. He is grazing cattle on the top of the hill.	Isē laghindaris chhish olō uyarchai.
211. I went . . .	Jē niyam.	230. He is sitting on a horse under that tree.	Inē haghurat nūljā itē tum yūr harutai.
212. Thou wentest . . .	Ung nibam.	231. His brother is taller than his sister.	Inē ēchō inē yas mutsum <u>thānum</u> bal.
213. He went . . .	In nimi.	232. The price of that is two rupees and a half.	Isē gash altā dabal kih tarang bilah.
214. We went . . .	Mi niman.	233. My father lives in that small house.	Jā āghā itē jut halē harushai.
215. You went . . .	Mah niman.	234. Give this rupee to him.	Gusē rūpiyah in ar yū.
216. They went . . .	Üē niman.	235. Take those rupees from him.	Gusē rūpiyah in <u>tsum</u> yan.
217. Go . . .	Ni.	236. Beat him well and bind him with ropes.	<u>Shōā</u> nidilan gashk olo tarāō nih iphus.
218. Going . . .	Nin.	237. Draw water from the well.	Ghulk ölum sil diūs.
219. Gone . . .	Nān.	238. Walk before me . . .	Jā yār gusar.
220. What is your name? .	Ungē guik bisan bilah?	239. Whose boy comes behind you?	Ung gusiat mine hilasan juchai?
221. How old is this horse?	Gusē haghur bērum jaṭ bi?	240. From whom did you buy that?	Isē min <u>tsum</u> dñmarūmā?
222. How far is it from here to Kashmir?	<u>Khōlum</u> Kashmir ar bērum <u>mathan</u> bilah?	241. From a shop-keeper of the village.	Itē girame dokāndār <u>tsum</u> .





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